SOFTENING THE HEART

Kitāb az-Zuhd wa'r-Raqā'iq

ABDULLĀH IBN AL-MUBĀRAK

Translated by AISHA BEWLEY

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May the Ummah never be bereft
of the likes of
ʿAbdullāh ibn al-Mubārak

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INTRODUCTION

MUSLIMS TODAY ARE suffering from an illness, unaware and oblivious to its harmful consequences. The illness in question? We have become attached to this worldly life and its adornments, and are ignoring the realities of the afterlife. The result is that our communities are weak, disrespected and even oppressed.

The Companions of the Prophet ﷺ were not affected by these ailments, and therefore, their progress was not stifled. These men and women were mentored by the Prophet ﷺ, and through their unwavering belief, became towering examples of what a Muslim should aspire to be. They honoured Islam, so Allah ﷻ honoured them.

Allah ﷻ says,

﴿زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا
فَوْقَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ﴾

> *To those who disbelieve, the life of this world is painted in glowing colours and they laugh at those who believe. But on the Day of Rising, those who fear Allah will be over them. Allah provides for whomever He wills without any reckoning.* (2:212)

Muslims must strive not to be distracted by the temporary nature of this worldly life, and we should not view the troubles and calamities that occur in this life negatively, because the Next World is the ultimate goal.

To help revive these Islamic values, we present to you one of the most reputable books on the topic of rejection of worldly life: *Zuhd of ʿ Abdullāh Ibn al-Mubārak*. This edition is unique for several reasons: the inclusion of detailed introductions to the topic, the book, and its author; removal of the chains of narration; removal of many additions added by the narrators of the *Zuhd*; removal of repetitions of narrations; and the addition of brief commentary where it is needed.

We ask Allah ﷻ to reward us abundantly for what is accurate in this book, and to pardon us and forgive us for any mistakes we have made.

THE MEANING OF *ZUHD*

As is mentioned in *Mukhtār aṣ-Ṣiḥāḥ*: *Zuhd* is the opposite of desire. Ibn al-Manẓūr said in *Lisān al-ʿArab*, '*Zuhd* is the opposite of desire and covetousness of the world.' To do *zuhd* in a matter is to not have any interest in it, as the words of Allah ﷻ show:

﴿وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ﴾

They considered him to be of little worth. (12:20)

Aḥmad ibn Qudāmah said,

> Know that *zuhd* with regards to this life is one of the noble attributes of the seekers. *Zuhd* is to turn your attention from one thing to something better than it. A person will only be called a *zāhid* (an ascetic) when the object of his self-discipline is something that is usually sought after. He will not be referred to as a *zāhid* if he forsakes something worthless like soil.
>
> Common usage has now specified a *zāhid* as one who has forsaken this world; the one who forsakes everything besides

> Allah Almighty is known as the perfect *zāhid*. Be aware that it is not considered *zuhd* to spend wealth comfortably and generously while attracting people's admiration in the process. *Zuhd* is, however, forsaking wealth based on the understanding that it is insignificant in relation to the value of the Next World.

Zuhd is, therefore, emptying the heart of its worldly contents and diverting it from love of this world to love of the next. This life is not a primary concern nor the limit of one's knowledge, but rather the heart should instead be focussed on the journey from this world to the next. The foundation of happiness or grief should not lie in this life, and there should be no desire for worldly honours. The Next World must be the main aim and primary focus, and knowledge that leads to this aim is known as *yaqīn*. As Allah ﷻ says,

﴿بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ۝ وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ﴾

> *Yet still you prefer the life of this world when the Next World is better and longer lasting.* (87:16–17)

The world is like a block of ice—inexpensive and quick to melt—while the Next World is like a valuable diamond that does not dissolve. A person's *zuhd* in this world and desire for the Next World is relative to his knowledge of the disparity between the two. The Prophet ﷺ had the most *zuhd* from the whole of the Muslim community, because having absolute certainty in and desire for the Next World will most definitely lead to *zuhd* in this. There are numerous verses of the Qur'an that establish and emphasise this basic concept:

﴿وَمَا هَٰذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا
يَعْلَمُونَ﴾

The life of this world is nothing but a game and a diversion. The abode of the Next World—that is truly Life, if they only knew. (29:64)

﴿وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِى الْآخِرَةِ إِلَّا مَتَاعٌ﴾

They rejoice in the life of this world yet the life of this world, compared to the Next World, is only a fleeting enjoyment. (13:26)

﴿كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ○ وَتَذَرُونَ الْآخِرَةَ﴾

No indeed! But you love this fleeting world and you disregard the Next World. (75:20–21)

﴿تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ﴾

You desire the goods of this world, whereas Allah desires the Next World. (8:67)

﴿زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ ○ قُلْ أَؤُنَبِّئُكُمْ بِخَيْرٍ مِنْ ذَلِكُمْ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ﴾

To humans, the love of worldly appetites is painted in glowing colours: women and children, and heaped-up mounds of gold and silver, and horses with fine markings, and livestock and fertile farmland. All that is merely the enjoyment of the life of this world. The best homecoming is in the presence of Allah. Say, 'Shall I tell you of something better than that?' The god-fearing will have Gardens with their Lord, with rivers flowing under them, remaining in them timelessly, for ever, and purified wives, and the Pleasure of Allah. Allah sees His slaves. (3:14–15)

﴿قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى﴾

> *Say, 'The enjoyment of this world is very brief. The Next World is better for those who are god-fearing.'* (4:77)

Allah ﷻ relates the words of the believer from Pharaoh's people:

﴿يَا قَوْمِ إِنَّمَا هَٰذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ﴾

> *My people! The life of this world is only fleeting enjoyment. It is the Next World which is the abode of permanence.* (40:39)

Allah ﷻ also says,

﴿وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ﴾

> *The life of this world is nothing but the enjoyment of delusion.* (57:20)

And He ﷻ says,

﴿بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ○ وَالْآخِرَةُ خَيْرٌ وَأَبْقَى﴾

> *Yet still you prefer the life of this world when the Next World is better and longer lasting.* (87:16–17)

The noble hadiths also convey the same message of *zuhd* in this world and desire for the next as these verse:

Mustawrid ibn Shaddād ؓ narrated that the Messenger of Allah ﷺ said,

مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ فِي الْيَمِّ فَلْيَنْظُرْ بِمَ يَرْجِعُ.

> 'The world, in comparison to the Next World, is like one of you dipping a finger in the ocean and then seeing what it draws out' (Muslim 2858 and Tirmidhī 2323).

Sahl ibn Saʿd ﵇ narrated that the Messenger of Allah ﷺ said,

لَوْ كَانَتِ الدُّنْيَا تَعْدِلُ عِنْدَ اللهِ جَنَاحَ بَعُوضَةٍ مَا سَقَى كَافِرًا مِنْهَا شَرْبَةَ مَاءٍ.

> ‘If the world were equal, in the sight of Allah, to the amount of a gnat’s wing of good, He would not even give the unbeliever a sip of water from it’ (Tirmidhī 2320).

Jābir ﵇ narrated:

أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِالسُّوقِ، وَالنَّاسُ كَنَفَتَيْهِ، فَمَرَّ بِجَدْيٍ
أَسَكَّ مَيِّتٍ، فَتَنَاوَلَهُ فَأَخَذَ بِأُذُنِهِ، ثُمَّ قَالَ: أَيُّكُمْ يُحِبُّ أَنَّ يَكُوْنَ هَذَا لَهُ
بِدِرْهَمٍ؟ فَقَالُوا: مَا نُحِبُّ أَنَّهُ لَنَا بِشَيْءٍ، وَمَا نَصْنَعُ بِهِ؟ ثُمَّ قَالَ: أَتُحِبُّونَ أَنَّهُ
لَكُمْ؟ قَالُوا: وَاللهِ لَوْ كَانَ حَيًّا، كَانَ عَيْبًا فِيهِ، لِأَنَّهُ أَسَكُّ، فَكَيْفَ وَهُوَ مَيِّتٌ؟
فَقَالَ: وَاللهِ لَلدُّنْيَا أَهْوَنُ عَلَى اللهِ، مِنْ هَذَا عَلَيْكُمْ.

> ‘The Messenger of Allah ﷺ walked by the market while the people were standing on the side. He ﷺ passed by a dead lamb with very short ears, and he took hold of its ear and said, “Which one of you would like to have this for a dirham?” They answered, “We would not take it for any price. What would we do with it?” He ﷺ then said, “Would you like to have it (for free)?” They replied, “By Allah, even if it was alive, it would still be defective because of its short ears, but this is dead!” He ﷺ then said, “By Allah, the world is more insignificant, in the sight of Allah, than this is to you.”’ (Muslim 2957).

Abū Hurayrah ﵇ narrated that he heard the Messenger of Allah ﷺ say,

الدُّنْيَا مَلْعُونَةٌ، مَلْعُونٌ مَا فِيهَا، إِلَّا ذِكْرَ اللهِ وَمَا وَالَاهُ، وَعَالِمًا، وَمُتَعَلِّمًا.

> ‘The world is cursed, and what it contains is cursed, except for the

> remembrance of Allah and what leads to it, a scholar, and a student.’ (Ibn Mājah 4112).

There is also a more authentic narration where the Prophet ﷺ explicitly directed us to practice *zuhd*:

ازْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللهُ، وَازْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبُّكَ النَّاسُ.

> ‘Forsake the world, and Allah will love you. Forsake what is in people’s hands, and they will love you.’ (Ibn Mājah 4102).

He ﷺ also said,

إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ، وَإِنَّ اللهَ مُسْتَخْلِفُكُمْ فِيهَا، فَيَنْظُرُ كَيْفَ تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ.

> ‘The world is sumptuous and lush, and Allah is going to place you there as a deputy to see how you act. So avoid the world and avoid the temptation of women.’ (Muslim 2742).

HOW THE RIGHTEOUS EARLY MUSLIMS DESCRIBED *ZUHD* AND THOSE WHO PRACTICE IT

Sufyān ath-Thawrī said, ‘*Zuhd* towards this world means limiting one’s hopes. It is not eating coarse food and wearing a woollen cloak.’

Sarī said, ‘Allah ﷻ has snatched the world from His friends, protected His close-ones from it, and removed it from the hearts of those He loves, because He does not want that for them.’ He also said, ‘*Zuhd* is found in the Words of the Almighty:

﴿لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾

> *That is so that you will not be grieved about the things that pass you by or exult about the things that come to you. Allah does not love any vain or boastful man.* (57:23)

The *zāhid* is, therefore, one who is not overjoyed with worldly things when he has them, and is not grieved when he loses them.' Sarī also said, '*Zuhd* is ridding the heart of what the hand does not possess.'

Aḥmad said, '*Zuhd* means limiting one's hopes.' In another report, he said, 'It means not being overjoyed when it comes, and not being sad when it goes.' He was once asked if a man who has 1,000 dirhams can be a *zāhid* and he responded, 'Yes, provided he is not pleased if it increases nor despondent if it decreases.'

A man asked Yaḥyā ibn Muʿādh, 'When can I enter the store of reliance and wear the uniform of the *zāhids* and sit among them?' He answered, 'When your training of your self reaches such a point, that if Allah ﷻ was to suspend all sustenance from you for three days, it would not weaken your spirit. If you have not yet reached this stage, then for you, sitting on the mat of the *zāhids* is mere ignorance and I cannot protect you from being exposed.'

Ḥasan said, 'The *zāhid* is the one who, when he sees anyone, says, 'He is more of a *zāhid* than I am.'

Yūnus ibn Maysarah said, '*Zuhd* towards this worldly life does not entail making what is lawful unlawful, nor is it wasting wealth. Rather, it means having more certainty in what Allah possesses than in what you possess. It is to have the same temperament in calamitous times and blessed times, and it is for your attitude to be the same towards one who praises you and one who criticises you for speaking the truth.'

Fuḍayl said, 'The absolute essence of *zuhd* is to be content with Allah ﷻ.' He also said, 'The one who is content is the *zāhid*. He is truly need-free.'

Ibn Taymiyyah said, '*Zuhd* is to abandon all those things which will be of no benefit in the Next World and *waraʿ* is to leave the things whose repercussions you fear in the Next World.'

Ibn al-Qayyim said,

> The Gnostics agree that *zuhd* is the journey of the heart from the abode of this world through the stages of the next. The earliest scholars authored books of *zuhd* based on this concept. Some of them are: ʿAbdullāh ibn al-Mubārak's *Zuhd*, Imām Aḥmad's *Zuhd*, Wakīʿ's *Zuhd*, Hannād ibn as-Sarī's *Zuhd*, and others. *Zuhd* is to abandon six things, and only a person who foregoes them all deserves the title of *zāhid*: they are wealth, appearance, leadership, people, life, and everything besides Allah ﷻ.
>
> This does not, however, mean that one must abandon all responsibilities. In their time, no one was considered more *zāhid* than the Prophets Sulaymān and Dāwūd, yet they still possessed wealth and dominion, and they married. Our Prophet ﷺ was considered the most *zāhid* from all humans, and he had nine wives. ʿAlī ibn Abī Ṭālib, ʿAbd ar-Raḥmān ibn ʿAwf, Zubayr, and ʿUthmān were all *zāhids*, despite their great wealth. ʿAbdullāh ibn al-Mubārak, who is one of the leading *zāhids*, owned a great deal of wealth. Layth ibn Saʿd, another one of the leading *zāhids*, said of his riches, 'Had it not been for this, these people would snatch us away.' (Ibn al-Qayyim in *Madārij* 2:15–16).

ZĀHIDS AND WHAT DROVE THEM TO *ZUHD*

Ibn Rajab said,

Those who are true *zāhids* have varying observations of the world and incidents which they experience:

Some experience fatigue when they try to acquire worldly goods, so they leave them in order to rest. Ḥasan said, ‘*Zuhd* of the world rests the heart and the body.’

Some of them fear that their share of the Next World will decrease by engaging in futile worldly activities.

Others fear the lengthy accounting required for worldly matters. One of them said, ‘Asking Allah ﷻ for the world is merely asking to be held to account (on the Day of Judgement) for a lengthy time.’

Some have seen the many faults of this life, such as its inconsistency, its exhaustion and large numbers of wicked people who crowd the path to it. Someone was once asked, ‘What has made you denounce the world?’ He replied, ‘Its dishonesty, its extreme aversion and its contemptible advocates.’

Some *zāhids* notice the inferiority of the world in the sight of Allah and so they too despise it. Fuḍayl said regarding this, ‘If the world and all it contains was presented to me without needing to give an account for it in the Next World, I would still despise it just as a person hates for a corpse to touch his clothes.’

Still others fear it will distract them from preparing for the afterlife. Ḥasan said, ‘Some of them spend their whole lives striving as much as they can for the next life. They have wealth and they are asked, ‘Will you not take some of it and use it?’ But they reply, ‘By Allah, I will not. I fear that if I do, it will corrupt my heart and my deeds.’ On one occasion, ʿUmar ibn al-Munkadīr was sent some money, which made him weep profusely. He said, ‘I weep because I fear that this world will overcome my heart and there will be no space left for the next.’ He then ordered that it be given in charity to the poor of Madinah.

The highest level of this kind of awareness is the fear that the world will preoccupy one from Allah ﷻ. Abū Sulaymān said, ‘*Zuhd* is to abandon everything that distracts you from Allah.’ He also said, ‘Family, wealth, and children that distract you from Allah are all calamities.’

> *Zuhd* is, in fact, freeing the heart from the distractions of the world, so that it is free to seek Allah ﷻ, His knowledge, His proximity, His benevolence, and His presence. These matters are not of a worldly nature. (Ibn Rajab in *Jāmiʿ al-ʿulūm wa'l-ḥikam* 2:198).

We must be mindful that the finest example of a *zāhid* is the Prophet ﷺ. The Companions ﵃ were unsettled when the Prophet ﷺ told them that a person's deeds cannot save him, that even the Prophet's ﷺ deeds could not save him! But then he reassured them of Allah's ﷻ mercy, and said,

سَدِّدُوا وَقَارِبُوا، وَاغْدُوا وَرُوحُوا، وَشَيْءٌ مِنَ الدُّلْجَةِ، وَالقَصْدَ القَصْدَ تَبْلُغُوا.

> 'Seek what is balanced and correct! Worship Allah in the morning and the evening and in a portion of the night. Be moderate! Be moderate and you will reach your destination.' (Bukhārī 6463 and Muslim 2818).

SANCTIONED *ZUHD* AND INNOVATIVE *ZUHD*

A clear disparity emerges when we compare the Prophet's ﷺ guidance in *zuhd* with the *zuhd* of certain Sufis, who claim that the highest levels of *zuhd* involve reclusion, monasticism and celibacy, and as a result, the disciple is not permitted to marry or even be friendly with anyone other than Allah ﷻ. They say, 'Whoever marries has embarked upon the sea. Then if he has a child, he has been shipwrecked.' Such people have opposed the guidance of the Prophet ﷺ in matters of *zuhd* because he forbade celibacy. Saʿd ibn Abī Waqqāṣ ﵁ narrated,

رَدَّ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى عُثْمَانَ بْنِ مَظْعُونٍ التَّبَتُّلَ، وَلَوْ أَذِنَ لَهُ
لَاخْتَصَيْنَا.

> ‘The Messenger of Allah ﷺ forbade ʿUthmān ibn Maẓʿūn from being celibate. Had he ﷺ permitted it, we would have had ourselves castrated.’ (Bukhārī 5073 and Muslim 1402).

Ibn Ḥajar said,

> Here, *tabattul* here means to forgo marriage and the enjoyment of it in favour of worship. As for the *tabattul* which is commissioned in Allah Almighty’s words:
>
> ﴿وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا﴾
>
> *Devote yourself to Him completely* (73:8), Mujāhid explained it as, ‘Being completely sincere to Him,’ which is a metaphorical meaning. Even literally, the meaning of *tabattul* is cessation and so it means, ‘To cease something for Him.’ However, since ceasing something for Allah is not possible without sincerity, Mujāhid explained it as such. (Ibn Ḥajar in *Fatḥ* 9:118).

Instead, the Prophet ﷺ forbade being excessive in worship, so that a person does not eventually abandon it or tire of it, and he ﷺ demanded that a person be gentle when dealing with his ego. Bukhārī, in his *Ṣaḥīḥ*, has named a chapter: It is disliked to be excessive in worship. Under that heading, he relates from Anas ؓ:

> دَخَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَإِذَا حَبْلٌ مَمْدُودٌ بَيْنَ السَّارِيَتَيْنِ، فَقَالَ: مَا هَذَا الحَبْلُ؟ قَالُوا: هَذَا حَبْلٌ لِزَيْنَبَ فَإِذَا فَتَرَتْ تَعَلَّقَتْ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: لاَ، حُلُّوهُ! لِيُصَلِّ أَحَدُكُمْ نَشَاطَهُ، فَإِذَا فَتَرَ فَلْيَقْعُدْ.
>
> The Prophet ﷺ entered the masjid and there was a rope hanging between two pillars. He asked, ‘What is this rope?’ They said, ‘The rope belongs to Zaynab. When [she is praying and] she gets tired, she hangs on to it.’ The Prophet ﷺ said, ‘No—remove it. You

> should [stand and] pray as long as you have the energy for it. When you are tired, you should sit down.’ (Bukhārī 1150).

ʿAbdullāh ibn ʿAmr ؓ narrated,

قَالَ لِي النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَلَمْ أُخْبَرْ أَنَّكَ تَقُومُ اللَّيْلَ وَتَصُومُ النَّهَارَ؟
قُلْتُ: إِنِّي أَفْعَلُ ذَلِكَ. قَالَ: فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ هَجَمَتْ عَيْنُكَ، وَنَفِهَتْ
نَفْسُكَ، وَإِنَّ لِنَفْسِكَ حَقًّا، وَلِأَهْلِكَ حَقًّا، فَصُمْ وَأَفْطِرْ، وَقُمْ وَنَمْ.

> The Prophet ﷺ said to me, ‘I have been told that you spend the night in prayer and fast in the day?’ I said, ‘Yes, I do that.’ He ﷺ said, ‘If you do that, your eyes will become weak and you will become exhausted. Your body has a right on you and your family has a right on you. So fast sometimes and do not fast at other times, and pray, but also sleep.’ (Bukhārī 1153).

The Prophet ﷺ forbade ʿAbdullāh ibn ʿAmr ؓ from fasting consecutive days and spending the whole night in prayer because a person will eventually be too tired to carry out his other responsibilities towards himself and his family. The Prophet ﷺ advised ʿAbdullāh ibn ʿAmr ؓ:

صُمْ صَوْمَ دَاوُدَ عَلَيْهِ السَّلاَمُ، وَكَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَلاَ يَفِرُّ إِذَا لاَقَى.

> ‘Fast the fast of Dāwūd ؑ. He would fast a day and not fast the next, and he never fled from the enemy.’ (Bukhārī 3419).

In this hadith, the Prophet ﷺ explained that if Dāwūd ؑfasted every day, he might not have sufficient strength to fight the enemy, and so fasting one day and not fasting the next preserved his strength. Aside from this, the Prophet ﷺ explicitly forbade perpetual fasting.

The Prophet ﷺ opposed the trend of celibacy and monasticism, stating that it has no place in Islam. The monasticism of this community is struggling in the Path of Allah and moderation in all matters—which is what Muḥammad ﷺ taught. Consequently, a person will not fall short in worship, nor will he exert strain on himself—which will lead to abandoning worship altogether.

The surest example of the Prophet's ﷺ method in worship can be found in the hadith of the group of three. Anas ؓ narrated:

> جَاءَ ثَلاَثَةُ رَهْطٍ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا أُخْبِرُوا كَأَنَّهُمْ تَقَالُّوهَا، فَقَالُوا: وَأَيْنَ نَحْنُ مِنَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، قَالَ أَحَدُهُمْ: أَمَّا أَنَا فَإِنِّي أُصَلِّي اللَّيْلَ أَبَدًا، وَقَالَ آخَرُ: أَنَا أَصُومُ الدَّهْرَ وَلاَ أُفْطِرُ، وَقَالَ آخَرُ: أَنَا أَعْتَزِلُ النِّسَاءَ فَلاَ أَتَزَوَّجُ أَبَدًا، فَجَاءَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِمْ، فَقَالَ: أَنْتُمُ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا؟ أَمَا وَاللهِ إِنِّي لَأَخْشَاكُمْ لِلهِ وَأَتْقَاكُمْ لَهُ، لَكِنِّي أَصُومُ وَأُفْطِرُ، وَأُصَلِّي وَأَرْقُدُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي.

> Three people came to the houses of the Prophet's ﷺ wives to ask about how the Prophet ﷺ worshipped. When they were told, it was as if they thought it little and said, 'We are nowhere near the status of the Prophet ﷺ! He has been forgiven his past and future wrong actions.' Consequently, one of them said, 'I will pray all night every night.'Another said, 'I will fast all the time and not break the fast.' The other said, 'I will withdraw from women and never marry.' Later, the Messenger of Allah ﷺ came to them and said, 'Are you the ones who said such-and-such?' By Allah, from all of you, I am the one with the most fear and awareness of Allah, but I fast and break the fast, I pray and I sleep and I marry

> women. Whoever disdains my method is not with me.’[1]

There is no doubt that what the three honourable companions of the Prophet ﷺ decided on is what some Sufis promote, but it is also what the Messenger of Allah ﷺ specifically forbade. He elucidated in his guidance that he fasts and does not fast, he stands in prayer and also rests and he marries women.

Ibn Ḥajar said, ‘The Prophet ﷺ, in his moderate upright way, did not fast at times in order to strengthen himself for more fasts, he slept in order to regain energy to stand in prayer and he married to curb his desires, remain chaste and increase offspring.’ (Ibn Ḥajar, abridged from *Fatḥ* 9:105–106).

Zuhd is not perfected through declaring unlawful those things which Allah ﷻ has deemed lawful and renouncing marriage. The perfection of worship is to show gratitude to Allah ﷻ for His blessings. How excellent is the narration of Ḥasan al-Baṣrī, when he served a guest a sweet dish! The guest refused to take it, offering the excuse that he will not be able to show the gratitude it demands. So Ḥasan said to him, ‘Eat, you fool! You are not able to show the gratitude required even for a sip of cold water.’

The Prophet ﷺ is the leader of the *zāhids* and the worshippers, yet he married thirteen women and left behind nine. He ﷺ used to say,

حُبِّبَ إِلَيَّ مِنْ دُنْيَاكُمُ النِّسَاءُ وَالطِّيبُ، وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ.

> ‘In this world of yours, women and perfume have been made dear to me, and I find pleasure in prayer.’ (Nasāʾī 3939).

Yet, he ﷺ would pray until his feet became swollen. He was asked, ‘Why do you do that, when your past and future wrong actions have been forgiven?’ and he ﷺ said,

أَفَلاَ أَكُونُ عَبْدًا شَكُورًا؟

> ‘Should I not then be a grateful slave?’ (Bukhārī 1130).

He ﷺ would fast days continuously, but he forbade others from doing so. When the Companions ﵃ wanted to increase their level of worship and obedience to Allah, they began fasting continuously and they pleaded with the Prophet ﷺ, ‘But you fast continuously.’ He answered,

إِنِّي لَسْتُ كَهَيْئَتِكُمْ، إِنِّي يُطْعِمُنِي رَبِّي وَيَسْقِينِ.

> ‘I am not like you. My Lord feeds me and gives me water to drink.’ (Bukhārī 1964).

ZUHD OF THE PROPHET ﷺ

When explaining the zuhd of the Prophet ﷺ, his own description about his relation to the world suffices. He ﷺ said,

مَا لِي وَلِلدُّنْيَا، إِنَّمَا مَثَلِي وَمَثَلُ الدُّنْيَا كَرَاكِبٍ قَالَ فِي ظِلِّ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا.

> ‘What do I have to do with the world? My example with the world is only like a rider who seeks shade under a tree where he rests and then leaves it.’ (Aḥmad 4208 and Tirmidhī 2377).

He ﷺ also advised ʿAbdullāh ibn ʿUmar ﵄, saying,

كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ.

> ‘Be in the world as if you were a stranger or someone passing through.’ (Bukhārī 6416).

The stranger does not strive for honour in the world and he is not concerned with its [apparent] humiliation. He has his own concerns and the people have their concerns. The books of hadith are filled with authentic narrations describing the Prophet's ﷺ interactions with the world. Hereunder are some examples:

FOOD OF THE PROPHET ﷺ

One day, ʿUmar ibn al-Khaṭṭāb ؓ spoke about all the goods of the world the people had gained, and then he said,

لَقَدْ رَأَيْتُ نَبِيَّكُمْ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَمَا يَجِدُ مِنَ الدَّقَلِ، مَا يَمْلَأُ بِهِ بَطْنَهُ.

> 'Sometimes I would see that your Prophet ﷺ could not find even a date to satiate his hunger.' (Muslim 2977).

ʿĀʾishah ؓ said,

مَا شَبِعَ آلُ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ خُبْزِ شَعِيرٍ يَوْمَيْنِ مُتَتَابِعَيْنِ حَتَّى
قُبِضَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

> 'The family of Muḥammad did not eat bread made of wheat for two consecutive days until the Messenger of Allah ﷺ passed away.' (Muslim 2970).

Anas ؓ said,

لَمْ يَأْكُلِ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى خِوَانٍ حَتَّى مَاتَ، وَمَا أَكَلَ خُبْزًا مُرَقَّقًا
حَتَّى مَاتَ.

> 'The Prophet ﷺ did not eat at a table until he died, and he did not eat fine bread until he died.' (Bukhārī 6450).

Ibn Baṭṭāl commented on this, saying, 'He ﷺ only did this to sacrifice the luxuries of the world in favour of the pleasures of eternal life. He was only ever concerned with wealth if it aided him for the Next World and so, generally, he did not require wealth. In essence, this narration does not say that poverty is better than affluence, but it does indicate the excellence of contentment, abstinence and avoiding indulgence in the world.'

ʿĀʾishah ؓ said,

وَاللهِ يَا ابْنَ أُخْتِي، إِنْ كُنَّا لَنَنْظُرُ إِلَى الْهِلَالِ، ثُمَّ الْهِلَالِ، ثُمَّ الْهِلَالِ، ثَلَاثَةَ أَهِلَّةٍ فِي شَهْرَيْنِ، وَمَا أُوقِدَ فِي أَبْيَاتِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَارٌ. قُلْتُ: يَا خَالَةُ فَمَا كَانَ يُعَيِّشُكُمْ؟ قَالَتْ: الْأَسْوَدَانِ التَّمْرُ وَالْمَاءُ، إِلَّا أَنَّهُ كَانَ لِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ جِيرَانٌ مِنَ الْأَنْصَارِ، وَكَانَتْ لَهُمْ مَنَائِحُ، فَكَانُوا يُرْسِلُونَ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ أَلْبَانِهَا، فَيَسْقِينَاهُ.

> 'By Allah, nephew! We used to see the crescent moon, and another crescent, and then another crescent; three crescents in two months without a fire being lit in the houses of the Messenger of Allah ﷺ' ʿUrwah asked, 'O aunt, what did you survive on?' She answered, '*Aswadān*—dates and water. However, the Messenger of Allah ﷺ had some Anṣārī neighbours who had sheep which were lent to them for milking, and they used to give the Messenger of Allah ﷺ some of their milk and he would let us drink.' (Bukhārī 2567 and Muslim 2972).

CLOTHES OF THE PROPHET ﷺ

Abū Burdah ibn Abī Mūsā ؓ said,

أَخْرَجَتْ إِلَيْنَا عَائِشَةُ كِسَاءً مُلَبَّدًا، وَإِزَارًا غَلِيظًا، فَقَالَتْ: قُبِضَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي هَذَيْنِ.

> ‘ʿĀʾishah ؓ took out a woollen garment and a thick lower garment, and she said, “The Messenger of Allah ﷺ was wearing these when his soul departed.”’[2]

BED OF THE PROPHET ﷺ

ʿĀʾishah ؓ said,

إِنَّمَا كَانَ فِرَاشُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الَّذِي يَنَامُ عَلَيْهِ أَدَمًا حَشْوُهُ لِيفٌ.

> ‘The bed where the Messenger of Allah ﷺ slept was merely leather stuffed with palm fibre.’ (Muslim 2082).

ZUHD OF THE COMPANIONS ؓ

The honourable Companions followed the example of the Messenger of Allah ﷺ in *zuhd* as they followed him in all affairs, and they became living role-models for all Muslims. ʿUmar ؓ is an example of that, as is clear from Anas’ ؓ narration: ‘I saw him—and he was the Leader of the Believers at that time—with three patches between his shoulder blades, stitched one on top of the other.’ (Muʾaṭṭaʾ 3400).

Muḥammad ibn Sīrīn related, ‘We were with Abū Hurayrah ؓ and he was wearing two linen garments dyed with red clay. He blew his nose and said, “How excellent! Abū Hurayrah is blowing his nose with linen. I can recall falling down unconscious between the pulpit of the Messenger of Allah ﷺ and ʿĀʾishah’s room. Someone would put his foot on my neck, thinking that I was mad, but I was not mad. It was only hunger.”’ (Bukhārī 7324).

Faḍālah ibn ʿUbayd ؓ narrated, ‘When the Messenger of

Allah ﷺ lead the people in prayer, some of the men would collapse out of hunger. These were the *Aṣḥāb aṣ-Ṣuffah*, whom the Bedouins would call mad. When the Messenger of Allah ﷺ finished praying, he turned to them and said, "If you knew what Allah has in store for you, you would want to be increased in poverty and need."' (Tirmidhī 2368).

ʿUmar ibn al-Khaṭṭāb ؓ said, 'Had I not feared that my good deeds would decrease, I would join you in your comfortable lives, but I have heard Allah rebuke people, saying,

﴿أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُم بِهَا﴾

> *You dissipated the good things you had in your worldly life and enjoyed yourself in it* (46:20).' (Ibn Shabbah in *Tārīkh al-Madīnah* 2:695)

ʿAbd ar-Raḥmān ibn Samurah ؓ related an example of ʿUthmān's ؓ*zuhd*, saying, 'While the Prophet ﷺ was preparing the army for the *ʿUsrah* expedition, ʿUthmān ibn ʿAffān ؓ came to him with a thousand dinars in his garment and he poured it into the Prophet's ﷺ lap. He ﷺ began touching it and repeating, "Whatever Ibn ʿAffān does from today onwards will not harm him."' (Aḥmad 20630).

Ḍirār ibn Ḥamzah said about ʿAlī ؓ,

> By Allah, he shed many a tear, and he spent long hours grieving in contemplation and conversing with his soul. He loved to wear coarse clothes and eat simple food. By Allah, he was just like one of us; he would answer us when we asked him something, he greeted us first when we went to him and he came to us when we called him. By Allah, despite being so close to us and dear to us, we would not speak to him out of awe of him, and we never initiated conversation with him, out of reverence for him. When he smiled, his teeth were like well-arranged pearls. He honoured

> representatives of the Religion and he loved the poor. The mighty had no hope of his favour in their falsities and the weak never lost hope of his justice. I swear by Allah, on one occasion, when night had fallen and the stars had faded away, I saw him in his place of prayer, holding his beard and weeping like he was mourning in pain. I could hear him saying, ‘O world, are you offering yourself to me? Are you beautifying yourself for me? Never! Deceive someone else! I have divorced you thrice irrevocably. Your life is short, your sustenance is vulgar and your dangers are grave. Oh how few the provisions, how far the journey and how lonely the path!’

Along with the Prophet ﷺ and the Companions ﵃, the author of this book is another prime example of a *zāhid* from the early Muslim community. Ibn al-Mubārak did not refuse to earn a livelihood, he did not confine himself to a *zāwiyah* and only wear woollen clothes and he did not abandon marriage. On the contrary, he was a businessman who earned lawful wealth and spent it on pilgrimage, military service, to promote unity among people and in fulfilling other needs. In addition to this, he strove tirelessly in worship, obedience and the fear of Allah ﷻ. When the book, *Zuhd* was being read to him, he seemed like an animal that had just been butchered. This is the kind of *zuhd* we should strive to attain and promote. The one who removes the world from his hands is not a *zāhid*, if he still holds it dear to his heart. The true *zāhid*, however, is the one who has removed the world from his heart, despite still holding it in his hands.

TYPES OF *ZUHD*

Ibn al-Qayyim ﵀said that *zuhd* is of four types:

1. The *zuhd* which is obligatory upon every Muslim:

avoiding prohibitions.

2. The *zuhd* which is recommended. There are levels of recommendation which vary according to the object of one's rejection. They are: rejection of disliked matters, rejection of lawful superfluous matters and rejecting fascination with lawful desires.

3. The *zuhd* of those who have committed themselves to this endeavour. They are those who are actively journeying to Allah ﷻ. This type is of two kinds:

   a. Rejection of the world in general. This does not imply discarding all wealth and living empty-handed. It merely refers to ridding the heart of it completely, so that it is not a distraction in the heart, despite being in one's possession. This was the state of the rightly guided Khalīfs and ʿUmar ibn ʿAbd al-ʿAzīz, who presided over the treasuries, but they were exemplars in *zuhd*. In fact, Allah ﷻ granted complete sovereignty in the world to the Prophet ﷺ, yet it only increased his rejection of it.

   b. Rejection of the ego which is the most difficult kind. Majority of *zāhids* merely arrive at this stage and do not commit to it. Rejection of prohibitions becomes easy when you consider some of its motives, such as the evil consequence of the unlawful act and the safety of one's belief in renouncing them. Rejection of disliked and lawful superfluous matters also becomes easy when you consider the ever-lasting bliss you stand to lose by indulging in them. And rejection of the world is easy when you know what comes after it. The difficulty of rejecting the ego, on the other hand, is akin to trying to slaughter something with a blunt object. It is carried out in two ways:

- As a means to an end; which is to destroy the ego until it is worth nothing in your eyes. Eventually, you will not get angry on its behalf, you will not be pleased for it, you will not aid for its benefit, nor will you avenge it. This may be harsh, but it does not deserve to be afforded any kind of comfort in matters pertaining to your everlasting welfare.
- As the main objective; which is to fully employ the ego specifically for the Beloved. It is rejection of the ego from the perspective of a lover, who has escaped its grasp and surrendered it to his Lord. All of the aforementioned types of *zuhd* are, in fact, steps and means to arrive at this stage, and one cannot achieve this station without going through those steps.

LEVELS OF *ZUHD*

Ibn Qudāmah ﵀ said,

> There are people who renounce the world while desiring it, but they put strain on their ego. These are known as *Mutazahhids,* and it is the first level of *zuhd*.
>
> The second level is when one willingly renounces the world and it does not bother his ego. Instead, he observes this *zuhd* and is inclined to it and he seems to be delighted with his ego. He feels that he has abandoned something valuable for something more precious, like one who leaves a dirham in exchange for two dirhams. This level of *zuhd* is deficient.
>
> The third, which is the highest level, is to willingly reject the world and to reject one’s rejection, thereby giving no worth to the object of his rejection. This is because he knows the world is worthless in the sight of Allah ﷻ, and, therefore, he is like one who leaves porcelain for a jewel. He does not see it as a commutative contract since the world, in relation to the pleasures

> of the Next World, has far less worth than porcelain has in comparison to a jewel. This is the perfection of *zuhd*. The similitude of the third level is like the one who is barred by a dog from entering the king’s door. He throws it a morsel of bread to distract it, and he enters and gains closeness to the king. Should he feel as though he has helped the king by discarding a morsel for something far greater? Shayṭān is the dog standing at the open, unveiled door of Allah ﷻ, barring people from entering, and the world is the morsel which is cast away in order to attain the King’s honour. He would never give the discarded morsel a second thought.

HARMS OF LOVING THE WORLD

The Fire thrives through the people’s love of the world and the Garden thrives through people’s rejection of the world. One of the harms of loving the world is that it has an intoxicating effect which is far more potent than wine, since the effects of the latter will eventually wear off most of the time. As for the intoxication of the love of the world, a person will not come to his senses until he is in a dark grave.

Yaḥyā ibn Muʿādh said,

> The world is Shayṭān’s wine. Whoever is intoxicated by it will not recover from it until he is dead, filled with regret among the losers. The least harm it can do is to distract one from Allah’s ﷻ love and His remembrance. When the heart is distracted from Allah’s remembrance, Shayṭān settles there and directs it wherever he wishes. One of his evil schemes is that he keeps a person content with few good actions, just to appease him and show him that he is doing good deeds.

It is related that the Messiah ﷷ said,

حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ.

> ‘Love of the world is the cause of every sin.’ (Abū Nuʿaym in *Ḥilyah* 6:388).

There are many reasons why love of the world is considered to be the root of every sin:

1. Loving the world demands that you laud it, but it is despised in the sight of Allah ﷻ, and one of the gravest sins is to laud what Allah ﷻ has despised.
2. Allah ﷻ curses, detests and loathes everything in the world that is not for Him, and the one who loves what Allah ﷻ detests will face trials, scorn and anger from Him.
3. When one loves the world, he makes it his goal. He tries to attain it using actions which are supposed to be used as a means to get to Allah ﷻ and the Next World. He is, therefore, doing the opposite of what he is required to do and he has changed the rationale of his worship. There are two concerns here: firstly, he has turned a means into a goal, and second, he is seeking to gain access to the world through actions of the Next World. This is an evil inversion and a gross reversal from all angles. Allah ﷻ says about this very deed:

﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا
يُبْخَسُونَ ۝ أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا
وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ﴾

> *As for those who desire the life of this world and its finery, we will give them full payment in it for their actions. They will not be deprived here of their due. But such people will have nothing in the Next World but the Fire. What they achieved here will come to nothing, and what they did will prove to be null and void.* (11:15–16)

Along with the above verse, there are many narrations that discuss this reprehensible sin, an example of which is Abū Hurayrah's ﵁ hadith about the three who will be the first to burn in the Fire; the fighter, the charitable one and the reciter, all of whom sought the world through their deeds. (Muslim 1905). Love of the world has deprived these people of reward, spoiled their actions for them and made them the first to enter the Fire.

4. Love of the World intervenes between a person and those actions which will benefit him in the Next World, by distracting him with things he is infatuated with. People are at varying levels in this respect. Some are distracted by their desires from investing in their belief, while others are distracted from obligations and praiseworthy deeds.

5. The world becomes the primary concern for the one who loves it. Regarding this, the Prophet ﷺ said,

> مَنْ كَانَتِ الآخِرَةُ هَمَّهُ جَعَلَ اللهُ غِنَاهُ فِي قَلْبِهِ وَجَمَعَ لَهُ شَمْلَهُ، وَأَتَتْهُ الدُّنْيَا وَهِيَ
> رَاغِمَةٌ، وَمَنْ كَانَتِ الدُّنْيَا هَمَّهُ جَعَلَ اللهُ فَقْرَهُ بَيْنَ عَيْنَيْهِ، وَفَرَّقَ عَلَيْهِ شَمْلَهُ،
> وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلاَّ مَا قُدِّرَ لَهُ.

> Allah will satisfy the heart of the one who makes the Next World his main concern, He will consolidate all of his problems and the world will come to him grudgingly. Alternatively, Allah will put poverty right before the eyes of the one who makes the world his primary concern, He will make his problems many and only that portion of the world which is destined for him will come to him. (Tirmidhī 2465).

6. The one who loves the world will suffer the most because of it. He will suffer through his effort in trying to attain it and in vying with competitors. He will then suffer in the grave and on the Day of Rising through the pain of being separated from

the world. The worms and insects crawling through his body will not affect him as much as being separated from what he loves. Allah ﷻ says,

﴿فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا
وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ﴾

> *Do not let their wealth and children impress you. Allah merely wants to punish them by them during their life in this world and for them to die while they are unbelievers.* (9:55)

7. Those who love it and prefer it over the Next World will be filled with the most regret. They will regret their foolishness which made them favour a dream over reality and something temporary over the everlasting abode.

We ask Allah ﷻ to save us from falling into the temptations of the world and to unite us with the Prophets, the truly sincere and the righteous in the Next World. What excellent company they are!

BOOKS WRITTEN ON *ZUHD*

The scholars have given special consideration to authoring books on *zuhd* and *raqā'iq* (heart-softening anecdotes). Most of the authors of the six primary books have included a chapter on *zuhd* or a chapter on heart-softening narrations, or both of them together, in their respective books. Some scholars have written books specific to the topic of *zuhd* and others have listed the books in compendiums—such as *Kashf aẓ-Ẓunūn, Tārīkh al-Adab al-ʿArabī* and *Fihrist of Ibn an-Nadīm* etc. Firyawāʾī, an editor of Wakīʿ's *Kitāb az-Zuhd*, has mentioned 62 books authored on the topic of *zuhd* and heart-softening anecdotes. Then, in the introduction of Hannād's *Kitāb az-Zuhd*, he supplemented that with fourteen more books, bringing the total to 76 books. Further details of all the books can be found in these references, but we will suffice on mentioning a few examples, listed in chronological order:

1. *Zuhd* of Imam Shaykh al-Islām ʿAbdullāh ibn al-Mubārak al-Marwazī (118/797). It is the oldest extant book on the theme of *zuhd*. There are two transmissions of this book: one of Marwazī and the other of Nuʿaym ibn Ḥammād. Shaykh Ḥabīb ar-Raḥmān al-Aʿẓamī edited and verified the Marwazī text which also included some additions from Yaḥyā ibn Ṣāʿid and Marwazī, but not through Ibn al-Mubārak. The total number of narrations in this copy amount to 1,627. Thereafter, he added the *Zuhd* of Nuʿaym ibn Ḥammād to it, and this is the copy which is widely-used and accepted. The edition of the *Zuhd* currently in your hands has removed the extra narrations added by the narrators of Ibn al-Mubārak's *Zuhd* and it does not contain Nuʿaym ibn Ḥammād's *Zuhd*. This has been done in an effort to make the *Zuhd* purely Ibn al-Mubārak's.
2. *Kitab az-Zuhd* of Imam Wakīʿ ibn al-Jarrāḥ (197/813). It is published with Dr ʿAbd ar-Raḥmān ibn ʿAbd al-Jabbār al-Firyawāʾī's verification.
3. *Kitāb az-Zuhd* of Imam Ḥāfiẓ Asad ibn Mūsā, also known as Asad as-Sunnah (212/827). It is published with Abū Isḥāq al-Ḥuwaynī's verification, and it contains 104 narrations.
4. *Kitāb az-Zuhd* of Imam Aḥmad ibn Ḥanbal ash-Shaybānī (241/855). It is a collection of 2,345 narrations, some of which are not related from Aḥmad but have been added by his son, ʿAbdullāh. Earlier scholars' comments on the book indicate that the current published edition seems to only be a portion of Aḥmad's actual *Kitāb az-Zuhd*.

5. *Zuhd* of Imam Hannād ibn as-Sarī al-Kūfī (243/857). It is published in two volumes with Dr ʿAbd a-Raḥmān ibn ʿAbd al-Jabbār al-Firyawāʾī's verification. There is also another edition of the book which is verified by Muḥammad Abū 'l-Layth al-Khayrābādī. It contains 1,467 narrations.

6. *Kitāb az-Zuhd* of Imam Ḥāfiẓ Abū Dāwūd Sulaymān ibn al-Ashʿath as-Sijistānī (275/888). It is from the transmission of Ibn al-Aʿrābī from Abū Dāwūd. The narrations, which amount to 521, are arranged according to the Companions and *Tabiʿīn* who relate them.

7. *Kitāb az-Zuhd* of Imam Abū Bakr Aḥmad ibn ʿAmr ibn Abī ʿĀṣim (282/895). It is published with Dr ʿAbd al-ʿAlī ʿAbd al-Ḥamīd Ḥāmid's verification, and it contains 288 narrations.

8. *Kitāb az-Zuhd al-Kabīr* of Imam al-Muḥaddith Aḥmad ibn Ḥusayn al-Bayhaqī (458/1066). Dr Taqiyy ad-Dīn Nadwī verified it and added notes to it. It consists of five parts and it is published in one volume. The book is arranged in six chapters. Each chapter begins with Prophetic hadiths, followed by narrations from Companions and then statements of *Tābiʿīn* and scholars.

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[1] Bukhārī (5063). The warning: 'is not with me' means 'is not upon my way.' It does not result in exclusion from the Religion. If, however, obstinate aversion leads him to believe his own actions are superior, then 'is not with me' means 'is not part of my Religion,'since such beliefs constitute disbelief. Ibn Ḥajar in *Fatḥ* (9:105–106).

[2] Bukhārī (3108) and Tirmidhī (1733). The wording is of Tirmidhī.

BIOGRAPHY OF THE AUTHOR

NAME, BACKGROUND AND BIRTH

HIS NAME IS ʿAbdullāh ibn al-Mubārak ibn Wāḍiḥ al-Ḥanẓalī at-Tamīmī, the clients of Abū ʿAbd ar-Raḥmān al-Marwazī. He is Shaykh al-Islām, the great scholar and leader of the righteous in his time. His mother was a Khawārizmī and his father, a Turk, was the slave of a trader from Hamdhān from the Ḥanẓalah tribe. Ḥasan said, ‘Ibn al-Mubārak’s mother was Turkish, and he clearly looked like one of them.’

Aḥmad ibn Ḥanbal said he was born in 118/797. He was from Merv, which is a city in Khorasan (now located in southern Turkmenistan).

ʿAbd al-ʿAzīz ibn Abī Razmah said that Shuʿbah once asked him, ‘Where are you from? He answered, ‘From Merv.’ He then asked, ‘Do you know ʿAbdullāh ibn al-Mubārak?’ and he replied, ‘Yes’. So he said, ‘We have never seen anyone like him.’

Ibn al-Mubārak once visited Ḥammād ibn Zayd and the latter asked, ‘Where are you from?’He answered, ‘From Khorasan.’He asked, ‘Which part of Khorasan?’ He answered, ‘From Merv.’ He then asked, ‘Do you know of a man called ʿAbdullāh ibn al-Mubārak?’ He responded in the affirmative. ‘What happened to him?’he asked. Ibn al-Mubārak answered, ‘He is the one speaking to you.’ He then greeted him and welcomed him and they got along very well.

ALL GOOD QUALITIES COMBINED

Ḥasan in ʿĪsā said,

> Ibn al-Mubārak's companions, Faḍl ibn Mūsā, Makhlad ibn Ḥusayn and Muḥammad ibn an-Naḍr, gathered and said, 'Let us count Ibn al-Mubārak's good qualities.' They counted: seeking knowledge, understanding of jurisprudence, having knowledge of literature, grammar, language, poetry, eloquence, *zuhd*, piety, justice and fairness, worship and standing to pray at night, Hajj, military service, bravery, equestrian skills, physical strength, only speaking about matters that concerned him and few disagreements with his companions.

Ismāʿīl ibn ʿAyyāsh said, 'There is no one on the face of the earth like ʿAbdullāh ibn al-Mubārak. I do not know of any good quality which Allah ﷻ has created and not put in ʿAbdullāh ibn al-Mubārak. My companions told me that they accompanied him from Egypt to Makkah and he would feed them delicacies while he always fasted.'

ʿAbd ar-Raḥmān ibn Mahdī said, 'I have not seen anyone like Ibn al-Mubārak.' Yaḥyā ibn Saʿīd al-Qaṭṭān asked, 'Not even Sufyān or Shuʿbah?' He answered, 'Not even Sufyān or Shuʿbah. Ibn al-Mubārak was a jurists, a hadith master, an ascetic, a worshipper, a wealthy man, a pilgrim, a warrior, a grammarian and a poet. I have not seen anyone like him.'

ʿAbd al-ʿAzīz ibn Abī Rizmah said, 'Every praiseworthy trait was found in ʿAbdullāh ibn al-Mubārak; modesty, generosity, noble manners, friendliness, cordiality, *zuhd*, piety and everything else.'

Nasāʾī said, 'During the time of Ibn al-Mubārak, we knew of no one greater or nobler than him and no one possessed more good qualities than him.'

Ibn Ḥajar said, 'He is reliable, trustworthy, generous, a jurist, a scholar and a warrior. Every good quality was found in him.'

PURSUIT OF KNOWLEDGE AND KEEN INTELLIGENCE

Aḥmad ibn Ḥanbal said,

> In the time of Ibn al-Mubārak, there was no one who travelled more to seek knowledge than him. He travelled to Yemen, Egypt, the Levant, Basra and Kufa. He was one of the transmitters of knowledge and he deserved that title. He took knowledge from the young and the old. He took from ʿAbd ar-Raḥmān ibn Mahdī and from Fazārī, and he amassed a great deal of reports. No one made fewer mistakes than Ibn al-Mubārak. He narrated from a book, and whoever narrates from a book will hardly make mistakes. Wakīʿ would narrate from his memory without referring to a book; consequently, he made some mistakes. After all, how much can a person memorise?

Abū Khirāsh asked ʿAbdullāh ibn al-Mubārak at Mopsuestia, 'Abā ʿAbd ar-Raḥmān, how much longer are you going to pursue knowledge?' He said, 'Perhaps I have not yet heard the word which will lead me to my salvation.'

Muḥammad ibn an-Naḍr ibn Musāwir said, 'My father told me he said to ʿAbdullāh (ibn al-Mubārak), "Abā ʿAbd ar-Raḥmān, do you try to memorise hadiths?" His face changed and he said, "I have never tried to memorise a hadith. I merely read a book and whatever I like from it clings to my heart."'

Ṣakhr (Ibn al-Mubārak's friend) said, 'In our younger days whilst in elementary school, we passed by a man giving a lengthy speech and when he finished, Ibn al-Mubārak told me he had memorised it. A man overheard him and challenged him to repeat it, so he did. He had actually memorised it!'

Nuʿaym ibn Ḥammād heard ʿAbdullāh ibn al-Mubārak say, ‘My father told me, “If I find your books, I am going to burn them.” So I said to him, “What harm will that do me if it is already in my heart?”’

Shaqīq ibn Ibrāhim narrated that Ibn al-Mubārak was once asked, ‘You pray with us but why do you not sit with us?’ He replied, ‘I sit with the Companions ؓ and their followers.’ The people said, ‘There are no Companions or followers here!’ He explained, ‘I look back at my knowledge and I retrieve their traditions and their deeds. What would I do siting with you? All you do is backbite others.’

Nuʿaym ibn Ḥammād said, ‘ʿAbdullāh ibn al-Mubārak would often sit alone in his home and people would ask, “Do you not feel lonely?” He answered, “How can I feel lonely when I am with the Prophet ﷺ?”’

WORSHIP AND FEAR OF ALLAH ﷻ

Muḥammad ibn al-Wazīr (Ibn al-Mubārak’s trustee) said,

> I was with ʿAbdullāh in the howdah when we passed by a dangerous place at night. Ibn al-Mubārak got down and mounted his steed until we passed that place, and then we arrived at a river. He got down from his steed and I took the reins and I laid down. He began performing *wuḍūʾ* (ablution) and he prayed until dawn while I was watching him. Before the sun had risen, he called out to me, ‘Get up and perform *wuḍūʾ*!’ and when I answered, ‘I have *wuḍūʾ* already,’ he was filled with remorse because I knew he spent the night standing in prayer. He did not speak to me thereafter until noon when we arrived at our destination.

Qāsim ibn Muḥammad said,

> We used to travel with Ibn al-Mubārak and I would always wonder to myself, ‘What has made this man better than all of us and propelled him to fame? He prays, fasts, fights and performs Hajj, but so do we.’ Once, when we were on one of our journeys to the Levant, we stopped to rest for the night in a house and the candle went out, so one of us got up to relight the candle. He went out and it was a while before he returned with the candle. When he brought the candle back, I looked at Ibn al-Mubārak and his face and beard were drenched in tears. I told myself, ‘It is this fear of Allah that has made this man better than all of us.’ Perhaps he was reminded of the Day of Rising when the light was snuffed out and darkness fell.

Abū ʿAbdillāh Aḥmad ibn Ḥanbal said, ‘Allah ﷻ raised the status of Ibn al-Mubārak because of a secret which he possessed.’

Khalīl Abū Muḥammad said, ‘When Ibn al-Mubārak left for Makkah, he would say:

بغض الحيـاة وخوف الله أخرجني   وبيع نفسي بما ليســـت له ثمنا
إني وزنـــت الذي يبقى ليعدله   ما ليس يبـــقى فلا والله ما اتزنا

Hate of the world, fear of Allah and selling my soul for
something invaluable have forced me to travel.
I have weighed the permanent against the temporary but, by
Allah, they are incomparable. (Khaṭīb in *Tārīkh* 11:400).

Nuʿaym ibn Ḥammād said, ‘When ʿAbdullāḥ ibn al-Mubārak read *Kitāb ar-Riqāq*, he would weep like a butchered animal. None of us had the audacity to approach him or ask him something because he would push us away.’

Abū Isḥāq Ibrāhīm ibn al-Ashʿath said, ‘Once, when Ibn al-Mubārak was sick, he became extremely concerned, and the people could see he was anxious. They told him, “Your situation is not very serious, so you need not be so worried." He said in response, "I have fallen sick while in a spiritual state I am not pleased with."'

Fuḍayl once said, when he was talking about ʿAbdullāh, 'I love him because he fears Allah.'

Abū Isḥāq also said that Ibn al-Mubārak was asked, 'Which of two men do you prefer; one who fears Allah the most, or one who is killed in the Path of Allah?' He replied, 'I prefer the one who fears Allah the most.'

Abū Khuzaymah, the worshipper said, 'I visited ʿAbdullāh while he was sick, and he was tossing and turning in his bed out of grief. I said to him, "Abā ʿAbd ar-Raḥmān, what is this?! Be patient!" He retorted, "Who can be patient against Allah's grip? *His grip is painful, violent.* (11:102)"'

Abū Rawḥ related that Ibn al-Mubārak said,

> Those with insight never feel truly safe from four: a past sin and what the Lord ﷻ will do with it; remaining life and the destruction that lies in it; a blessing bestowed—which one sees as a good thing but could easily be a ploy to deceive and misguide; and the gradual, but swift, deviation of the heart—his religion is being snatched away while he is none the wiser.

ʿAbdullāh ibn ʿĀṣim al-Harawī narrated:

> An old man visited ʿAbdullāh ibn al-Mubārak and he saw him leaning on a coarse elevated pillow. He said, 'I wanted to say something to him but I saw the fear in his eyes and I felt sympathy for him. He was saying, "Allah ﷻ says: *Say to the believers that they should lower their gaze* (24:30). Allah does not approve of looking at a woman's beauty, let alone fornicating with her. Allah ﷻ says: *Woe to the Stinters* (83:1)—those who fall short when measuring and weighing, so what will happen to those who unjustly take the whole amount? Allah ﷻ says: *Do not*

> *backbite one another* (49:12) and other similar verses, so what will happen to the one who kills another?" I pitied him after I saw his state, so I did not say anything.'

ZUHD AND PIETY

The essence of *zuhd* is to remove the world from the heart while still holding it in your hand. Like Ibn al-Mubārak; he was a trader, but he intended to use his wealth for Hajj, for military use, in assisting people and other noble endeavours.

ʿAlī ibn al-Fuḍayl said,

> I heard my father say to Ibn al-Mubārak, 'You encourage us to make do with less and what is sufficient and to renounce the world but we see you bringing goods from Khorasan to the Sacred Land. Why is that?' Ibn al-Mubārak answered, 'Abā ʿAlī, I only do that to save face, to protect my honour and to help me to obey my Lord. Whenever I see a right of Allah, I rush to carry it out.' Then Fuḍayl said to him, 'Ibn al-Mubārak, if that is the case, then how admirable!'

Regarding his piety, Ḥasan said, 'I once saw a pigeon in Ibn al-Mubārak's house and he said, "We used to make use of this pigeon's hatchlings but we are not going to do so anymore." I asked, "Why is that?" and he replied, "Other pigeons [that do not belong to us] mated with it, so because of that we do not want to take benefit from its hatchlings.

Ḥasan ibn ʿArafah said, 'Ibn al-Mubārak told me, "I borrowed a pen when I was in the Levant and I forgot to return it. Then, when I got to Merv, I saw that I still had it in my possession, so I went again to the Levant to return it to him!"'

ʿAlī ibn al-Ḥasan ibn Shaqīq narrated that he heard Ibn al-Mubārak say, 'I would much rather return a doubtful dirham than give 100,000, followed by another 100,000, even up to 700,000 in charity.’

ʿAyyāsh ibn ʿAbdillāh narrated that ʿAbdullāh ibn al-Mubārak said, ‘If a person stays away from 100 things but indulges in one thing, he is not considered God-fearing. Similarly, if a person abstains from 100 things but indulges in one thing, he is not considered to be pious. And whoever possesses a single characteristic of ignorance is considered ignorant. Have you not heard what Nūḥ ﵇ said to Allah ﷻ:

﴿إِنَّ ابْنِي مِنْ أَهْلِي﴾

My son is one of my family. (11:45)

And Allah responded,

﴿إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ﴾

I admonish you lest you should be among the ignorant. (11:46)

MANNERS AND GENEROSITY

One day, Ibn al-Mubārak visited Ḥammād ibn Zayd, so the students of Hadith said to Ḥammād, ‘Ask Abā ʿAbd ar-Raḥmān to narrate to us.’ So he said, ‘Abā ʿAbd ar-Raḥmān, will you narrate to them? They told me to ask you.’ Ibn al-Mubārak responded, ‘Glory be to Allah, Abā Ismāʿīl! How can I narrate when you are present?’ ‘I implore you to do it,’he pleaded. So he said, ‘Listen. Abū Ismāʿīl Ḥammad ibn Zayd related to us. . .’ and he proceeded to narrate every narration he had heard from only Ḥammād.

Ibn Ḥumayd said, ‘A man sneezed in the company of Ibn al-Mubārak, so he asked him, “What does one say when he sneezes?" The man replied, "*Al-ḥamdu lillāh,*" and Ibn al-Mubārak said to him, "*Yarḥamuk Allāh.*" We were all amazed at his politeness.' Ibn al-Mubārak ﵀ strove to teach good etiquette and he expounded its significance.

Abū Nuʿaym ʿUbayd ibn Hishām said that he heard Ibn al-Mubārak saying to his students of hadith, 'Possessing a few good manners is more important for you than possessing abundant knowledge.'

He also used to say, 'We sought the knowledge of manners because the well-mannered had all passed away.'

Yaḥyā ibn Yaḥyā al-Andalūsī said,

> We were in Mālik's gathering when permission was sought for Ibn al-Mubārak to enter and Mālik granted it. We then saw Mālik move for him, in his own gathering, and give him space close to him. I have never seen him move for anyone in his own gathering. The reciter would read to Mālik and occasionally, he would stop at a narration and ask Ibn al-Mubārak, 'Do you have anything to share here?' and Ibn al-Mubārak would answer very quietly. He then got up and left. Mālik, impressed with his manners, said to us, 'This is Ibn al-Mubārak, Jurist of Khorasan.'

In addition to having good manners and a sound character, he was also the most generous and charitable of people. There are many stories about his generous spending, but mentioning a few here will suffice.

Ḥibbān ibn Mūsā said,

> When Ibn al-Mubārak was criticised for giving wealth to people in different cities but not his own, he responded, 'I know the status of those who possess virtue and sincerity. They sought knowledge of hadith and they excelled in it because the people needed them. If we do not help them, it would have all gone to waste. But if we assist them, they will spread the knowledge to the Community of

> Muḥammad ﷺ. Aside from prophethood, I do not know of any endeavour more virtuous than spreading knowledge.’

Salamah ibn Sulaymān said,

> A man asked Ibn al-Mubārak to help him clear a debt he owed, so Ibn al-Mubārak wrote to his accountant. When the letter reached the accountant, he asked the man, ‘How much was the debt you asked him to clear?’ ‘700 dirhams,’he answered. But Abdullāh had [mistakenly] written that he should be given 7,000 dirhams. So the accountant wrote back to him, saying, ‘The funds have almost run out.’ ʿAbdullāh finally wrote to him, ‘The funds have almost run out and life is almost over too. So give him what my pen has carelessly written.’

Muḥammad ibn ʿĪsā said,

> Ibn al-Mubārak would often visit Tarsus, and on the way, he would stop at Riqqah and stay at an inn there. There was a youngster who also used to go there to tend to his needs and listen to hadiths from him. On one occasion, ʿAbdullāh came there but did not see him, and then he hurriedly left with the party. When he returned, he asked about the youngster and they told him, ‘He has been detained for a debt of 10,000 dirhams.’ So Ibn al-Mubārak asked to be taken to the debtor, and he cleared the 10,000 and took an oath from him that he would not tell anyone about this as long as he (i.e. Ibn al-Mubārak) was alive. He then released the man and Ibn al-Mubārak set off that night. Thereafter, the youngster met him on two more trips to Riqqah, and ʿAbdullāh asked him, ‘Where did you go, young man? I did not see you.’ He answered, ‘I was detained because of a debt.’ ʿAbdullāḥ asked, ‘How were you freed?’ He said, ‘A man, whom I do not know, came and he cleared my debt.’ ʿAbdullāh said, ‘Praise Allah!’ And the man only found out the truth after ʿAbdullāh has passed away.

ʿAmr ibn Ḥafṣ, the Sufi of Manbij said,

> Ibn al-Mubārak left Baghdad for Mopsuestia accompanied by some Sufis. He said to them, ‘Your souls are too shy to allow anyone to spend on you. Young boy, give me the dish and spread a cloth over it. Now, each of you will place whatever wealth he has under the cloth.’ Some of them placed ten dirhams and others placed twenty dirhams under the cloth. From that moment onwards, he began spending on them until they arrived at Mopsuestia. Then, when they arrived, he said, ‘This is where the war is, so we will split what remains,’ and when he proceeded to give them twenty dirhams, one of them said, ‘But, Abā ʿAbd ar-Raḥmān, I put twenty dirhams in.’ Ibn al-Mubārak said to him, ‘Do you deny that Allah blesses the wealth of a warrior?’

Muḥammad ibn ʿAlī in Shaqīq narrated from his father,

> When it was the time for Hajj, Ibn al-Mubārak’s companions from Merv would gather around him and say, ‘We shall accompany you on the Hajj, Abā ʿAbd ar-Raḥmān,’ and he would say, ‘Give me your wealth.’ He would then take their wealth and lock it away in a chest. On the journey from Merv to Baghdad, he employed people to serve them, and he continued to spend on them and feed them the best foods and tastiest sweets. Then they left Baghdad in honour and wearing the best clothes, until they reached the Prophet’s ﷺ city. When they arrived at Madinah, he asked every person, ‘What gifts have your families asked you to buy from Madinah?’ and they responded, ‘Such-and-such.’ Then they set off and arrived at Makkah. Once they had completed their Hajj, he asked each of them, ‘What goods have your families asked you to buy from Makkah?’ They answered, ‘Such-and-such,’ and he purchased it for them. Then they left Makkah, and he continued to spend on them until they arrived at Merv. Once at Merv, he had their homes and their entrances repaired and decorated, and after three days he prepared a meal for them and gifted them new clothes. When the meal was over, he called for

> the chest, opened it and handed to each of them a purse with their names on it.

HUMILITY AND RENOUNCING FAME

Despite possessing all of these virtues and good qualities, he was filled with humility—and Allah ﷻ raises the rank of those who are humble for His sake.

Ḥasan said, ‘Naḍr ibn Muḥammad married off his son and he invited Ibn al-Mubārak to the wedding. When Ibn al-Mubārak came, he got up to serve the people but Naḍr refused to let him, imploring him until he finally sat down.’

Ḥasan also said,

> Ibn al-Mubārak’s house in Merv had a big courtyard which was approximately 50x50 cubits. If you wanted to see any scholar, worshipper or reputable man of Merv, you would find them gathered in Ibn al-Mubārak’s home, every day, in study circles discussing knowledge, and when he left his home, they would stick to him. When Ibn al-Mubārak moved to Kufa, he lived in a small house and he would go out for prayer and then return. He hardly left his house and he did not have many visitors. One day, I asked him, ‘Abā ʿAbd ar-Raḥmān, do you not get lonely here, considering how you lived in Merv?’ He told me, ‘I fled from Merv to escape the scene which you were amazed by, and I prefer this scene here which you do not approve of. In Merv, whenever there was an issue, they would come to me and whenever there was some matter, they would say, “Ask Ibn al-Mubārak.” Here, however, I am safe from all of that.’

He also said, ‘I was with Ibn al-Mubārak once, when he came by a watering-hole. People were drinking from it and he got close to drink too, and the people, not knowing who he was, pushed and shoved him. When he emerged from the crowd, he said, “This is the life!” meaning, when no one recognises and reveres us.’

BRAVERY AND MILITARY SERVICE IN JIHAD

In addition to his knowledge, his self-discipline, his generosity and his worship, he was also known for his bravery while serving in Jihad.

ʿAbdah ibn Sulaymān al-Marwazī said,

> We were on an expedition with ʿAbdullāh ibn al-Mubārak in Roman lands, when we unexpectedly encountered the enemy. As the two rows faced off, a Roman stepped forward and called for a duel. So a man came out to meet him but he was killed, and then another stepped out and he too was killed. He again called for a duel and someone came out to him. They fought for a while, but then he stabbed the Roman and killed him. The people crowded around him and I was one of them. He had covered his face with his sleeve so I tugged on the edge of it, and it was ʿAbdullāh ibn al-Mubārak! He said, ‘Abā ʿAmr, you would expose me?’

ʿAbdullāh ibn Sinān said,

> I was with Ibn al-Mubārak and Muʿtamir ibn Sulaymān in Tarsus when the call to arms was made. Ibn al-Mubārak and Muʿtamir came out with the people. Once the Muslims and the enemy had formed their ranks, a Roman stepped out and asked for a duel. So a Muslim came out to meet him, but he was attacked and killed. This carried on until the enemy had duelled six Muslims and killed them all. He then began to prance between the ranks, calling for more duels but no one took the challenge. At that moment, Ibn al-Mubārak turned to me and said, “ʿAbdallāh, if I am killed, do such-and-such,’ and he jolted out with his horse. The enemy came out and they fought for a moment before Ibn al-Mubārak killed him. He then asked for another duel and he killed

> that opponent too. He carried on until he had duelled six opponents and killed them all. He again called for a duel, but now, it seemed as though they were afraid of him. So he hit his steed and penetrated the ranks and disappeared. Then, before I could notice, Ibn al-Mubārak had returned back to his place, and he said to me, ‘ʿAbdallāh, if you tell anyone about this while I am still alive. . .’ and he gave me a stern warning. So I did not divulge it to anyone as long as he was alive.

As well as practically demonstrating bravery, chivalry and taking part in Jihad, he also invited people to these endeavours using poetry and prose.

Muḥammad ibn Ibrāhīm ibn Abī Sakīnah said,

> ʿAbdullāh ibn al-Mubārak dictated these lines to me at Tarsus. I bid him farewell as he departed with the army, and I delivered the words to Fuḍayl ibn ʿIyāḍ in the year 170/787 (or the year 177/794 according to Abū ’l-Ghanāʾim’s narration).

يا عابد الحرمين لو أبصرتنا   لعلمت انك في العبادة تلعب
من كان يخضب خده بدموعه   فنحورنا بدمائنا تتخضب
أو كان يتعب خيله في باطلٍ   فخيولنا يوم الصبيحة تتعب
ريح العبير لكم ونحن عبيرنا   رهج السنابك والغبار الأطيب
ولقد أتانا من مقال نبينا   قول صحيح صادق لا يكذب:
لا يستوي وغبار خيل الله في   أنف امرئ ودخان نارٍ تلهب
هذا كتاب الله ينطق بيننا   ليس الشهيد بميتٍ لا يكذب

O worshipper of the two Holy Masjids, if only you could see us,
    you would realise that you are merely playing in your worship.
O one whose cheek is wet with his tears,
    know that our necks are drenched with our blood.
O one whose horse tires from frivolity,
    know that our steeds tire from the morning of battle.

You enjoy the sweet aroma of perfume, while our perfume—
the dirt and dust from the horses’ hooves—is sweeter.
The words of our Prophet ﷺ have reached us.
It is an authentic statement that cannot be denied:
The dust on a man’s face, kicked up by the steeds of Allah,
can never be combined with the smoke of the raging fire.
This is the Book of Allah, speaking to us, saying,
‘The martyr is not dead!’ which cannot be denied. (Ibn ʿAsākir in *Tārīkh* 32:449).

I met Fuḍayl ibn ʿIyāḍ in the Holy Masjid and handed him the letter. When he read it, tears began to fall and he said, ‘Abū ʿAbd ar-Raḥmān has spoken the truth in his advice to me.’ He then asked me, ‘Are you one of those who writes narrations?’ I answered, ‘Yes, Abā ʿAlī.’ So Fuḍayl said, ‘Then write this hadith as a wage for delivering Abū ʿAbd ar-Raḥmān’s letter to me,’ and he dictated to me, with his chain:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ رَجُلاً قَالَ: يَا رَسُوْلَ اللهِ، عَلِّمْنِي عَمَلاً أَنَلُ بِهِ ثَوَابَ الْمُجَاهِدِيْنَ فِي سَبِيْلِ اللهِ. فَقَالَ لَه النَّبِيُّ ﷺ: هَلْ تَسْتَطِيعُ أَنْ تُصَلِّيَ فَلاَ تَفْتُرَ، وَتَصُومَ وَلاَ تُفْطِرَ؟ قَالَ: يَا نَبِيَّ اللهِ، أَنَا أَضْعَفُ مِنْ أَنْ أَسْتَطِيعَ ذَلِكَ. ثُمَّ قَالَ النَّبِيُّ ﷺ: فَوَالَّذِي نَفْسِي بِيَدِهِ، لَوْ طُوِّقْتَ ذلِكَ مَا بَلَغْتَ فَضْلَ الْمُجَاهِدِيْنَ فِي سَبِيْلِ اللهِ. أَمَ عَلِمْتَ أَنَّ فَرَسَ الْمُجَاهِدِ لَيَسْتَنُّ فِي طِوَلِهِ، فَتُكْتَبُ بِذلِكَ حَسَنَاتٍ؟

Abū Hurayrah ؓ narrated, that a man said, ‘Messenger of Allah, teach me an action whereby I can attain the reward of those who fight for the sake of Allah.’ The Prophet ﷺ asked the man, ‘Are you able to pray *ṣalāh* without stopping and fast without breaking it?’ He said, ‘Prophet of Allah, I am too weak for that.’ So, the Prophet ﷺ said, ‘By the One Who holds my life in His Hand, even if you were able to do that, you would still not reach the reward of those who fight for the sake of Allah. Are you not aware that good deeds are written for the one going on Jihad for the steps his horse takes while grazing tied by its rope?’ (Bukhārī 2785).

SCHOLARS’ PRAISE OF HIM

In this world, one sign of a believer’s good fortune is the people’s praise of him. The Prophet ﷺ was asked about a man who acts for the sake of Allah and people love him or praise him. He ﷺ said,

تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ.

> ‘That is immediate good news of the believer.’ (Muslim 2642).

The great scholar, ʿAbdullāh ibn al-Mubārak was afforded the greatest share of praise. Dhahabī said, ‘By Allah, I love him for the sake of Allah, and I hope to receive reward for loving him because of his god-consciousness, his worship, his sincerity, his military service, his great knowledge, his excellence, his hospitality, his chivalry and the rest of his good qualities.’

There is no doubt that the love we have for these pious personalities is a kind of provision from Allah ﷻ and regarding provisions, He ﷻ says,

﴿اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ﴾

> *Allah expands provision to anyone He wills and restricts it.* (13:26)

It is the love Allah ﷻ has promised his righteous, believing slaves:

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَٰنُ وُدًّا﴾

> *As for those who believe and do right actions, the All-Merciful will bestow His love on them,* (19:96)

It is the love mentioned in the hadith:

إِذَا أَحَبَّ اللهُ عَبْدًا نَادَى جِبْرِيلَ: يَا جِبْرِيلُ، إِنِّي أُحِبُّ فُلَانًا فَأَحِبَّهُ، فَيُحِبُّهُ جِبْرِيلُ. ثُمَّ يُنَادِي جِبْرِيلُ فِي أَهْلِ السَّمَاءِ: إِنَّ اللهَ قَدْ أَحَبَّ فُلَانًا فَأَحِبُّوهُ، فَيُحِبُّهُ أَهْلُ السَّمَاءِ. ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ.

> When Allah loves a slave, He calls out to Jibrīl, ‘Allah loves so-and-so, so love him!’ and so Jibrīl loves him. Then a call goes out among the people of heaven, ‘Allah loves so-and-so, so love him!’ and so the people of heaven love him. Thereafter, people of the world begin to adore him. (Bukhārī 3209 and Muslim 2637).

The following is a small sample of the love the scholars had for Ibn al-Mubārak:

Shuʿayb ibn Ḥarb said, ‘Ibn al-Mubārak never met a man who was better than him.’

Muʿtamir ibn Sulaymān said, ‘I never saw anyone accomplish what Ibn al-Mubārak accomplished.’

When Ibn al-Mubārak passed away, the Khalīf, Hārūn said, ‘The chief of the scholars has died.’

ʿAbd ar-Raḥmān ibn Zayd al-Jahḍamī said that Awzāʿī asked him, ‘Did you see Ibn al-Mubārak?’ When he replied in the negative, Awzāʿī said, ‘If you had seen him, he would have delighted you.’

ʿAṭāʾ ibn Muslim asked ʿUbayd ibn Jannād, ‘Did you see ʿAbdullāh ibn al-Mubārak?’ ʿUbayd answered, ‘Yes. I have not seen anyone like him. You will never see anyone like him.’

ʿAbd ar-Raḥmān ibn Mahdī said, ‘I have never seen anyone with more concern for this Muslim community than ʿAbdullāh ibn al-Mubārak.

Yaḥyā ibn Maʿīn commented, when Ibn al-Mubārak was mentioned in his company, ‘He is one of the leaders of the Muslims.’

Aḥmad ibn ʿAbdah said, ‘Fuḍayl, Sufyān and other scholars were sat in the Holy Masjid, when Ibn al-Mubārak came from the direction of the mountains. Sufyān said, ‘This is the great man of the East.’ Fuḍayl then said, ‘This is the great man of the East, the West and whatever lies between them.’

Saʿīd ibn Manṣūr was asked why he did not write hadith from Shuʿbah and Sufyān. He answered, ‘Once I met Ibn al-Mubārak, I cared little for anyone else.’

ʿAlī ibn al-Madīnī said, ‘Knowledge ends at two people: Ibn al-Mubārak and Yaḥyā ibn Maʿīn.’

Khārijah said to his brothers, ‘If you want to see a man who seems to be from the Companions, look at ʿAbdullāh ibn al-Mubārak.’

ʿAbdullāh ibn al-Ḥasan said,

إذا ســـار عبد الله من مرو ليلة   فقد ســـار عنها نورها وجمالها
إذا ذكـــر الاحبـــار في كل بلدة   فهـــم انجم فيهـــا وأنت هلالها

When ʿAbdullāh left Merv at night,
  its beauty and radiance left too.
They speak of the great scholars of the world,
  but they are merely its stars, while you are its moon. (Ibn ʿAsākir in *Tārīkh* 32:434).

Ibrāhīm ibn Mūsā said, ‘I was with Yaḥyā ibn Maʿīn, when a man came and asked him, “Abā Zakariyyā, who is more reliable in relating from Masʿūd; ʿAbd ar-Razzāq or ʿAbdullāh ibn al-Mubārak?’ He was reclining at the time but then he sat up straight and said, “Ibn al-Mubārak is better than ʿAbd ar-Razzāq and his whole family.”’

Sufyān said, ‘I would love to be like ʿAbdullāh Ibn al-Mubārak for one year of my life, but I cannot even manage three days!’

Yaḥyā ibn Ādam said, ‘If I am searching for some subtle information from the scholars and I do not find it in Ibn al-Mubārak’s books, I give up.’

Aswad ibn Sālim said, ‘Ibn al-Mubārak was an exemplary Imam and he was the most reliable in knowledge of the sunnah of the Prophet ﷺ. If you see a person slandering Ibn al-Mubārak, be suspicious of his claim of being a Muslim.’

SAYINGS

Ibn al-Mubārak’s pearls of wisdom indicate his keen intelligence and high status. When a person has refined his character and perfected himself as a human being, he begins to speak wise words and indisputable truths. The Following are some examples of his sayings:

Ibn al-Mubārak said, ‘Whoever is miserly with knowledge will be afflicted by one of three; death, forgetfulness, or political alliance with rulers.’

When Abū Wahab al-Marwazī asked Ibn al-Mubārak about pride, he said, ‘It is to deprecate people.’ When he asked him about conceit, he said, ‘It is thinking you have something that others do not have.’

A man asked Ibn al-Mubārak, ‘Abā ʿAbd ar-Raḥmān, what should I dedicate most of my time to; learning Qur’an or seeking knowledge?’ Ibn al-Mubārak asked him, ‘Do you know enough of the Qur’an to pray your *ṣalāh*?’ The man said, ‘Yes.’Ibn al-Mubārak then said, ‘In that case, dedicate your time to seeking knowledge, since the Qur’an is only understood through the medium of knowledge.’

Bishr ibn al-Ḥārith said, ‘A man asked Ibn al-Mubārak about a hadith while he was walking, so he said, “This is disrespectful to knowledge.” I found that extremely commendable.’

Ibn al-Mubārak said, ‘When a person realises who he truly is, he sees himself as more insignificant than a dog.’

When a man asked Abdullāh ibn al-Mubārak, ‘What is humility?’ he answered, ‘To be proud in front of the rich.’

Ibn al-Mubārak said, ‘Nothing has made me more weary than trying to find a brother for the sake of Allah ﷻ.’

A man asked Ibn al-Mubārak, ‘Is there anyone left to advise us?’ He replied, ‘Do you know anyone who will heed the advice?’

Ibn al-Mubārak said, ‘We sought knowledge for the sake of the world, but knowledge told us to abandon the world.’

Ibn al-Mubārak said, ‘The souls of righteous ones in the past obliged when they did voluntary good acts. Our souls, on the other hand, do not comply without force, so we must force them.’

NOTABLE TEACHERS AND STUDENTS

Ibn al-Mubārak’s most senior teacher was Rabīʿ ibn Anas al-Khurasānī, although he had to trick his way into prison to meet him. He heard approximately 40 hadiths from him, and then in the year 141/758 he travelled extensively to take hadiths from the remaining *tabiʿīn* (followers of the Companions رضي الله عنهم). Among the *tābiʿīn* Ibn al-Mubārak met were Hishām ibn ʿUrwah, Ismāʿīl ibn Abī Khālid, Aʿmash, Sulaymān at-Taymī, Ḥumayd aṭ-Ṭawīl, ʿAbdullāh ibn ʿAwn, Khālid al-Ḥadhdhāʾ, Yaḥyā ibn Saʿīd al-Anṣārī and from Mūsā ibn ʿAqabah.

Ibn ʿAsākir has presented a lengthy list of teachers Ibn al-Mubārak studied with. Among them were:Awzāʿī, Yaḥyā ibn Abī Kathīr, Ibn Lahīʿah, Layth ibn Saʿd, Ibn ʿAjlān, Ibn Jurayj, Masʿūd, Mūsā ibn ʿAqabah, Muḥammad ibn Isḥāq, Mālik ibn Anas, Sufyān ath-Thawrī, Ḥammād ibn Zayd, Mubārak ibn

Faḍālah, Shuʿbah, ʿAbdullāḥ ibn ʿAwn and many others. This is but a brief sample of his teachers, while the actual number is much higher. Ibn al-Mubārak himself said, ‘I studied with 4,000 teachers and I relate from a thousand of them.’ ʿAbbās ibn Muṣʿab said, ‘I have counted 800 of his teachers.’

His students too, like his teachers, are so numerous that it is difficult to count them. One of the reasons the number of his teachers and students is so high is because of his extensive travels. The following are some of his students, some of whom were also his teachers and contemporaries: Thawrī, Masʿūd ibn Rāshid, Abū Isḥāq al-Fazārī, Jaʿfar ibn Sulaymān aḍ-Ḍubaʿī, Baqiyyah ibn al-Walīd, Dāwūd ibn Sulaymān, Walīd ibn Muslim, Muslim ibn Ibrāhīm, Abu Usāmah, Abū Salamah at-Tabūdhakī, Nuʿaym ibn Ḥammād, Ibn Mahdī, Qaṭṭān, Abū Bakr ibn ʿAyyāsh, Ishāq ibn Rāhuwayh, Yaḥyā ibn Maʿīn, Ibrāhīm ibn Isḥāq aṭ-Ṭāliqānī, Aḥmad ibn Muḥammad Marduwayh, Ismāʿīl ibn Abān al-Warrāq, Bishr ibn Muḥammad as-Sakhtiyānī, Ḥibbān in Mūsā, Ḥakam ibn Mūsā, Zakariyyā ibn ʿAdī, Saʿīd ibn Sulaymān, Saʿīd ibn ʿAmr al-Ashʿathī, Sufyān ibn ʿAbd al-Malik al-Marwazī, Salamah ibn Sulaymān al-Marwazī, Sulaymān ibn Ṣāliḥ Salmuwayh, Abū Bakr and ʿUthman (sons of Abī Shaybah) and others.[1]

LITERATURE

Ibn al-Mubārak also wrote books in many fields, some of which are listed hereunder:

1. *Tafsīr*: Dāwūdī mentioned it in *Ṭabaqāt al-Mufassirīn*. (Dāwūdī 1:250).
2. *Musnad*: Through the transmission of Ḥasan ibn Sufyān ibn ʿĀmir an-Nasawī. It is published through Maktabah al-Maʿārif in Riyadh (1987) with Ṣubḥī al-Badrī as-Sāmirāʾī’s verification.

3. *Kitāb al-Jihād*: It is published through ad-Dār at-Tūnisiyyah in Tunis (1972) with Dr Nazīh Ḥammād's verification.

4. *Kitāb al-Birr wa'ṣ-Ṣilah*: Dhahabī has mentioned it in *Tārikh al-Islām* (Dhahabī 31:294), and Ibn Ḥajar has added some excerpts from it in *Iṣābah* (Ibn Ḥajar 2:138 and 7:332).

5. *Sunan*: Dāwūdī mentioned it in *Ṭabaqāt* (Dāwūdī 1:250).

6. *Kitāb at-Tārīkh*: Ibn an-Nadīm has mentioned it (Ibn an-Nadīm in *Fihrist* p.280).

7. *Arbaʿīn fi 'l-Ḥadīth*: Ḥājī Khalīfah has mentioned it (Ḥājī Khalīfah in *Kashf* 1:1).

8. *Riqāʿ al-Fatāwā*: Ḥājī Khalīfah has mentioned it. (Ḥājī Khalīfah in *Kashf* 1:911).

9. *Kitāb az-Zuhd and Kitāb ar-Raqāʾiq*: The book currently in front of you. It was published by Dār al-Kutub al-ʿIlmiyyah in Beirut with Nuʿaym ibn Ḥammād's *Zuhd* and Ḥabīb ar-Raḥmān al-Aʿẓamī's verification.

DEATH

The reliable position regarding his death date is that it was on the 13th of Ramadan, in the year 181/797. Ibn al-Madīnī has mentioned another date which is not so accurate. He said, 'The best of men all died in the same year, 179/795; Mālik, Ḥammād, Khālid, Sallām ibn Sulaym Abū 'l-Aḥwaṣ and ʿAbdullāh ibn al-Mubārak.' Ḥasan ibn ar-Rabīʿ agrees with the former position. He said, 'I was present around the time of Ibn al-Mubārak's death. He passed away on the morning of the 10th of Ramadan in the year 181/797 and we buried him in Hīt.' Ḥasan asked Ibn al-Mubārak about his age before he died, so he answered, 'I am 63 years old.' Muḥammad ibn Saʿd said, 'He died in Hīt, at the age of 63, while returning from battle, in the year 181/797. He was born in the year 118/736.'

Abū ʿAbdillāh said, 'When Ibn al-Mubārak was on his deathbed, a man urged him to recite the Testimony of Faith, saying, “Say: *lā ilāha ill Allāh*!” So Ibn al-Mubārak told him, “You are not doing it right. I fear you will harm some other Muslim after me [so listen to my instructions]. After encouraging me to say *lā ilāha ill Allāh*, if I do so and I do not say anything after that, then leave me be. If, however, I say something after that, then encourage me to say *lā ilāha ill Allāh* again, until it is the last thing I say.”’

It is said that at the time of his death, Ibn al-Mubārak opened his eyes, smiled and said,

﴿لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ﴾

It is for the like of this that all workers should work! (37:61)

And with that, this shinning sun set, after illuminating the world with his brilliant light. His pure body which constantly strove in worship, learning and teaching, fighting, spending, assisting and other praiseworthy endeavours was now covered in sand. All that remains is his remembrance and love for him which fills the hearts of the believers.

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[1] Refer to Mizzī’s *Tahdhīb al-Kamāl* for a detailed list of his teachers and students. (16:6–14)

BIOGRAPHIES OF THE NARRATORS OF IBN AL-MUBĀRAK'S *ZUHD*

ḤUSAYN IBN AL-ḤASAN ḤARB AS-SULAMĪ IBN ʿABDILLĀH AL-MARWZĪ

Among his teachers were: Ibn al-Mubārak, Hushaym, Yazīd ibn Zurayʿ, Ibn ʿUlayyah, Ibn ʿUyaynah, Jaʿfar ibn ʿAwn, Ibn Abī ʿAdī, Muʿtamir ibn Sulaymān and others. Some of his most notable students were: Tirmidhī, Ibn Mājah, Baqiyy ibn Makhlad, Ibn Abī ʿĀṣim and Ibn Ṣāʿid.

He lived and taught in Makkah. Ibn Ḥibbān, Maslamah and others considered him reliable. He passed away in the year 246/860.

YAḤYĀ IBN MUḤAMMAD IBN ṠĀʿID IBN KĀTIB AL-HĀSHIMĪ AL-BAGHDĀDĪ

Some of his teachers were: Luwayn, Aḥmad ibn Manīʿ, Siwār ibn ʿAbdillāh al-Qāḍī, Yaḥyā ibn Sulaymān ibn Faḍlah, Ḥasan ibn Ḥammād Sajjādah and others. Among his students were: Abū 'l-Qāsim Baghawi, Muḥammad ibn ʿUmar al-Jiʿābī, Ibn al-Muẓaffar, Dārquṭnī and many others.

He was a *Ḥāfiẓ* and a reliable Imam. He was born in the year 228/843 and passed away in 318/930. Abū ʿAlī an-Naysābūrī said, 'In Iraq, none of his contemporaries could match him in understanding. Understanding, to us, is far greater than mere memorisation.’Dhahabī said, ‘Ibn Ṣāʿid is firm in his discussions on the critical analysis of the narrators, and this shows the depth of his knowledge.’

ABŪ ʿUMAR IBN ḤAYYUWAYH

His teachers were: Bāghandī, ʿAbdullāh ibn Isḥāq al-Madāʾinī and their contemporaries.

He is Muḥammad ibn al-ʿAbbās ibn Muḥammad ibn Zakariyyā al-Baghdādī al-Khazzāz. He passed away in Rabīʿ al-Ākhir in the year 382/992 at 87 years of age. Khaṭīb said, ‘He is reliable. He spent his whole life writing and he transmitted voluminous collections of hadith.’

ABŪ BAKR AL-WARRĀQ

He was Muḥammad ibn Ismāʿīl ibn al-ʿAbbās al-Baghdādī al-Mustamlī. His father oversaw his pursuit of knowledge, instructing him to study under Ḥasan ibn aṭ-Ṭayyib al-Balkhī, ʿUmar ibn Abī Ghaylān and their contemporaries.

He was considered a reliable scholar of hadith. He lived for 85 years, and he passed away in the year 378/988.

ENCOURAGEMENT TO OBEY ALLAH ALMIGHTY

Shaykh Abū Ghālib Aḥmad ibn Ḥasan ibn Aḥmad ibn Banāʾ reported from Abū Muḥammad Ḥasan ibn ʿAlī ibn Muḥammad ibn Ḥasan al-Jawharī from Abū ʿUmar Muḥammad ibn ʿAbbās ibn Muḥammad al-Warrāq from Abū Muḥammad Yaḥyā ibn Muḥammad ibn Saʿīd on Thursday 24 Rabīʿ al-Awwal in 315 at the door of his house that Ḥusayn ibn Ḥasan al-Marwazī Abū ʿAbdillāh related in 245 that ʿAbdullāh ibn al-Mubārak and Faḍl ibn Mūsā said:

1. Ibn ʿAbbās ؓ narrated that the Messenger of Allah ﷺ said,

نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصِّحَّةُ وَالْفَرَاغُ.

> ‘There are two blessings which many people are deceived in: health and free time.’ (Bukhārī 6412, Tirmidhī 2304 and Ibn Mājah 4170).

2. ʿAmr ibn Maymūn al-Awdī said that the Prophet ﷺ said to a man he was exhorting,

اغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ: شَبَابَكَ قَبْلَ هَرَمِكَ، وَصِحَّتَكَ قَبْلَ سَقَمِكَ، وَغِنَاكَ قَبْلَ فَقْرِكَ، وَفَرَاغَكَ قَبْلَ شُغْلِكَ، وَحَيَاتَكَ قَبْلَ مَوْتِكَ.

> ‘Take advantage of five before five; your youth before you are old, your health before you are sick, your wealth before you are poor, your free time before you are occupied and your life before you

are dead.’ (Nasāʾī in *as-Sunan al-Kubrā* 11832, Ḥākim 7846 and Abū Nuʿaym 4:148).

3. Abū Mūsā al-Ashʿarī ﵁ said,

مَا نَنْتَظِرُ مِنَ الدُّنْيَا إِلَّا كَلًّا مُحْزِنًا، أَوْ فِتْنَةً تُنْتَظَرُ.

‘We do not expect from this world anything besides melancholic burdens or impending trials.’ (Abū Nuʿaym in *Ḥilyah,* 5).

4. ʿAbdullāh ibn Masʿūd ﵁ said,

مَا أَكْثَرَ أَشْبَاهَ الدُّنْيَا مِنْهَا.

‘How numerous are the uncertainties of the world!’ (Ibn Abī ’d-Dunyā in *Zuhd,* 171).

5. Abū Hurayrah related that the Prophet ﷺ said,

مَا يَنْتَظِرُ أَحَدُكُمْ إِلَّا غِنًى مُطْغِيًا، أَوْ فَقْرًا مُنْسِيًا، أَوْ مَرَضًا مُفْسِدًا، أَوْ هَرَمًا
مُفْنِدًا، أَوْ مَوْتًا مُجْهِزًا، أَوِ الدَّجَّالَ، فَالدَّجَّالُ شَرُّ غَائِبٍ يُنْتَظَرُ، أَوِ السَّاعَةَ،
وَالسَّاعَةُ أَدْهَى وَأَمَرُّ.

‘What are you waiting for except oppressive wealth, delayed poverty, debilitating illness, feeble-minded senility, certain death, or the Dajjāl (and the Dajjāl is an absent evil which is awaited) or the Final Hour? And the Final Hour is more terrible and bitter.’ (Ṭabarānī in *Awsaṭ* 3945, Ḥākim 7906 and Bayhaqī in *Shuʿab* 10088).

6. Ḥasan used to say,

ابْنَ آدَمَ! إِيَّاكَ وَالتَّسْوِيفَ، فَإِنَّكَ بِيَوْمِكَ وَلَسْتَ بِغَدٍ، فَإِنْ يَكُنْ غَدٌ لَكَ فَكِسْ
فِي غَدٍ كَمَا كِسْتَ فِي الْيَوْمِ، وَإِلَّا يَكُنْ لَكَ لَمْ تَنْدَمْ عَلَى مَا فَرَّطْتَ فِي الْيَوْمِ.

> ‘Son of Adam, beware of procrastination. You are involved in today and not tomorrow. If you reach tomorrow, then be wise tomorrow as you are today and if you have no tomorrow, then you will not regret what you missed today.’ (Ibn Abī ’d-Dunyā in *Qaṣr* 219).

Ḥasan also used to say,

أَدْرَكْتُ أَقْوَامًا كَانَ أَحَدُهُمْ أَشَحَّ عَلَى عُمُرِهِ مِنْهُ عَلَى دَرَاهِمِهِ وَدَنَانِيرِهِ.

> ‘I have met people who are more miserly about their lives than their dirhams and dinars.’ (Ibn Abī ’d-Dunyā in *Qaṣr* 91 and Baghawī 14:225).

7. Abū ’d-Dardāʾ ﷺ said,

مَنْ يَتَفَقَّدْ يُفْقَدْ، وَمَنْ لَا يَعُدَّ الصَّبْرَ لِفَوَاجِعِ الْأُمُورِ يَعْجَزْ.

> ‘Whoever seeks will not find, and whoever is not steadfast in calamities is powerless.’ (Abū Dāwūd in *Zuhd* 206, Ibn Abī Shaybah 34596 and Abū Nuʿaym in *Ḥilyah* 1:218).

8. ʿAwn ibn ʿAbdillāh used to say,

كَمْ مِنْ مُسْتَقْبِلٍ يَوْمًا لَا يَسْتَكْمِلُهُ، وَمُنْتَظِرٍ غَدًا لَا يَبْلُغُهُ، لَوْ تَنْظُرُونَ إِلَى الْأَجَلِ وَمَسِيرِهِ لَأَبْغَضْتُمُ الْأَمَلَ وَغُرُورَهُ.

> ‘How often a person looks forward to a day, but does not meet it! How often one waits for tomorrow, but does not reach it! If you are going to wait for an appointed time and its departure, fallacious hope is going to vex you.’ (Ibn Abī Shaybah 34963 and Abū Nuʿaym in Ḥilyah 4:243).

9. Abū Isḥāq said that a man of the ʿAbd al-Qays was told in his illness,

أَوْصِنَا. قَالَ: أَنْذَرْتُكُمْ سَوْفَ.

‘Instruct us!’ He replied, ‘I caution you about “will do.”’[1]

10. Ibn ʿUmar ﵄ said,

أَخَذَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِبَعْضِ جَسَدِي فَقَالَ: كُنْ كَأَنَّكَ
غَرِيبٌ فِي الدُّنْيَا أَوْ عَابِرُ سَبِيلٍ، وَعُدَّ نَفْسَكَ فِي أَهْلِ الْقُبُورِ.

‘The Messenger of Allah ﷺ took hold of me and said, “Be in the world as though you are a stranger or a traveller, and count yourself from the inhabitants of the graves.”’[2]

Ibn ʿUmar ﵄ also said,

إِذَا أَصْبَحْتَ فَلَا تُحَدِّثْ نَفْسَكَ بِالْمَسَاءِ، وَإِذَا أَمْسَيْتَ فَلَا تُحَدِّثْ نَفْسَكَ
بِالصَّبَاحِ، وَخُذْ مِنْ صِحَّتِكَ قَبْلَ سَقَمِكَ، وَمِنْ حَيَاتِكَ قَبْلَ مَوْتِكَ؛ فَإِنَّكَ لَا
تَدْرِي يَا عَبْدَ اللهِ مَا اسْمُكَ غَدًا.

‘If you reach the morning, do not think about the evening, and if you reach the evening, do not think about the morning. Make the most of your health before your sickness and your life before your death, for you do not know, slave of Allah, what your reputation will be tomorrow.’ (Tirmidhī 2333).

11. Ḥasan said,

إِذَا شِئْتَ رَأَيْتَ بَصِيرًا لَا صَبْرَ لَهُ، فَإِذَا رَأَيْتَ بَصِيرًا ذَا صَبْرٍ فَهُنَالِكَ.

‘You can find someone with insight lacking patience if you wish, but if you see an insightful person with patience, then that is something!’ (Ibn Abī ’d-Dunyā in *Ṣabr* 71).

12. Ḥasan commented on the words of Allah ﷻ: *Those who give* (*yaʾtūna*) *what they have been given* (*ātū*) (23:60),

يُعْطُونَ مَا أُعْطُوْا.

> ‘They give (*yuʿṭūna*) what they have been given (*uʿṭū*),’

And he said about: *While their hearts are fearful* (23:60),

يَعْمَلُونَ مَا عَمِلُوا مِنْ أَعْمَالِ الْبِرِّ وَهُمْ يَخْشَوْنَ أَنْ لَا يُنْجِيَهُمْ ذَلِكَ مِنْ عَذَابِ رَبِّهِمْ عَزَّ وَجَلَّ

> ‘They perform whatever good actions they perform while they still fear that it will not save them from the punishment of their Lord ﷻ.’ (Ṭabarī 19:45).

13. ʿUmar ibn ʿAbd al-ʿAzīz wrote to Yazīd ibn ʿAbd al-Malik:

إِيَّاكَ أَنْ تُدْرِكَكَ الصَّرْعَةُ عِنْدَ الْغِرَّةِ، فَلَا تُقَالُ الْعَثْرَةُ، وَلَا تُمَكَّنُ مِنَ الرَّجْعَةِ، وَلَا يَحْمَدُكَ مَنْ خَلَّفْتَ بِمَا تَرَكْتَ، وَلَا يَعْذُرُكَ مَنْ تَقْدَمُ عَلَيْهِ بِمَا اشْتَغَلْتَ بِهِ، وَالسَّلَامُ.

> ‘Beware of sudden death, for your calamity will dismissed, you will not be able to return, those you have left behind will not praise you for what you have left and those to whom you have delegated your occupation will not pardon you. Peace be with you.’ (Nasāʾī in *as-Sunan al-Kubrā*, 11864).

14. ʿAbdullāh ibn Masʿūd ؓ said,

لَيْسَ لِلْمُؤْمِنِ رَاحَةٌ دُونَ لِقَاءِ اللهِ عَزَّ وَجَلَّ، وَمَنْ كَانَتْ رَاحَتُهُ فِي لِقَاءِ اللهِ فَكَأَنْ قَدْ.

> ‘A believer has no comfort except in [the thought of] meeting Allah ﷻ. Whoever feels comfort in meeting Allah then it will be as though it is so.’ (Abū Nuʿaym in *Ḥilyah,* 1:136).

15. Jarīr ibn Ḥāzim said that he heard Ḥasan say,

أَيْ قَوْمِ، الْمُدَاوَمَةَ الْمُدَاوَمَةَ! فَإِنَّ اللهَ لَمْ يَجْعَلْ لِعَمَلِ الْمُؤْمِنِ أَجَلًا دُونَ الْمَوْتِ.

> ‘People! Perseverance! Perseverance! Allah has not appointed a time limit for a believer’s actions besides death.’ (Ibn al-Muqriʾ in his *Muʿjam,* 720)

16. Mubārak ibn Faḍālah related from Ḥasan about the words of Allah ﷻ: *Worship your Lord until what is Certain comes to you* (15:99). He said that it is death. (Ṭabarī 17:160).

17. Ḥasan said,

إِذَا نَظَرَ إِلَيْكَ الشَّيْطَانُ فَرَآكَ مُدَاوِمًا فِي طَاعَةِ اللهِ، فَبَغَاكَ وَبَغَاكَ، فَرَآكَ
مُدَاوِمًا مَلَّكَ وَرَفَضَكَ، وَإِذَا كُنْتَ مَرَّةً هَكَذَا وَمَرَّةً هَكَذَا طَمِعَ فِيكَ.

> ‘When Shayṭān looks at you and sees you constant in obeying Allah, he seeks you and seeks you again. If he sees that you are constant, he is controlled and leaves you. If you sway this way and that, then he has hopes for you.’ (Ibn al-Jawzī has recorded this narration, *Talbīs* p.346)

18. ʿAbdullāh ؓ said,

إِذَا كَانَ الْعَبْدُ فِي صَلَاتِهِ فَإِنَّهُ يَقْرَعُ بَابَ الْمَلِكِ، وَإِنَّهُ مَنْ يَدْأَبْ قَرْعَ بَابِ
الْمَلِكِ يُوشِكُ أَنْ يُفْتَحَ لَهُ.

> ‘When someone is in the prayer, he is knocking on the door of the King. If he continues to knock on the door of the King, it will soon

be opened for him.’ (Abū Dāwūd in *Zuhd* 144 and Abū Nuʿaym in *Ḥilyah* 1:130).

19. ʿAbdullāh ﵁ said about the verse: *Fear Allah as He should be feared* (3:102):

حَقَّ تُقَاتِهِ أَنْ يُطَاعَ فَلَا يُعْصَى، وَأَنْ يُشْكَرَ فَلَا يُكْفَرَ، وَأَنْ يُذْكَرَ فَلَا يُنْسَى.

‘Real fear of Him is that He is obeyed and not disobeyed, gratitude is shown to Him and not ingratitude and He is remembered and not forgotten.’ (Nasāʾī in *as-Sunan al-Kubrā* 11847, Ṭabarānī in *Kabīr* 8502 and Abū Nuʿaym in *Ḥilyah* 7:238).

20. ʿAbdullāh ﵁ said,

فَضْلُ صَلَاةِ اللَّيْلِ عَلَى النَّهَارِ كَفَضْلِ صَدَقَةِ السِّرِّ عَلَى الْعَلَانِيَةِ.

‘The superiority of the night prayer over the day prayer is like the superiority of secret charity over public charity.’ (Ṭabarānī in *Kabīr* 8998 and Abū Nuʿaym in *Ḥilyah* 4:166).[3]

21. Murrah narrated:

قَالَ عَبْدُ اللهِ: ﴿وَآتَى الْمَالَ عَلَى حُبِّهِ﴾ وَأَنْتَ حَرِيصٌ شَحِيحٌ تَأْمُلُ الْغِنَى، وَتَخْشَى الْفَقْرَ.

‘ʿAbdullāh ﵁ said about: *Give away their wealth despite their love for it* (2:177), “While you are eager and stingy, hoping for wealth and fearing poverty.”’ (Nasāʾī in *as-Sunan al-Kubrā* 11847 and Bayhaqī in *Shuʿab* 3197).[4]

22. Ṭāwūs narrated:

عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ مَرَّ بِقَوْمٍ بَعْدَمَا أُصِيبَ فِي بَصَرِهِ يَجُذُّونَ حَجَرًا، وَقَالَ: مَا
يَصْنَعُ هَؤُلَاءِ؟ قَالَ: يَجُذُّونَ حَجَرًا، فَقَالَ: عُمَّالُ اللهِ أَقْوَى مِنْ هَؤُلَاءِ.

> ‘After Ibn ʿAbbās’ ﵄ eyesight became impaired, he passed by some people while they were breaking stones. He asked, “What are those people doing?” His companions said, “They are breaking up stones.” He said, “The workers of Allah are stronger than these.”’ (Baghawī 14:270).

23. Abū Hurayrah ﵁ said that the Messenger of Allah ﷺ said,

مَا رَأَيْتُ مِثْلَ النَّارِ نَامَ هَارِبُهَا، وَلَا مِثْلَ الْجَنَّةِ نَامَ طَالِبُهَا.

> ‘I have not seen anything like the Fire whose escapees are asleep nor anything like the Garden whose seekers are asleep.’ (Tirmidhī 2601).

24. ʿĪsā ibn ʿUmar said,

كَانَ عَمْرُو بْنُ عُتْبَةَ بْنِ فَرْقَدٍ يَخْرُجُ عَلَى فَرَسِهِ فَيَقِفُ لَيْلًا عَلَى الْقُبُورِ فَيَقُولُ:
يَا أَهْلَ الْقُبُورِ، قَدْ طُوِيَتِ الصُّحُفُ، وَقَدْ رُفِعَتِ الْأَعْمَالُ! ثُمَّ يَبْكِي، ثُمَّ يَصْفِنُ
بَيْنَ قَدَمَيْهِ حَتَّى يُصْبِحَ، ثُمَّ يَرْجِعُ فَيَشْهَدُ صَلَاةَ الصُّبْحِ.

> ‘ʿAmr ibn ʿUtbah ibn Farqad would leave on his horse and spend the night at the graves, saying, “People of the graves, the scrolls have been rolled up and actions removed.” Then he wept and pondered in front of them until the morning. He then returned and was present for the *Fajr* prayer.’ (Nasāʾī in *as-Sunan al-Kubrā* 11865).

25. A freed-slave of ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﵄ said,

نَظَرَ عَبْدَ اللهِ بْنَ عَمْرٍو إِلَى الْمَقْبَرَةِ، فَلَمَّا نَظَرَ إِلَيْهَا نَزَلَ فَصَلَّى رَكْعَتَيْنِ، فَقِيلَ لَهُ: هَذَا شَيْءٌ لَمْ تَكُنْ تَصْنَعُهُ، قَالَ: فَقَالَ: ذَكَرْتُ أَهْلَ الْقُبُورِ، وَمَا حِيلَ بَيْنَهُمْ وَبَيْنَهُ، فَأَحْبَبْتُ أَنْ أَتَقَرَّبَ إِلَى اللهِ بِهِمَا.

“ʿAbdullāh ibn ʿAmr looked towards the graveyard. When he saw it, he got down and offered a prayer of two units. Someone then said, “This is something you do not usually do.” He answered, “I remembered the inhabitants of the graves and what is between them and it so I wished to gain Allah’s proximity through that.””[5]

26. Ismāʿīl ibn ʿUbaydillāh reported that Umm ad-Dardāʾ ؓ related to him:

أَنَّهُ أُغْمِيَ عَلَى أَبِي الدَّرْدَاءِ، فَأَفَاقَ فَإِذَا بِلَالٌ ابْنُهُ عِنْدَهُ، فَقَالَ: قُمْ فَاخْرُجْ عَنِّي. ثُمَّ قَالَ: مَنْ يَعْمَلُ مِثْلَ مُضْطَجَعِي هَذَا؟ مَنْ يَعْمَلُ مِثْلَ سَاعَتِي هَذِهِ؟ ﴿وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ﴾ أُتِيتُمْ. ثُمَّ أُغْمِيَ عَلَيْهِ، فَلَبِثَ لَبْثًا ثُمَّ يُفِيقُ فَيَقُولُ مِثْلَ ذَلِكَ، فَلَمْ يَزَلْ يُرَدِّدُهَا حَتَّى قُبِضَ.

Abū ’d-Dardāʾ ؓ fainted, and when he regained consciousness, his son Bilāl was there with him. He said, ‘Get up and leave me.’ Then he said, ‘Who will do as I do lying down? Who will do as I have done in this moment? *We will overturn their hearts and sight, just as they did not believe in it at first and We will abandon them to wander blindly in their transgression* (6:110). You will be brought forth!’[6] He then fainted and remained for a time and then recovered. He said that again and continued to repeat it until he died. (Nasāʾī in *as-Sunan al-Kubrā* 11849, and Ibn Abī Shaybah 34607).

27. Abū Hurayrah ؓ narrated that the Messenger of Allah ﷺ said,

> مَا مِنْ أَحَدٍ يَمُوتُ إِلَّا نَدِمَ. قَالُوا: وَمَا نَدَامَتُهُ يَا رَسُولَ اللهِ؟ قَالَ: إِنْ كَانَ مُحْسِنًا نَدِمَ أَنْ لَا يَكُونَ ازْدَادَ، وَإِنْ كَانَ مُسِيئًا نَدِمَ أَنْ لَا يَكُونَ نَزَعَ.

> 'There is no one who dies who does not have regrets.' They asked, 'What does he regret, Messenger of Allah?' He ﷺ answered, 'If he did good, he regrets that he cannot do more. If he did evil, he regrets that he cannot remove it.' (Tirmidhī 2403).

28. Muḥammad ibn Abī ʿAmīrah ؓ, one of the Companions of the Messenger of Allah ﷺ, said,

> لَوْ أَنَّ عَبْدًا خَرَّ عَلَى وَجْهِهِ مِنْ يَوْمِ وُلِدَ إِلَى يَوْمِ يَمُوتُ هَرَمًا فِي طَاعَةِ اللهِ لَحَقَّرَهُ ذَلِكَ الْيَوْمَ، وَلَوَدَّ أَنَّهُ زِيدَ كَيْمَا يَزْدَادُ مِنَ الْأَجْرِ وَالثَّوَابِ.

> If a slave were to fall on his face [in prostration] from the day he was born until the day he died of old age obeying Allah, he would think that insignificant on the Day of Rising. He will wish that he had done more so that his reward and wage would be greater. (Aḥmad 17650, Abū Nuʿaym in *Ḥilyah* 5:133 and Bayhaqī in *Shuʿab* 2:218).

29. Ḥurayth ibn Qays said,

> إِذَا أَرَدْتَ أَمْرًا مِنَ الْخَيْرِ فَلَا تُؤَخِّرْهُ لِغَدٍ، وَإِذَا كُنْتَ فِي أَمْرِ الْآخِرَةِ فَامْكُثْ مَا اسْتَطَعْتَ، وَإِذَا كُنْتَ فِي أَمْرِ الدُّنْيَا فَتَوَخَّ، وَإِذَا كُنْتَ فِي الصَّلَاةِ فَقَالَ لَكَ الشَّيْطَانُ: إِنَّكَ تُرَائِي، فَزِدْهَا طُولًا.

> When you want to do a good act, do not delay it until tomorrow. If you are involved in a matter of the Next World, persist in it for as long as you can, and if you are involved in a matter of the world, stick to your purpose. If you are in prayer and Shayṭān tells you, 'You are showing off,' then make it longer. (Nasāʾī in *as-Sunan al-Kubrā* 11856 and Ibn Abī Shaybah 8357).[7]

30. ʿAwn and Maʿn (or one of them) related that a man went to ʿAbdullāh ibn Masʿūd ﵁ and said, ‘Instruct me.’ He said,

إِذَا سَمِعْتَ اللهَ تَعَالَى يَقُولُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾ فَأَرْعِهَا سَمْعَكَ؛ فَإِنَّهُ خَيْرٌ
يَأْمُرُ بِهِ، أَوْ شَرٌّ يَنْهَى عَنْهُ.

> When you hear Allah say, ‘Believers!’ then listen. It is either good that He commands you or evil that He forbids you. (Abū Nuʿaym in *Ḥilyah* relates it from Maʿn 1:130).

31. Ḥasan said,

مَنْ أَحَبَّ أَنْ يَعْلَمَ أَنَّهُ يُحِبُّ اللهَ فَلْيَعْرِضْ نَفْسَهُ عَلَى الْقُرْآنِ.

> ‘If someone wants to know if he loves Allah, let him examine himself through the Qur’an.’ (Ibn Samʿūn in *Amālī* 171).

32. ʿAbdullāh ibn ʿUkaym related that ʿAbdullāh ibn Masʿūd ﵁ said,

مَا مِنْكُمْ أَحَدٌ إِلَّا سيَخْلُو بِهِ رَبُّهُ كَمَا يَخْلُو أَحَدُكُمْ بِالْقَمَرِ لَيْلَةَ الْبَدْرِ، ثُمَّ
يَقُولُ: ابْنَ آدَمَ، مَا غَرَّكَ بِي؟ يَا ابْنَ آدَمَ، مَاذَا عَمِلْتَ فِيمَا عَلِمْتَ؟ يَا ابْنَ آدَمَ،
مَاذَا أَجَبْتَ الْمُرْسَلِينَ؟

> ‘Your Lord will be with each and every one of you in seclusion, just as any one of you are alone with the moon on a night when it is full. He will then say, “Son of Ādam, what seduced you away from me? Son of Ādam, which of your knowledge have you practiced? Son of Ādam, how did you respond to the Messengers?”’ (Ṭabarānī in *Kabīr* 8899 and Abū Nuʿaym in *Ḥilyah* 1:131).

33. Abū ’d-Dardāʾ ﵁ said,

إِنَّ أَخْوَفَ مَا أَخَافُ إِذَا وُقِفْتُ عَلَى الْحِسَابِ أَنْ يُقَالَ لِي: قَدْ عَلِمْتَ، فَمَاذَا عَمِلْتَ فِيمَا عَلِمْتَ؟

> ‘My greatest fear is that when I am stopped for the reckoning, I will be told, “You had knowledge, so how much of your knowledge did you practice?”’ (Ibn Abī Shaybah 34598 and Abū Nuʿaym in *Ḥilyah* 1:213).

34. Abū Kabshah as-Salūlī related that he heard Abū ’d-Dardāʾ ﵁ say,

إِنَّ مِنْ شَرِّ النَّاسِ عِنْدَ اللهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ عَالِمٌ لَا يُنْتَفَعُ بِعِلْمِهِ.

> ‘Among the worst of people with the worst station in the sight of Allah on the Day of Rising is a scholar who did not benefit from is knowledge.’ (Dārimī 268).

35. Abū Jaʿfar (ʿAbdullāh al-Hāshimī, not Muḥammad ibn ʿAlī) said,

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: بَارَكَ اللهُ لِلْمُسْلِمِينَ فِيكَ، فَخُصَّنِي مِنْكَ بِخَاصَّةِ خَيْرٍ، قَالَ: مُسْتَوْصٍ أَنْتَ؟ أُرَاهُ قَالَ: ثَلَاثًا، قَالَ: نَعَمْ. قَالَ: اجْلِسْ، إِذَا أَرَدْتَ أَمْرًا فَتَدَبَّرْ عَاقِبَتَهُ، فَإِنْ كَانَ خَيْرًا فَأَمْضِهِ، وَإِنْ كَانَ شَرًّا فَانْتَهِ.

> ‘A man came to the Prophet ﷺ and said, “Allah sent you as a blessing for all Muslims. Single me out with a specific blessing from yourself.” He ﷺ said, “Are you asking for advice?” (I think he said it three times.) He answered, “Yes.” He ﷺ said, “Sit. When you intend to do something, ponder over its outcome. If it is good, proceed and if it is bad, desist.”’ (Aṣam transmitted a variation. *Majmūʿ Muṣannafāt* 54).

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[1] Ibn Abī Shaybah transmits a variation where Thumāmah ibn Bijād said, ‘I caution you about “I will get up,” “I will pray,” and “I will fast.”’ (35247)

[2] Aḥmad (5002), Tirmidhī (2333) and Ibn Mājah (4114) transmit this as a hadith elevated to the Prophet ﷺ.

[3] This hadith has been related directly from the Prophet ﷺ and is recorded in some copies of *Zuhd*. We have sufficed on only making reference to it in this footnote to avoid repetition.

[4] These words have also been related from the Prophet ﷺ in response to a man who asked about the best kind of charity. Ṭabarānī in *Awsaṭ* (8648)

[5] It would be correct to assume ʿAbdullāh ibn ʿAmr ؓ offered the prayer outside the graveyard when he saw it, since he said, ‘The Messenger of Allah ﷺ forbade the praying of *ṣalāh* in graveyards.’ Ibn Ḥibbān (2319)

[6] Another variation has *abaytum* (but you refuse), instead of *utītum* (you will be brought forth). Nasāʾī in *as-Sunan al-Kubrā* (11849).

[7] Nasāʾī and Ibn Abī Shaybah both have Ḥārith instead of Ḥurayth.

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SEEKING KNOWLEDGE TO OBTAIN WORLDLY GOODS

36. Muḥammad ibn Yaḥyā ibn Ḥibbān said that a group of people from Iraq told him that they passed by Abū Dharr ؓ. They asked him about some narrations, so he said,

تَعْلَمُونَ أَنَّ هَذِهِ الْأَحَادِيثَ الَّتِي يُبْتَغَى بِهَا وَجْهُ اللهِ تَعَالَى لَنْ يَتَعَلَّمَهَا أَحَدٌ
يُرِيدُ بِهَا الْعَرَضَ مِنَ الدُّنْيَا، (أَوْ قَالَ: لَا يُرِيدُ بِهَا إِلَّا عَرَضَ الدُّنْيَا) فَيَجِدَ
عَرْفَ الْجَنَّةِ أَبَدًا. وَزَعَمَ عَبْدُ اللهِ أَنَّ عَرْفَهَا رِيحُهَا.

> ‘You know that those who study these narrations, seeking the mundane things of this world, will never smell the fragrance of the Garden, because they should only be studied for the pleasure of Allah the Almighty.’[1]

37. Qāsim narrated that ʿAbdullāh ؓ said,

كَفَى بِخَشْيَةِ اللهِ عِلْمًا، وَكَفَى بِاغْتِرَارٍ بِاللهِ جَهْلًا.

> ‘Fear of Allah is sufficient as knowledge, and being deluded about Allah is sufficient as ignorance.’ (Ṭabarānī in *Kabīr* 8927 and Bayhaqī in *Shuʿab* 732).

38. Ibrāhīm related that Ḥudhayfah ؓ said,

اتَّقُوا اللهَ يَا مَعْشَرَ الْقُرَّاءِ، وَخُذُوا طَرِيقَ مَنْ كَانَ قَبْلَكُمْ، فَوَاللهِ لَئِنِ اسْتَقَمْتُمْ
لَقَدْ سَبَقْتُمْ سَبْقًا بَعِيدًا، وَلَئِنْ تَرَكْتُمُوهُ يَمِينًا وَشِمَالًا لَقَدْ ضَلَلْتُمْ ضَلَالًا بَعِيدًا.

‘Reciters of the Qur’an! Fear Allah, and be steadfast on the path of your predecessors. By Allah, if you remain straight, you will reach your destination ahead of others, but if you meander, you will go far astray.’ (Bazzār 2956 and Abū Nuʿaym in *Ḥilyah* 1:280).

39. Yazīd ibn Abī Ḥabīb said,

إِنَّ مِنْ فِتْنَةِ الْعَالِمِ الْفَقِيهِ أَنْ يَكُونَ الْكَلَامُ أَحَبَّ إِلَيْهِ مِنَ الِاسْتِمَاعِ وَإِنْ
وَجَدَ مَنْ يَكْفِيهِ، فَإِنَّهُ فِي الِاسْتِمَاعِ سَلَامَةٌ، وَزِيَادَةٌ فِي الْعِلْمِ، وَالْمُسْتَمِعُ شَرِيكُ
الْمُتَكَلِّمِ، وَفِي الْكَلَامِ إِلَّا مَا عَصَمَ اللهُ تَوَهُّقٌ وَتَزَيُّنٌ وَزِيَادَةٌ وَنُقْصَانٌ. وَمِنْهُمْ
مَنْ يَرَى أَنَّ بَعْضَ النَّاسِ لِشَرَفِهِ وَوَجْهِهِ أَحَقُّ بِكَلَامِهِ مِنْ بَعْضٍ، وَيَزْدَرِي
الْمَسَاكِينَ، وَلَا يَرَاهُمْ لِذَلِكَ مَوْضِعًا. وَمِنْهُمْ مَنْ يَخْزُنُ عِلْمَهُ، وَيَرَى أَنَّ تَعْلِيمَهُ
ضَيْعَةٌ، وَلَا يُحِبُّ أَنْ يُوجَدَ إِلَّا عِنْدَهُ. وَمِنْهُمْ مَنْ يَأْخُذُ فِي عِلْمِهِ بِأَخْذِ السُّلْطَانِ
حَتَّى يَغْضَبَ أَنْ يُرَدَّ عَلَيْهِ شَيْءٌ مِنْ قَوْلِهِ، وَأَنْ يُغْفَلَ عَنْ شَيْءٍ مِنْ حَقِّهِ. وَمِنْهُمْ
مَنْ يُنَصِّبُ نَفْسَهُ لِلْفُتْيَا، فَلَعَلَّهُ يُؤْتَى بِالْأَمْرِ لَا عِلْمَ لَهُ بِهِ فَيَسْتَحْيِي أَنْ يَقُولَ:
لَا عِلْمَ لِي بِهِ، فَيُرَجِّمُ فَيُكْتَبُ مِنَ الْمُتَكَلِّفِينَ. وَمِنْهُمْ مَنْ يَرْوِي كُلَّ مَا سَمِعَ،
حَتَّى أَنْ يَرْوِيَ كَلَامَ الْيَهُودِ وَالنَّصَارَى إِرَادَةَ أَنْ يُعَزِّزَ كَلَامَهُ.

One of the faults of the scholar and jurist is that he loves speaking more than listening, if he can find someone who will lend him an ear. There is safety and increased knowledge in listening. The listener shares in the good of the speaker, but speaking can bring confusion, boasting, exaggeration and deficiency, unless Allah wills. Some people think that certain individuals are more entitled to speak than others due to their status and importance, and they look down on the poor and think they have no right to speak. Some of them hoard their knowledge, refusing to teach because they do not want anyone but themselves to have knowledge. Some of them behave with their knowledge like a sultan, who is angered if any of his words are rejected or his ideas ignored.

> Some of them dedicate themselves to giving legal verdicts, but if a case comes to him that is out of his expertise, he will be too embarrassed, and rather than admit his ignorance, he makes a guess, and commits the sin of lying. Some of them relate whatever they hear, even the words of Jews and Christians, out of a desire to reinforce their words. (Ibn ʿAbd al-Barr 910).

40. Jaʿfar ibn Burqān related that Maymūn ibn Mihrān said,

الْقَاصُّ يَنْتَظِرُ الْمَقْتَ مِنَ اللهِ، وَالْمُسْتَمِعُ يَنْتَظِرُ الرَّحْمَةَ.

> ‘The storyteller can expect punishment from Allah while the listener can expect mercy.’[2]

41. Abū Hurayrah ؓ said that the Messenger of Allah ﷺ said,

يَخْرُجُ فِي آخِرِ الزَّمَانِ رِجَالٌ يَخْتِلُونَ الدُّنْيَا بِالدِّينِ، يَلْبَسُونَ لِلنَّاسِ جُلُودَ الضَّأْنِ مِنَ اللِّينِ، أَلْسِنَتُهُمْ أَحْلَى مِنَ الْعَسَلِ، وَقُلُوبُهُمْ قُلُوبُ الذِّئَابِ، يَقُولُ اللهُ تَعَالَى: أَفَبِي تَغْتَرُّونَ، أَمْ عَلَيَّ تَجْتَرِئُونَ، فَبِي حَلَفْتُ لَأَبْعَثَنَّ عَلَى أُولَئِكَ مِنْهُمْ فِتْنَةً تَدَعُ الْحَلِيمَ مِنْهُمْ حَيْرَانَ.

> ‘At the end of time, men who prefer this world to the religion will appear. They will wear sheep’s clothing in front of people, and they will speak with soft tongues which are sweeter than honey, while their hearts are the hearts of wolves. Allah Almighty says about them, “Are you deluded, or just emboldened against Me? I swear that I will send on them a test which will leave the strong among you bewildered.”’ (Tirmidhī 2404).

42. ʿUqbah ibn Muslim related:

سُئِلَ ابْنُ عُمَرَ عَنْ شَيْءٍ، فَقَالَ: لَا أَدْرِي، ثُمَّ أَتْبَعَهَا، فَقَالَ: أَتُرِيدُونَ أَنْ تَجْعَلُوا ظُهُورَنَا لَكُمْ جُسُورًا فِي جَهَنَّمَ، أَنْ تَقُولُوا: أَفْتَانَا بِهَذَا ابْنُ عُمَرَ.

> Ibn ʿUmar ﵁ was asked about something and he answered, ‘I do not know.’ Then he continued, saying, ‘Would you prefer to be able to say, “Ibn ʿUmar gave us a verdict on this,” so we become like bridges for you into Hellfire?’ (Baghawī 1:311).

43. Ibn Shubrumah said,

أَبْصَرَ ابْنُ مَسْعُودٍ تَمِيمَ بْنَ حَذْلَمٍ سَاكِنًا، وَابْنُ مَسْعُودٍ يُحَدِّثُ الْقَوْمَ، فَقَالَ ابْنُ مَسْعُودٍ: يَا تَمِيمُ بْنَ حَذْلَمٍ، إِنِ اسْتَطَعْتَ أَنْ تَكُونَ أَنْتَ الْمُحَدِّثَ فَافْعَلْ.

> While Ibn Masʿūd was addressing the people, he ﵁ saw Tamīm ibn Ḥadhlam motionless, he ﵁ said, ‘Tamīm ibn Ḥadhlam, if you can be the speaker, then do so.’ (Ibn ʿAbd al-Barr 2200).

44. Ḥaywah ibn Shurayḥ said he heard ʿUqbah in Muslim saying,

الْحَدِيثُ مَعَ الرَّجُلِ وَالرَّجُلَيْنِ وَالثَّلَاثَةِ وَالْأَرْبَعَةِ، فَإِذَا عَظُمَتِ الْحَلْقَةُ فَأَنْصِتْ، أَوِ انْشُزْ.

> ‘Speak with only one, two, three or four. When the crowd grows bigger, be silent or leave.’ (Abū Nuʿaym in *Ḥilyah* 8:169).

45. A man related that Wahb ibn Munabbih said,

إِنَّ لِلْعِلْمِ طُغْيَانًا كَطُغْيَانِ الْمَالِ.

> ‘Knowledge has excesses, just like excess in wealth.’ (Abū Nuʿaym in *Ḥilyah* 4:55 and Ibn ʿAbd al-Barr 831).

46. ʿAṭāʾ ibn as-Sāʾib narrated that ʿAbd ar-Raḥmān ibn Abī Laylā said,

أَدْرَكْتُ عِشْرِينَ وَمِائَةً مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ – أُرَاهُ قَالَ: فِي هَذَا الْمَسْجِدِ – فَمَا كَانَ مِنْهُمْ مُحَدِّثٌ إِلَّا وَدَّ أَنَّ أَخَاهُ كَفَاهُ الْحَدِيثَ، وَلَا مُفْتٍ إِلَّا وَدَّ أَنَّ أَخَاهُ كَفَاهُ الْفُتْيَا.

> ‘I met 120 of the Companions of the Prophet ﷺ. (I think that he said, ‘in this masjid’.) Not one of them related hadith without wishing his brother would spare him having to relate it, and there was no jurist who did not wish that his brother would spare him giving legal verdicts.’ (Ibn ʿAbd al-Barr 2199 and Baghawī 142).

47. Dāwūd ibn Shābūr said,

قُلْنَا لِطَاوُسٍ: ادْعُ بِدَعَوَاتٍ، قَالَ: لَا أَجِدُ لِذَلِكَ حِسْبَةً.

> ‘We said to Ṭāwūs, “Make supplication for us,” and he replied, “I see no value in that.”’[3] (Abū Nuʿaym in *Ḥilyah* 4:6).

48. ʿAlāʾ ibn Saʿd ibn Masʿūd said that one of the male Companions of the Prophet ﷺ was asked, ‘Why do you not narrate the way this person and that person do?’ and he replied,

مَا لِي أَلَّا أَكُونَ سَمِعْتُ مِثْلَ مَا سَمِعُوا، وَحَضَرْتُ مِثْلَ مَا حَضَرُوا، وَلَكِنْ لَمْ يَدْرُسِ الْأَمْرُ بَعْدُ، وَالنَّاسُ مُتَمَاسِكُونَ، فَأَنَا أَجِدُ مَنْ يَكْفِينِي، وَأَكْرَهُ التَّزَيُّدَ وَالنُّقْصَانَ فِي حَدِيثِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَاللهِ إِنَّ الرَّجُلَ لَيُكَلِّمُنِي بِالْكَلَامِ جَوَابُهُ أَشْهَى إِلَيَّ مِنْ شُرْبِ الْمَاءِ الْبَارِدِ عَلَى الظَّمَأِ، فَأَتْرُكُ جَوَابَهُ خِيفَةَ أَنْ يَكُونَ فَضْلًا.

> ‘It is not that I have not heard what they heard or attended what they attended. The formal study of hadith had not yet begun, but people had already started to narrate to eachother. Seeing this, I realised there were enough people relating, sparring me the need

to do so. I would hate to add anything or take something away from the narrations of the Messenger of Allah ﷺ. By Allah, sometimes a man speaks to me and responding to him would be sweeter to me than cold water to a thirsty person, but I refrain from answering out of fear it will be superfluous.’[4]

49. Abū Umayyah al-Jumaḥī ؓ narrated that the Messenger of Allah ﷺ said,

إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ ثَلَاثًا: إِحْدَاهُنَّ أَنْ يُلْتَمَسَ الْعِلْمُ عِنْدَ الْأَصَاغِرِ.

‘Three things are among the Signs of the Final Hour. One of them is that knowledge is sought from the young.’ (Ṭabarānī in *Kabīr* 908).

50. Jābir narrated that Muʿādh ibn Jabal ؓ said,

اعْلَمُوا مَا شِئْتُمْ أَنْ تَعْلَمُوهَا، فَلَنْ يَأْجُرَكُمُ اللهُ بِعِلْمٍ حَتَّى تَعْمَلُوا.

‘Learn whatever you wish, but Allah will not reward you for knowledge until you act on it.’ (Ibn ʿAbd al-Barr 1227).

51. Sufyān narrated that Abū Dharr ؓ said to a man,

انْظُرْ مَا تَسْأَلُنِي، فَإِنَّكَ لَا تَسْأَلُنِي عَنْ شَيْءٍ إِلَّا زَادَكَ اللهُ بِهِ بَلَاءً.

‘Think well about what you ask me. Whatever you ask me about, Allah will increase your trial regarding it.’ (Muttaqī al-Hindī in *Kanz* 17128).

52. Ismāʿīl ibn Abī Khālid narrated that Shaʿbī said,

يَطَّلِعُ الْقَوْمُ مِنْ أَهْلِ الْجَنَّةِ إِلَى قَوْمٍ فِي النَّارِ، فَيَقُولُونَ: مَا أَدْخَلَكُمُ النَّارَ، وَإِنَّمَا دَخَلْنَا الْجَنَّةَ بِفَضْلِ تَأْدِيبِكُمْ وَتَعْلِيمِكُمْ؟ قَالُوا: إِنَّا كُنَّا نَأْمُرُ بِالْخَيْرِ وَلَا نَفْعَلُهُ.

> ‘Some of the people of the Garden will look at some of the people of the Fire and ask, “What caused you to enter the Fire? We entered the Garden by virtue of your discipline and your teachings.” They will reply, “We used to command good but not do it.”’ (Nasāʾī in *as-Sunan al-Kubrā* 11860 and Abū Nuʿaym in *Ḥilyah* 2:340)

53. ʿAbd ar-Raḥmān ibn Razīn narrated that ʿAbd ar-Raḥmān Ibn Abī Hilāl said, when they were attending a funeral,

ارْمِ بِعَيْنَيْكَ إِلَى مَجْلِسٍ يَكْفِينَا الْكَلَامَ نَجْلِسْ إِلَيْهِ.

> ‘Look for a gathering to sit in which will spare us the need to speak.’

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[1] A variation of this hadith is transmitted by Aḥmad (8457), Ibn Mājah (252), Abū Dāwūd (3664), Ibn Ḥibbān (78) and Ḥākim (288) as an elevated hadith to the Prophet ﷺ. ʿAbdullāh claimed that *ʿarf* is its fragrance.

[2] Ṭabarānī in *Kabīr* has related this as part of a lengthier hadith, directly related to the Prophet ﷺ (13567).

[3] Ṭāwūs, one of the followers (*tabiʿīn*) of the Companions would not supplicate, or rather do any action, until he felt it was justified. This narration could also mean that he did not supplicate until he had a pure and sincere intention for doing so.

[4] Khaṭīb al-Baghdādī has transmitted the first part in *Kifāyah*. (p.171)

FEARING THE CONSEQUENCES OF SINS

54. Qāsim ibn Muḥammad narrated that a man asked Ibn ʿAbbās ﵄,

رَجُلٌ قَلِيلُ الْعَمَلِ قَلِيلُ الذُّنُوبِ أَعْجَبُ إِلَيْكَ، أَوْ رَجُلٌ كَثِيرُ الْعَمَلِ كَثِيرُ الذُّنُوبِ؟ قَالَ: لَا أَعْدِلُ بِالسَّلَامَةِ.

> ‘Which is better in your view: a man with few deeds and few sins, or a man with many deeds and many sins?’ Ibn ʿAbbās ﵄ replied, ‘I do not equate anything with complete safety.’ (Nasāʾī in *as-Sunan al-Kubrā* 11839, Bayhaqī in *Shuʿab* 6927 and Ibn Abī Shaybah 34771).[1]

55. Ibrāhīm narrated that ʿĀʾishah ﵂ said,

مَنْ سَرَّهُ أَنْ يَسْبِقَ الدَّائِبَ الْمُجْتَهِدَ فَلْيَكُفَّ نَفْسَهُ عَنِ الذُّنُوبِ، فَإِنَّكُمْ لَنْ تَلْقَوُا اللهَ بِشَيْءٍ خَيْرٍ لَكُمْ مِنْ قِلَّةِ الذُّنُوبِ.

> ‘Whoever wants to overtake the one who is assiduous and hardworking should stop himself from sinning, because you will not meet Allah with anything better for you than scarcity of sins.’ (Abū Dāwūd in *Zuhd* 326).[2]

56. Abū ’l-Aḥwaṣ narrated that ʿAbdullāh ﵁ said,

إِنَّ الْمُؤْمِنَ لَيَرَى ذَنْبَهُ كَأَنَّهُ تَحْتَ صَخْرَةٍ يَخَافُ أَنْ تَقَعَ عَلَيْهِ، وَإِنَّ الْكَافِرَ لَيَرَى ذَنْبَهُ كَأَنَّهُ ذُبَابٌ مَرَّ عَلَى أَنْفِهِ.

‘A believer views sinning as if he were under a rock, fearing that it might fall on him. A disbeliever views his sins like flies buzzing in front of his nose.’ (Nasāʾī in *as-Sunan al-Kubrā* 11846).

57. A man narrated that Sulaymān ibn Ḥabīb said,

إِنَّ اللهَ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا جَعَلَ الْإِثْمَ عَلَيْهِ وَبِيلًا، فَإِذَا أَرَادَ بِعَبْدٍ شَرًّا خَضَّرَ لَهُ.

‘When Allah desires good for His servant, He makes his sins a burden for him. And when He desires evil for someone, He makes his sins attractive to him.’[3]

58. Awzāʿī said: ‘I heard Bilāl ibn Saʿd say,

لَا تَنْظُرْ إِلَى صِغَرِ الْخَطِيئَةِ، وَلَكِنِ انْظُرْ مَنْ عَصَيْتَ.

‘Do not look at the insignificance of the error, but consider the One you have disobeyed.’ (Nasāʾī in *as-Sunan al-Kubrā* 11854, Abū Nuʿaym in *Ḥilyah* 5:223 and Bayhaqī in *Shuʿab* 282).

59. ʿAmr ibn al-Ḥārith heard ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﵄ say,

لَنَفْسُ الْمُؤْمِنِ أَشَدُّ ارْتِكَاضًا مِنَ الْخَطِيئَةِ مِنَ الْعُصْفُورِ حِينَ يُقْذَفُ بِهِ.

‘The soul of the believer flees faster from an error than the sparrow when something is thrown at it.’ (Ḥakīm Tirmidhī in *Nawādir* 1:279).

60. Abū Saʿīd al-Khudrī ﵁ narrated that the Prophet ﷺ said,

مَثَلُ الْمُؤْمِنِ وَمَثَلُ الْإِيمَانِ كَمَثَلِ الْفَرَسِ فِي آخِيَّتِهِ، يَجُولُ ثُمَّ يَرْجِعُ إِلَى آخِيَّتِهِ. وَإِنَّ الْمُؤْمِنَ يَسْهُو ثُمَّ يَرْجِعُ إِلَى الْإِيمَانِ، فَأَطْعِمُوا طَعَامَكُمُ الْأَتْقِيَاءَ، وَأَوْلُوا مَعْرُوفَكُمُ الْمُؤْمِنِينَ.

‘The metaphor of the believer and the metaphor of faith is that of a horse tethered to a rope which lunges and is restrained by the rope. So too the believer, when he forgets, he returns to faith. So feed the God-fearing your food and bestow your favours upon the believers.’ (Aḥmad 11526, Ibn Ḥibbān 616 and Abū Yaʿlā 1106).

61. ʿAbū ʿAmr ibn Qays said,

اجْتَمَعَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عِنْدَ ابْنِ عَبَّاسٍ، فَتَذَاكَرُوا الْخَيْرَ فَرَقُّوا، وَوَاقِدُ بْنُ الْحَارِثِ سَاكِتٌ، فَقَالُوا: يَا أَبَا الْحَارِثِ، أَلَا تَتَكَلَّمُ؟ فَقَالَ: قَدْ تَكَلَّمْتُمْ وَكُفِيتُمْ، فَقَالُوا: تَكَلَّمْ، لَعَمْرِي مَا أَنْتَ بِأَصْغَرِنَا سِنًّا، فَقَالَ: أَسْمَعُ الْقَوْلَ، فَالْقَوْلُ قَوْلُ خَائِفٍ، وَأَنْظُرُ الْفِعْلَ، فَالْفِعْلُ فِعْلُ آمِنٍ.

‘A group of the Companions of the Messenger of Allah ﷺ gathered around Ibn ʿAbbās ﵄, becoming emotional as they discussed good deeds, but Wāqid ibn al-Ḥārith ﵁ stayed silent. They asked him, “Abū ’l-Ḥārith, aren’t you going to speak?” He said, “You have spoken, and it was enough.” They then said, “You should speak. We swear, you are one of our elders.” So he said, “I hear the words of a fearful one, but the actions I see are of one who feels safe.”’ (Ibn Abī ’d-Dunyā in *Ṣamt* 625).

62. ʿImrān ibn Abī ’l-Jaʿd narrated that ʿAbdullāh ibn Masʿūd ﵁ said,

إِنَّ النَّاسَ قَدْ أَحْسَنُوا الْقَوْلَ كُلُّهُمْ، فَمَنْ وَافَقَ قَوْلُهُ فِعْلَهُ فَذَاكَ الَّذِي أَصَابَ حَظَّهُ، وَمَنْ خَالَفَهُ فَإِنَّمَا يُوَبِّخُ نَفْسَهُ.

‘All people speak well, but it is the one whose words agree with his actions who will have his portion of reward, while the one whose words are contrary to his actions will be the loser.’ (Abū Dāwūd in *Zuhd* 179).

63. Sufyān ibn ʿUyaynah said that Ibn Masʿūd ﵁ used to say,

فُقَهَاءُ مَا لَمْ يَعْمَلُوا.

‘[They seem like] people with deep knowledge, but they do not act on it.’[4]

64. Yaḥyā ibn al-Mukhtār narrated that Ḥasan said,

اعْتَبِرُوا النَّاسَ بِأَعْمَالِهِمْ، وَدَعُوا قَوْلَهُمْ، فَإِنَّ اللهَ لَمْ يَدَعْ قَوْلًا إِلَّا جَعَلَ عَلَيْهِ
دَلِيلًا مِنْ عَمَلٍ يُصَدِّقُهُ أَوْ يُكَذِّبُهُ، فَإِذَا سَمِعْتَ قَوْلًا حَسَنًا فَرُوَيْدًا بِصَاحِبِهِ،
فَإِنْ وَافَقَ قَوْلًا وَعَمَلًا فَنِعْمَ وَنُعْمَةُ عَيْنٍ فآخِهِ وَأَحْبِبْهُ وَأَوْدِدْهُ. وَإِنْ خَالَفَ
قَوْلًا وَعَمَلًا فَمَاذَا يُشْبِهُ عَلَيْكَ مِنْهُ، أَوْ مَاذَا يَخْفَى عَلَيْكَ مِنْهُ؟ إِيَّاكَ وَإِيَّاهُ،
لَا يَخْدَعَنَّكَ كَمَا خَدَعَ ابْنَ آدَمَ، إِنَّ لَكَ قَوْلًا وَعَمَلًا، فَعَمَلُكَ أَحَقُّ بِكَ مِنْ
قَوْلِكَ، وَإِنَّ لَكَ سَرِيرَةً وَعَلَانِيَةً، فَسَرِيرَتُكَ أَحَقُّ بِكَ مِنْ عَلَانِيَتِكَ، وَإِنَّ لَكَ
عَاجِلَةً وَعَاقِبَةً، فَعَاقِبَتُكَ أَحَقُّ بِكَ مِنْ عَاجِلَتِكَ.

‘Judge people by their actions and ignore their words. Allah will not leave any statement without a proof of action which confirms or denies it. When you hear good words, then wait and observe the speaker. If his words and actions agree, this is excellent and a blessing in itself, so take him as a brother, love him and have affection for him. But if his words and actions differ, something is unclear to you or hidden from you about him, so be wary of him. Do not let him deceive you as the son of Adam was deceived. You have both words and actions, but your actions say more about you than your words. You have a secret face and a public face, but your secret face is closer to the true you than your public face. You have what is immediate and what is final, but your final end is truer than what is immediate.’ (Ibn Abī ’d-Dunyā in *Ṣamt* 626).

65. Sufyān narrated that a man said to Ḥasan, ‘Advise me.’ Hasan replied,

أَعِزَّ أَمْرَ اللهِ يُعِزَّكَ اللهُ.

‘Speak highly of Allah’s ﷻ matters, and He will speak highly of you.’ (Baghawī 4137).

66. Hishām narrated that Ḥasan said,

كَانَ الرَّجُلُ إِذَا طَلَبَ الْعِلْمَ لَمْ يَلْبَثْ أَنْ يُرَى ذَلِكَ فِي تَخَشُّعِهِ، وَبَصَرِهِ، وَلِسَانِهِ، وَيَدِهِ، وَصَلَاتِهِ، وَحَدِيثِهِ، وَزُهْدِهِ. وَإِنْ كَانَ الرَّجُلُ لَيُصِيبُ الْبَابَ مِنْ أَبْوَابِ الْعِلْمِ فَيَعْمَلُ بِهِ، فَيَكُونُ خَيْرًا لَهُ مِنَ الدُّنْيَا وَمَا فِيهَا لَوْ كَانَتْ لَهُ، فَجَعَلَهَا فِي الْآخِرَةِ.

‘When a man seeks knowledge, it will very swiftly become apparent in his humility, his sight, his tongue, his hands, his prayer, his speech and his self-discipline. When a man obtains one of the areas of knowledge and he practices it, it will be better for him than the whole of this world and all it contains, if he were to have it and put it in the Next World. (Ibn ʿAbd al-Barr 315).

67. Ḥasan said,

قَدِمَ صَعْصَعَةُ (يَعْنِي عَمَّ الْفَرَزْدَقِ أَوْ جَدَّهُ) عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ – أَوْ قَالَ: قَدِمْتُ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَسَمِعْتُهُ يَقْرَأُ هَذِهِ الْآيَةَ: ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ فَقَالَ: حَسْبِي حَسْبِي، لَا أُبَالِي أَنْ أَسْمَعَ غَيْرَهَا.

Ṣaʿṣaʿah ؓ (i.e. the uncle of Farazdaq, or his grandfather) came to the Prophet ﷺ, (or he said, ‘I went to the Prophet ﷺ’) and heard him recite this verse: *Whoever does an atom’s weight of good* *will see it. Whoever does an atom's weight of evil will see it* (99:7–8). He said, 'It is enough for me! It is enough for me! I do not care if I do not listen to anything else.' (Aḥmad 20593, Nasāʾī in *as-Sunan al-Kubrā* 11630, Ṭabarānī in *Kabīr* 7411 and Ḥākim 6571).

68. Zayd ibn Aslam narrated that a man asked:

يَا رَسُولَ اللهِ، لَيْسَ أَحَدٌ يَعْمَلُ مِثْقَالَ ذَرَّةٍ خَيْرًا إِلَّا رَآهُ، وَلَا يَعْمَلُ مِثْقَالَ ذَرَّةٍ شَرًّا إِلَّا رَآهُ؟ قَالَ: نَعَمْ، قَالَ: فَانْطَلَقَ الرَّجُلُ وَهُوَ يَقُولُ: وَاسَوْءَتَاهُ، قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: آمَنَ الرَّجُلُ.

'Messenger of Allah, will every person see the atom's weight of good he does and will every person see the atom's weight of evil he does?' He ﷺ said, 'Yes.' The man then left, saying, 'Oh how unfortunate!' The Prophet ﷺ said, 'The man has believed.' (Suyūṭī in *ad-Dūrr al-Manthūr* 8:596).

69. ʿAbd al-ʿAzīz ibn Abī Rawwād narrated that Ḍaḥḥāk said,

مَا مِنْ أَحَدٍ تَعَلَّمَ الْقُرْآنَ ثُمَّ نَسِيَهُ إِلَّا بِذَنْبٍ يُحْدِثُهُ، وَذَلِكَ بِأَنَّ اللهَ تَعَالَى يَقُولُ: ﴿وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ﴾ وَنِسْيَانُ الْقُرْآنِ مِنْ أَعْظَمِ الْمَصَائِبِ.

'The one who learns the Qur'an and then forgets it, does so because of a sin he has done. That is because Allah Almighty says, *Any disaster that strikes you is through what your own hands have earned, and He pardons much* (42:30). Forgetting the Qur'an is one of the great disasters.' (Bayhaqī in *Shuʿab* 1813 and Ibn Abī Shaybah 29996).

70. Thawbān ؓ narrated that the Prophet ﷺ said,

إِنَّ الرَّجُلَ لَيُحْرَمُ الرِّزْقَ بِالذَّنْبِ يُصِيبُهُ.

‘A man is deprived of sustenance due to a sin he has committed.’ (Aḥmad 22386, Ibn Mājah 4022 and Nasāʾī in *as-Sunan al-Kubrā* 11775).

71. Sufyān related from a man that someone said,

إِنِّي لَأَكْذِبُ الْكَذْبَةَ فَأَعْرِفُهَا فِي عَمَلِي.

‘When I speak a lie, I can see [the effects of] it in my actions.’ (Ibn Ḥibbān in *Rawḍat al-ʿUqalāʾ* p.47)

72. Shuʿayb ibn Abī Saʿīd narrated that a man said,

يَا رَسُولَ اللهِ، كَيْفَ لِي أَنْ أَعْلَمَ كَيْفَ أَنَا؟ قَالَ: إِذَا رَأَيْتَ كُلَّمَا طَلَبْتَ شَيْئًا مِنْ أَمْرِ الْآخِرَةِ وَابْتَغَيْتَهُ يُسِّرَ لَكَ، وَإِذَا أَرَدْتَ شَيْئًا مِنْ أَمْرِ الدُّنْيَا وَابْتَغَيْتَهُ عُسِّرَ عَلَيْكَ، فَاعْلَمْ أَنَّكَ عَلَى حَالٍ حَسَنَةٍ. فَإِذَا رَأَيْتَ كُلَّمَا طَلَبْتَ شَيْئًا مِنْ أَمْرِ الْآخِرَةِ وَابْتَغَيْتَهُ عُسِّرَ عَلَيْكَ، وَإِذَا طَلَبْتَ شَيْئًا مِنْ أَمْرِ الدُّنْيَا وَابْتَغَيْتَهُ يُسِّرَ لَكَ، فَأَنْتَ عَلَى حَالٍ قَبِيحَةٍ.

‘Messenger of Allah, how can I know what state I am in?’ He ﷺ answered, ‘When you see that whenever you ask for something in the Next World and seek it, it is easy for you, and when you desire something of this world and seek it, it is hard for you, then know that you are in a good state. When you see that whenever you ask for something of the Next World and seek it, it is hard for you, and when you ask for something of this world and seek it, it is easy for you, then you are in a bad state.’ (Bayhaqī in *Shuʿab* 9970).

73. Ḥumayd ibn Bilāl narrated that ʿAbdullāh ibn ʿAmr ﵄ would say,

دَعْ مَا لَسْتَ مِنْهُ فِي شَيْءٍ، وَلَا تَنْطِقْ فِي مَا لَا يَعْنِيكَ، وَاحْرُزْ لِسَانَكَ كَمَا تَحْزُنُ وَرَقَكَ.

‘Leave that which has nothing to do with you, do not speak about what does not concern you and guard your tongue as your guard your silver.’ (Abū Nuʿaym in *Ḥilyah* 1:288 and Ibn Abī Shaybah 34713).[5]

74. Abū ’s-Sinan ash-Shaybānī said,

سَمِعْتُ الضَّحَّاكَ بْنَ مُزَاحِمٍ يَقُولُ فِي قَوْلِ اللهِ تَعَالَى: ﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾ قَالَ: الْعَمَلُ الصَّالِحُ يَرْفَعُ الْكَلَامَ الطَّيِّبَ.

‘I heard Ḍaḥḥāk ibn Muzāḥim say about the words of Allah Almighty: *All good words rise to Him and He elevates all virtuous deeds* (35:10), “Righteous actions elevate good words.”’ (Bayhaqī in *Shuʿab* 69).

75. Masʿūd narrated that Ḥasan said,

الْعَمَلُ الصَّالِحُ يَرْفَعُ الْكَلَامَ الطَّيِّبَ إِلَى اللهِ تَعَالَى، فَإِذَا كَانَ كَلَامٌ طَيِّبٌ وَعَمَلٌ سَيِّئٌ، رُدَّ الْقَوْلُ عَلَى الْعَمَلِ، وَكَانَ عَمَلٌ أَحَقَّ مِنْ قَوْلِهِ.

‘Virtuous deeds elevate good speech to Allah Almighty. If it is good speech and evil deeds, the words will be disproved by the deeds. One’s deeds tell the truth more than one’s words.’ (Samarqandī in *Baḥr* 3:82).

Qatādah said,

﴿الْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾ قَالَ: يَرْفَعُ اللهُ تَعَالَى الْعَمَلَ الصَّالِحَ لِصَاحِبِهِ.

‘The meaning of: *Elevates all righteous deeds*, is that Allah Almighty elevates righteous deeds for the one who does them.’ (Baghawī (14:351).

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[1] Ibn Ṣāʿid said, ‘meaning, [I do not equate] anything [with soundness].’

[2] Abū Nuʿaym in Ḥilyah (10:400) and Bayhaqī in Shuʿab (692) have transmitted the first portion of this hadith as referred directly to the Prophet ﷺ.

[3] Abū Yaʿlā has transmitted a variation of it. *Musnad* (4254)

[4] This narration and the two before it serve as admonitions for those scholars who study the religion and can articulate their ideas very well, but their true state and their actions in isolation contravene what it means to be a true scholar.

[5] Ibn al-Mubārak says that the correct word here is *wa’khzun* instead of *wa’ḥrūz*.

EXCELLENCE OF WORSHIP

76. Ḥasan narrated that the Messenger of Allah ﷺ said,

رَحِمَ اللهُ قَوْمًا يَحْسَبُهُمُ النَّاسُ مَرْضَى، وَمَا هُمْ بِمَرْضَى.

‘May Allah have mercy on those whom people assume are sick when they are not.’ (Muttaqī al-Hindī in *Kanz* 16591).[1]

77. Hammām narrated than Qatādah said,

كَانَ يُقَالُ: مَا سَهِرَ اللَّيْلَ مُنَافِقٌ.

‘It used to be said that a hypocrite does not spend the night [in worship].[2]

78. Abū ’ḍ-Ḍuḥā narrated that Masrūq said,

قَالَ لِي رَجُلٌ مِنْ أَهْلِ مَكَّةَ: هَذَا مَقَامُ أَخِيكَ تَمِيمٍ الدَّارِيِّ، لَقَدْ رَأَيْتُهُ ذَاتَ لَيْلَةٍ حَتَّى أَصْبَحَ، أَوْ كَرُبَ أَنْ يُصْبِحَ، يَقْرَأُ آيَةً مِنْ كِتَابِ اللهِ وَيَرْكَعُ وَيَسْجُدُ وَيَبْكِي: ﴿أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ﴾

‘A man of the people of Makkah said to me, “This is the station of your brother Tamīm ad-Dārī. I watched him one night until morning, or it was almost morning, while he was reciting one verse from the Book of Allah bowing, prostrating and weeping: *Or do those who perpetrate evil deeds suppose that We will make them like those who believe and do right actions, so that their lives and* *deaths will be the same? How bad their judgement is!* (45:21)”’ (Abū Dāwūd in *Zuhd* 379, Nasāʾī in *as-Sunan al-Kubrā* 11833 and Ṭabarānī in *Kabīr* 1250).

79. The wife of Masrūq said,

مَا كَانَ مَسْرُوقٌ يُوجَدُ إِلَّا وَسَاقَاهُ قَدِ انْتَفَخَتَا مِنْ طُولِ الصَّلَاةِ. قَالَتْ: وَاللهِ إِنْ كُنْتُ لَأَجْلِسُ خَلْفَهُ فَأَبْكِي رَحْمَةً لَهُ.

‘Masrūq’s legs were always swollen due to the length of his prayer.’ She said, ‘By Allah, I used to sit behind him and weep out of mercy for him.’ (Nasāʾī in *as-Sunan al-Kubrā* 11868).

80. Yaḥyā ibn Abī Kathīr narrated that Kaʿb heard someone reciting and supplicating and the like. He listened and then he walked on, saying,

وَاهًا لِلنَّوَّاحِينَ عَلَى أَنْفُسِهِمْ قَبْلَ يَوْمِ الْقِيَامَةِ.

‘Oh how wonderful are those who lament themselves before the Day of Rising!’ (Abū Dāwūd in *Zuhd* 463).

81. ʿUbaydullāh ibn ʿAbdillāh said,

كَانَ عَبْدُ اللهِ إِذَا هَدَأَتِ الْعُيُونُ قَامَ، فَسَمِعْتُ لَهُ دَوِيًّا كَدَوِيِّ النَّحْلِ حَتَّى يُصْبِحَ.

‘While everyone was asleep, ʿAbdullāh used to get up, and I heard a sound from him like the humming of bees until morning,’ (Ḥākim 5377 and Ibn Abī Shaybah 6617).

82. ʿAlī ibn al-Aqmar narrated that Abū ’l-Aḥwaṣ said,

إِنَّ الرَّجُلَ لَيَطْرُقُ الْفُسْطَاطَ فَيَسْمَعُ فِيهِ كَدَوِيِّ النَّحْلِ، فَمَا بَالُ هَؤُلَاءِ يَأْمَنُونَ مَا كَانَ أُولَئِكَ يَخَافُونَ؟

> ‘A man would pass by a tent and he would hear a sound like bees humming. What is wrong with people who feel safe from what those people feared?’ (Ibn Abī Shaybah 34930).

83. Abū ’l-Mutawakkil an-Nājī said that the Messenger of Allah ﷺ said,

إِنَّ الدَّرَجَةَ فِي الْجَنَّةِ فَوْقَ الدَّرَجَةِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَإِنَّ الْعَبْدَ لَيَرْفَعُ بَصَرَهُ فَيَلْمَعُ لَهُ بَرْقٌ يَكَادُ يَخْطَفُ بَصَرَهُ، فَيَفْزَعُ لِذَلِكَ فَيَقُولُ: مَا هَذَا؟ فَيُقَالُ لَهُ: هَذَا نُورُ أَخِيكَ فُلَانٍ، فَيَقُولُ: أَخِي فُلَانٌ، كُنَّا نَعْمَلُ فِي الدُّنْيَا جَمِيعًا، وَقَدْ فُضِّلَ عَلَيَّ هَكَذَا؟ قَالَ: فَيُقَالُ لَهُ: إِنَّهُ كَانَ أَفْضَلَ مِنْكَ عَمَلًا، ثُمَّ يُجْعَلُ فِي قَلْبِهِ الرِّضَا حَتَّى يَرْضَى.

> ‘The distance between one degree in the Garden and next is the distance between the heavens and the earth. The slave of Allah will raise his eyes and lightning will flash before him and almost take away his sight. He will be alarmed by that and will ask, ‘What is this?’ and be told, ‘It is the light of your brother so-and-so.’ He will say, ‘My brother so-and-so? We used to work together in this world, and yet he is preferred to me this much?’ He will be told, ‘He was better than you in actions.’ Then pleasure will be placed in his heart so that he is satisfied.’[3]

84. Ḥudhayfah ibn al-Yamān ؓ narrated:

صَلَّى مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنَ اللَّيْلِ، فَلَمَّا دَخَلَ فِي الصَّلَاةِ قَالَ: اللهُ أَكْبَرُ ذُو الْمَلَكُوتِ وَالْجَبَرُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ. ثُمَّ قَرَأَ الْبَقَرَةَ، ثُمَّ رَكَعَ، فَكَانَ رُكُوعُهُ نَحْوًا مِنْ قِرَاءَتِهِ، فَكَانَ يَقُولُ: سُبْحَانَ رَبِّيَ الْعَظِيمِ. ثُمَّ رَفَعَ رَأْسَهُ فَكَانَ قِيَامُهُ نَحْوًا مِنْ رُكُوعِهِ، فَكَانَ يَقُولُ: لِرَبِّيَ الْحَمْدُ، لِرَبِّيَ الْحَمْدُ. ثُمَّ سَجَدَ، فَكَانَ سُجُودُهُ نَحْوًا مِنْ قِيَامِهِ، فَكَانَ يَقُولُ: سُبْحَانَ رَبِّيَ الْأَعْلَى. ثُمَّ رَفَعَ رَأْسَهُ فَكَانَ بَيْنَ السَّجْدَتَيْنِ نَحْوًا مِنَ السُّجُودِ، فَكَانَ يَقُولُ: رَبِّ اغْفِرْ لِي، رَبِّ اغْفِرْ لِي. حَتَّى قَرَأَ الْبَقَرَةَ، وَآلَ عِمْرَانَ، وَالنِّسَاءَ، وَالْمَائِدَةَ، وَالْأَنْعَامَ. قَالَ شُعْبَةُ: لَا أَدْرِي الْمَائِدَةَ أَوِ الْأَنْعَامَ.

He (i.e. Ḥudhayfah) prayed with the Messenger of Allah ﷺ at night. When he began the prayer he said, ‘Allah is the greatest, Lord of the Dominions, of Might, Majesty and of Glory.’ He then recited *al-Baqarah* and then bowed. His bowing was as long as his recitation and he would say, ‘Pure is my Lord, the Great!’ Then he lifted his head, and his standing was as long as his bowing, and he would say, ‘All praise is for my Lord, all praise is for my Lord.’ He then prostrated, and his prostration was as long as his standing, and he would say, ‘Pure is my Lord, the Most High.’ Then he lifted his head, and [the sitting] between the prostrations was as long as the prostrations, and he would say, ‘My Lord, forgive me! My Lord forgive me!’ [He prayed] until he had recited *al-Baqarah, Āl ʿImrān, an-Nisāʾ, al-Māʾidah* and *al-Anʿām*. Shuʿbah said, ‘I do not know if he ended with *al-Māʾidah* or *al-Anʿām*’. (Aḥmad 23375, Abū Dāwūd 874 and Nasāʾī 1145).

85. Ḥasan said,

فَأَصْبَحَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَأَحْسَنَ مَا يَكُونُ وَجْهًا، وَأَرْوَحَهُ، وَأَطْيَبَهُ نَفْسًا، وَأَصْبَحَ الْآخَرُ وَبِهِ مِنَ النُّعَاسِ وَالْكَسَلِ مَا اللهُ بِهِ أَعْلَمُ.

‘Then in the morning, the Prophet ﷺ would be more beautiful, more charming and more cheerful than ever, while others would be lethargic and lazy in the morning. Allah knows best about that.’ (Ibn ʿAsākir in *Tārīkh* 4:151).

86. Yazīd ar-Raqqāshī said,

كَانَتْ صَلَاةُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُسْتَوِيَةً كَأَنَّهَا مَوْزُونَةٌ.

‘The prayer of the Messenger of Allah ﷺ was proportioned as though it was completely balanced.’ (Saʿīd ibn Manṣūr in *Tafsīr* 160).

87. Abū ’l-Mutawakkil an-Nājī said,

أَنَّ نَبِيَّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَامَ ذَاتَ لَيْلَةٍ بِآيَةٍ مِنَ الْقُرْآنِ يُكَرِّرُهَا عَلَى نَفْسِهِ.

‘The Prophet ﷺ stood in prayer one night reciting a verse of the Qur’an and repeating it to himself.’ (Saʿīd ibn Manṣūr in *Tafsīr* 160).

88. Isḥāq ibn ʿAbdullāh ibn Abī Ṭalḥah related that a man said,

لَأَرْمُقَنَّ صَلَاةَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اللَّيْلَةَ، قَالَ: فَصَلَّى الْعِشَاءَ، ثُمَّ اضْطَجَعَ غَيْرَ كَبِيرٍ، ثُمَّ قَامَ فَفَرَغَ مِنْ حَاجَتِهِ، ثُمَّ أَتَى مُؤَخِّرَةَ الرَّحْلِ، فَأَخَذَ مِنْهُ السِّوَاكَ فَاسْتَنَّ فَتَوَضَّأَ. فَوَالَّذِي نَفْسِي بِيَدِهِ مَا رَكَعَ حَتَّى مَا دَرَيْنَا مَا مَضَى مِنَ اللَّيْلِ أَكْثَرَ أَمْ مَا بَقِيَ مِنْهُ، وَحَتَّى رَكِبَنِي مِنَ النَّوْمِ أَمْثَالُ الْجِبَالِ.

‘I was going to watch the Messenger of Allah ﷺ pray at night. He prayed *ʿIshāʾ* and then lay down for a short time. Then he stood and tended to the call of nature, and then he went to the end of his saddle and took a tooth stick from it and cleaned his teeth and did ablution. By the One who has my soul in His hand, he did not bow until we did not know whether most of the night was over or what remained of it was more, and until the like of mountains of sleep piled on me.’[4]

89. Rabīʿah ibn Kaʿb al-Aslamī said,

كُنْتُ أَبِيتُ عِنْدَ حُجْرَةِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَكُنْتُ أَسْمَعُهُ إِذَا قَامَ مِنَ اللَّيْلِ يَقُولُ: سُبْحَانَ اللهِ رَبِّ الْعَالَمِينَ، الْهَوِيَّ، ثُمَّ يَقُولُ: سُبْحَانَ اللهِ وَبِحَمْدِهِ، الْهَوِيَّ.

‘I used to sleep near the house of the Prophet ﷺ and I would hear him when he got up at night repeating, “Glorified is Allah, the Lord of the Worlds” for a long time. Then he would say, “Glorified is Allah and praise be to Him” for a long while.’ (Aḥmad 16574, Nasāʾī 1618 and Ibn Ḥibbān 2595).[5]

90. Mughīrah ibn Shuʿbah ؓ said,

قَامَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَتَّى تَفَطَّرَتْ قَدَمَاهُ دَمًا، قَالُوا: يَا رَسُولَ اللهِ، قَدْ غَفَرَ اللهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ قَالَ: أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟

‘The Messenger of Allah ﷺ stood until his feet were swollen. The people said, “Messenger of Allah, Allah has forgiven you your future and past wrong actions!” So he replied, “Should I not then be a grateful slave?”’ (Bukhārī 4836).

91. Muṭrif narrated that his father ؓ said,

أَتَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُصَلِّي وَلِجَوْفِهِ أَزِيزٌ كَأَزِيزِ الْمِرْجَلِ (يَعْنِي يَبْكِي).

‘I came to the Prophet ﷺ while he was praying, and a wheezing sound like a boiling pot emanated from his chest.’ Meaning he was weeping. (Nasāʾī 1214 and Bayhaqī in *as-Sunan al-Kubrā* 3357).

92. Ibn Masʿūd ؓ said,

قَالَ لِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: اقْرَأْ عَلَيَّ. قُلْتُ: أَقْرَأُ وَعَلَيْكَ أُنْزِلَ؟ قَالَ: إِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي. قَالَ: فَافْتَتَحْتُ سُورَةَ النِّسَاءِ، فَلَمَّا بَلَغْتُ: ﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾ فَرَأَيْتُ عَيْنَيْهِ تَذْرِفَانِ، فَقَالَ لِي: حَسْبُكَ.

‘The Messenger of Allah ﷺ said to me, “Recite to me.” I asked, “Shall I recite to you even though it was revealed to you?” He replied, “I love to hear it from someone other than myself.” So I began *Sūrat an-Nisāʾ,* reciting until I reached: *How will it be when We bring a witness from every nation and bring you as a witness against them?* [4:41] and I saw his eyes overflowing with tears. He said to me, “Enough.”’ (Bukhārī 5050).

93. Khālid ibn Yasār said,

لَمَّا قَرَأَ ابْنُ أُمِّ عَبْدٍ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَكَى، فَاشْتَدَّ بُكَاؤُهُ، ثُمَّ قَامَ مُغَطِّيًا رَأْسَهُ حَتَّى دَخَلَ بَيْتَهُ.

‘When Ibn Umm ʿAbd recited to the Prophet ﷺ, he wept profusely. Then he rose with his head covered and went into his house.’

94. Yazīd ibn al-Aṣamm said,

لَمْ يُرَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُتَثَاوِبًا فِي الصَّلَاةِ.

‘The Messenger of Allah ﷺ was never seen yawning in prayer.’[6]

95. Ṭāwūs narrated that the Messenger of Allah ﷺ said,

لَا يُسْمَعُ الْقُرْآنُ مِنْ رَجُلٍ أَشْهَى مِنْهُ مِمَّنْ يَخْشَى اللهَ عَزَّ وَجَلَّ.

‘The Qur’an is not heard more pleasantly than from the one who fears Allah ﷻ.’ (Muttaqī al-Hindī in *Kanz* 2802).

96. Muḥammad ibn Kaʿb al-Quraẓī said,

كَانَتْ قِرَاءَةُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَرْفًا حَرْفًا.

‘The recitation of the Prophet ﷺ was such that each letter was enunciated.’[7]

97. Ḥakīm ibn ʿUmayr ؓ narrated that the Prophet ﷺ said,

مَنْ فُتِحَ لَهُ بَابٌ مِنَ الْخَيْرِ فَلْيَنْتَهِزْهُ، فَإِنَّهُ لَا يَدْرِي مَتَى يُغْلَقُ عَنْهُ.

‘If someone has a door to good opened for him, he should take advantage of it. He does not know when it will be closed on him.’ (Quḍāʿī in *Musnad ash-Shihāb* 435).

98. Khaythamah narrated that ʿAbdullāh ibn Masʿūd ؓ said,

لَا أُلْفِيَنَّ أَحَدَكُمْ جِيفَةَ لَيْلِهِ قُطْرُبَ نَهَارِهِ.

‘Do not let me find any of you like a corpse at night but an energetic animal during the day.’ (Abū Dāwūd in *Zuhd* 177, Ṭabarānī in *Kabīr* 8763 and Abū Nuʿaym in *Ḥilyah* 1:130).[8]

99. Sulaymān said,

كَانَ عَبْدُ اللهِ إِذَا قَامَ إِلَى الصَّلَاةِ كَأَنَّهُ ثَوْبٌ مُلْقًى.

'When ʿAbdullāh would stand for prayer he was (still) like a hanging garment.' (Ṭabarāni in *Kabīr* 9342, ʿAbd ar-Razzāq 3303 and Ibn Abī Shaybah 7249).

100. Abū ʿUbaydah said,

أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ يَغُضُّ بَصَرَهُ وَصَوْتَهُ وَيَدَهُ.

'When ʿAbdullāh stood for prayer he would lower his gaze, his voice and his hands.' (Ibn ʿAsākir in *Tārīkh* 33:165).

101. ʿAbdullāh ibn Ḍamrah as-Salūlī narrated that Kaʿb said,

إِذَا قَامَ الْعَبْدُ فِي صَلَاتِهِ فَأَقْبَلَ عَلَيْهَا، أَقْبَلَ اللهُ عَلَيْهِ، وَإِذَا انْفَتَلَ، انْصَرَفَ عَنْهُ.

'When someone stands in his prayer and turns his attention to it, Allah turns to him. When he turns away and leaves, He ﷻ leaves him.' (Ibn Abī Shaybah 4543).

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1 Ḥasan said, 'Worship has worn them out.'

2 Ibn ʿAbd al-Barr has recorded a variation of this as part of a statement of ʿAlī ﵁. *Jāmiʿ Bayān* (1:907)

3 Ibn al-Mubārak transmits a variation of this hadith but as a statement of ʿAwn ibn ʿAbdillāh. Abū Nuʿaym has also transmitted the statement of ʿAwn. (4:247)

4 Nasāʾī has transmitted a variation of this hadith related by Ḥumayd ibn ʿAbd ar-Raḥmān ibn ʿAwf. (1626)

5 Ḥusayn said that *hawiyy* means long.

6 This could be understood as a practical effect of him ﷺ not being affected by Shayṭān, as Ibn Khuzaymah has transmitted a hadith stating that yawning in the prayer is from Shayṭān. *Ṣaḥīḥ* (920)

7 Aḥmad (26526), Abū Dāwūd (1466), Tirmidhī (2923) and Nasāʾī (1022) transmit a variation of this narration from Umm Salamah ﵂. (26526)

8 Ibn al-Athīr said this refers to the one who strives throughout the

day for the sake of his worldly gains, then he sleeps throughout the night like a motionless body. *Jīfah* is a dead body and *quṭrub* is a small animal that works all day (1:325, 4:80). Ibn ʿUyaynah said that a *quṭrub* is the one who cannot sit still in one place. Abū Nuʿaym in *Ḥilyah* (1:130).

SORROW AND WEEPING

102. Ḥasan narrated that the Messenger of Allah ﷺ said,

الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ.

> ‘The world is a prison for the believer and a garden for the unbeliever.’ (Muslim 2956).

Ḥasan said,

وَاللهِ إِنْ أَصْبَحَ فِيهَا مُؤْمِنٌ إِلَّا حَزِينًا، وَكَيْفَ لَا يَحْزَنُ الْمُؤْمِنُ وَقَدْ حُدِّثَ عَنِ اللهِ عَزَّ وَجَلَّ، وَعَنْ أَنَّهُ وَارِدٌ جَهَنَّمَ، وَلَمْ يَأْتِهِ أَنَّهُ صَادِرٌ عَنْهَا، وَاللهِ لَيَلْقَيَنَّ أَمْرَاضًا، وَمُصِيبَاتٍ وَأُمُورًا تَغِيظُهُ، وَلَيُظْلَمَنَّ فَمَا يَنْتَصِرُ، يَبْتَغِي مِنْ ذَلِكَ الثَّوَابَ مِنَ اللهِ عَزَّ وَجَلَّ، وَمَا يَزَالُ فِيهَا حَزِينًا خَائِفًا حَتَّى يُفَارِقَهَا، فَإِذَا فَارَقَهَا أَفْضَى إِلَى الرَّاحَةِ وَالْكَرَامَةِ.

> ‘By Allah, a believer is only sorrowful in this life. Why would a believer not be sorrowful when it has been related from Allah ﷻ that he will cross over Hell, but there is nothing about him coming out of it? By Allah, he will fall ill, trials and tribulations will torment him, he will be oppressed and no one will help him, so he should seek reward for that from Allah ﷻ. He will remain fearful and sorrowful in this life until he departs from it, and once he departs, he will find comfort and honour.’ (Ibn Qudāmah in *Mutaḥābbīn* 130).

103. Sālim ibn Abī ’l-Jaʿd narrated that ʿĪsā ibn Maryam ؑ

said,

طُوبَى لِمَنْ خَزَنَ لِسَانَهُ، وَوَسِعَهُ بَيْتُهُ، وَبَكَى عَلَى خَطِيئَتِهِ.

> ‘Blessed is the one who guards his tongue, whose house is enough for him and who weeps over his mistakes.’ (Dīnawarī in *Mujālasah* 1224).[1]

104. Misʿar narrated that ʿAbd al-Aʿlā at-Taymī said,

مَنْ أُوتِيَ مِنَ الْعِلْمِ مَا لَا يُبْكِيهِ لَخَلِيقٌ أَلَّا يَكُونَ أُوتِيَ عِلْمًا يَنْفَعُ، لِأَنَّ اللهَ
تَعَالَى نَعَتَ الْعُلَمَاءَ، فَقَالَ: ﴿إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ﴾
إِلَى قَوْلِهِ: ﴿يَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ﴾

> ‘It is only fair that the one given knowledge which does not make him weep was not given beneficial knowledge, because as Allah Almighty described the scholars: *Certainly, when it is recited to them, those who were given knowledge before it*. . . until His words: *Weeping, they fall to the ground in prostration* [17:107–109].’ (Dārimī 299, Abū Nuʿaym in *Ḥilyah* 5:88 and Ibn Abī Shaybah 35360).[2]

105. Ḥasan said,

مَا عُبِدَ اللهُ بِمِثْلِ طُولِ الْحُزْنِ.

> ‘Allah is not worshipped with anything better than long-lasting sorrow.’[3]

106. Mubārak ibn Faḍālah narrated that Ḥasan recited this verse: *Are you then amazed at this discourse, and laugh and do not cry?* (53:59–60), and he said,

وَاللهِ إِنْ كَانَ أَكْيَسَ الْقَوْمِ فِي هَذَا الْأَمْرِ لَمَنْ بَكَى، فَأَبْكُوا هَذِهِ الْقُلُوبَ، وَابْكُوا هَذِهِ الْأَعْمَالَ، فَإِنَّ الرَّجُلَ لَتَبْكِي عَيْنَاهُ، وَإِنَّهُ لَقَاسِي الْقَلْبِ.

‘By Allah, the most intelligent person regarding this matter is the one who weeps, so make these hearts weep and make these actions weep. A man’s eyes may weep while his heart is hard.’

107. Sufyān said,

إِنَّمَا الْحُزْنُ عَلَى قَدْرِ الْبَصَرِ.

‘Sorrow is commensurate with insight.’[4]

108. Salamah ibn Wahrām narrated that Shuʿayb al-Jubbāʾī said,

إِذَا كَمُلَ فُجُورُ الْإِنْسَانِ، مَلَكَ عَيْنَيْهِ، فَمَتَى شَاءَ أَنْ يَبْكِيَ بَكَى.

‘When a person is utterly immoral, he can control his eyes and weep whenever he wishes to weep.’ (Sakhāwī in *Maqāṣid* p.614).[5]

109. ʿArfajah narrated that Abū Bakr aṣ-Ṣiddīq ؓ said,

مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَبْكِيَ فَلْيَبْكِ، وَمَنْ لَمْ يَسْتَطِعْ فَلْيَتَبَاكَ.

‘Anyone who is able to weep should weep. If you cannot, then you should pretend to weep.’ (Bayhaqī in *Shuʿab* 785).

110. ʿAwn narrated that ʿUmar ibn al-Khaṭṭāb ؓ said,

اجْلِسُوا إِلَى التَّوَّابِينَ فَإِنَّهُمْ أَرَقُّ شَيْءٍ أَفْئِدَةً.

‘Sit with those who repent. They have the softest hearts.’ (Ibn Abī Shaybah 34465 and Abū Nuʿaym in *Ḥilyah* 1:51).

111. Mujāhid narrated that Yazīd ibn Shajarah was one of those who would remind us, and his actions would confirm his weeping. He would say,

يَا أَيُّهَا النَّاسُ، اذْكُرُوا نِعْمَةَ اللهِ عَلَيْكُمْ، مَا أَحْسَنَ أَثَرَ نِعْمَةِ اللهِ عَلَيْكُمْ، لَوْ تَرَوْنَ مَا أَرَى مِنْ بَيْنَ أَحْمَرَ وَأَصْفَرَ وَأَبْيَضَ وَأَسْوَدَ، وَفِي الرِّحَالِ مَا فِيهَا، إِنَّ الصَّلَاةَ إِذَا أُقِيمَتْ فُتِّحَتْ أَبْوَابُ السَّمَاءِ، وَأَبْوَابُ الْجَنَّةِ، وَأَبْوَابُ النَّارِ، وَإِذَا الْتَقَى الصَّفَّانِ فُتِّحَتْ أَبْوَابُ السَّمَاءِ، وَأَبْوَابُ الْجَنَّةِ، وَأَبْوَابُ النَّارِ، وَزُيِّنَ الْحُورُ الْعِينِ فَاطَّلَعْنَ، فَإِذَا أَقْبَلَ الرَّجُلُ بِوَجْهِهِ قُلْنَ: اللّٰهُمَّ أَعِنْهُ، اللّٰهُمَّ ثَبِّتْهُ. وَإِذَا أَدْبَرَ احْتَجَبْنَ مِنْهُ، وَقُلْنَ: اللّٰهُمَّ اغْفِرْ لَهُ. فَأَنْهِكُوا وُجُوهَ الْقَوْمِ فِدًا لَكُمْ أَبِي وَأُمِّي، وَلَا تُخْزُوا الْحُورَ الْعِينَ، فَإِذَا قُتِلَ كَانَ أَوَّلَ نَفْحَةٍ مِنْ دَمِهِ تَحُطُّ عَنْهُ خَطَايَاهُ كَمَا يُحَطُّ الْوَرَقُ عَنِ الشَّجَرَةِ، وَتَنْزِلُ إِلَيْهِ اثْنَتَانِ فَتَمْسَحَانِ عَنْ وَجْهِهِ التُّرَابَ، وَقُلْنَ: قَدْ أَنَى لَكَ، وَقَالَ لَهُمَا: لَقَدْ أَنَى لَكُمَا. ثُمَّ كُسِيَ مِائَةَ حُلَّةٍ، لَوْ جُعِلَ بَيْنَ أُصْبُعَيْهِ لَوَسِعَتْهُ، لَيْسَ مِنْ نَسْجِ بَنِي آدَمَ، وَلَكِنْ مِنْ نَبْتِ الْجَنَّةِ.

People, remember Allah’s blessings upon you! How beautiful is the effect of Allah’s blessings upon you! If only you could see all the different things I have seen in my travels. When the prayer begins the doors of the heavens, the doors of the Garden and the doors of the Fire are opened. When two rows meet the doors of the heavens, the doors of the Garden and the doors of the Fire are opened. The Ḥūr al-ʿĪn are beautified, and they peer out towards the man who faces forward and they say, ‘O Allah, aid him and keep him steadfast.’ When he turns away, they veil themselves from him and say, ‘O Allah, forgive him.’ Ignore the attention of people, may my father and mother be sacrificed for you, and do not disgrace the Ḥūr al-ʿĪn. When he is killed, and his sins fall off him with the first drop of his blood like leaves fall from trees, two of them descend and wipe the dust off of his face and they say,

> ‘The time has come for you,’ and he will reply to them, ‘The time has come for you.’[6] Then he will be made to wear a hundred garments which are so thin that he would easily be able to hold all of them in his hand. They are not of the fabric of man, but they are cultivated in the Garden. (Ḥākim 6087 and Bayhaqī in *Baʿth* 562)

112. Mālik ibn Anas said,

بَلَغَنِي أَنَّ عِيسَى ابْنَ مَرْيَمَ صَلَّى اللهُ عَلَيْهِ قَالَ لِقَوْمِهِ: لَا تُكْثِرُوا الْكَلَامَ بِغَيْرِ ذِكْرِ اللهِ تَعَالَى فَتَقْسُوَ قُلُوبُكُمْ، فَإِنَّ الْقَلْبَ الْقَاسِيَ بَعِيدٌ مِنَ اللهِ، وَلَكِنْ لَا تَعْلَمُونَ. وَلَا تَنْظُرُوا فِي ذُنُوبِ النَّاسِ كَأَنَّكُمْ أَرْبَابٌ، وَانْظُرُوا فِيهَا كَأَنَّكُمْ عَبِيدٌ. إِنَّمَا النَّاسُ رَجُلَانِ مُبْتَلًى وَمُعَافًى، فَارْحَمُوا أَهْلَ الْبَلَاءِ، وَاحْمَدُوا اللهَ عَلَى الْعَافِيَةِ.

> ‘I heard that ʿĪsā ibn Maryam ﷷ said to his people, “Do not speak much without mentioning Allah Almighty, or you will harden your hearts. A hard heart is far from Allah, but you are ignorant of this. Do not look at the sins of people as if you were lords, but rather as if you were slaves. People are of two kinds: those who are being tested and those who are enjoying ease. Show mercy to the people of affliction and praise Allah for ease.” (Mālik 3615).

113. Mujālid narrated that Shaʿbī said,

مَا مِنْ خَطِيبٍ يَخْطُبُ إِلَّا عُرِضَتْ عَلَيْهِ خُطْبَتُهُ يَوْمَ الْقِيَامَةِ.

> ‘Every orator who gives a sermon will have that sermon presented before him on the Day of Rising.’ (Abū Nuʿaym in *Ḥilyah* 4:312).

114. Nuʿaym ibn ʿAbdillāh, the scribe of ʿUmar ibn ʿAbd al-ʿAzīz, narrated that ʿUmar ibn ʿAbd al-ʿAzīz said,

إِنَّهُ لَيَمْنَعُنِي مِنْ كَثِيرٍ مِنَ الْكَلَامِ مَخَافَةُ الْمُبَاهَاةِ.

> ‘Fear of boasting keeps me from speaking a lot.’ (Nasāʾī in *as-Sunan al-Kubrā* 11863 and Abū Nuʿaym in *Ḥilyah* 5:340).

115. Ḥasan said,

لَقَدْ صَحِبْتُ أَقْوَامًا إِنْ كَانَ أَحَدُهُمْ لَتَعْرِضُ لَهُ الْحِكْمَةُ لَوْ نَطَقَ بِهَا نَفَعَتْهُ
وَنَفَعَتْ أَصْحَابَهُ، فَمَا يَمْنَعُهُ مِنْهَا إِلَّا مَخَافَةُ الشُّهْرَةِ، وَإِنْ كَانَ أَحَدُهُمْ لَيَمُرُّ
فَيَرَى الْأَذَى عَلَى الطَّرِيقِ، فَمَا يَمْنَعُهُ أَنْ يُنَحِّيَهُ إِلَّا مَخَافَةُ الشُّهْرَةِ.

> ‘I have accompanied men such as the one who would avoid speaking about some wisdom which he learnt that would benefit him and his companions, only because he feared fame, and another who would see something harmful on the road and refrain from moving it, only because he feared fame.’ (Abū Nuʿaym in *Ḥilyah* 2:271)[7]

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[1] Abū Dāwūd in *Zuhd* (364) and Ṭabarānī in *Awsaṭ* (2340) have transmitted these words as part of a hadith which Thawbān ؓ narrated from the Prophet ﷺ.

[2] Ḥusayn said, ‘Sufyān ibn ʿUyaynah narrated something similar to us from Misʿar.’

[3] Ibn al-Muqriʾ transmitted the same narration from Sufyān ath-Thawrī. *Muʿjam* (268)

[4] A person’s fear of Allah and his sorrow at the uncertainty of his fate are signs of his knowledge of Allah ﷻ and his insight, and a person’s heedlessness and false sense of security shows his ignorance. This is why the Prophet ﷺ said, ‘From among you, I am the one who fears Allah the most, and I have the most knowledge of Him.’ Bukhārī (20). He ﷺ also said, ‘Had you known what I know, you would laugh little and weep much.’ Bukhārī (1044) and Muslim (2359)

[5] Being able to cry at any given moment is not a sign of piety and fear of Allah ﷻ. Rather, it is the feeling of fear and regret in the heart

that is beloved to Allah ﷻ. Controlling one’s tears and cry on-demand is a sign of ostentation.

6 Some versions of Zuhd have *atā* (has come) whereas others have *anā* (the time has come).

7 Ibn Sīrīn was one of these men. He said to Thābit, ‘Nothing stops me from sitting with you except the fear of fame. I have been continuously subjected to trials until I stayed in an outhouse. People say, “This is Muḥammad ibn Sīrīn. He consumed the people’s wealth,”’ even though he was debt-stricken.

CONCEALED ACTIONS AND REMEMBRANCE

116. Ibn ʿAwn narrated that Ibrāhīm said,

إِنْ كَانُوا لَيَكْرَهُونَ إِذَا اجْتَمَعُوا أَنْ يُخْرِجَ الرَّجُلُ أَحْسَنَ حَدِيثِهِ، أَوْ أَحْسَنَ مَا عِنْدَهُ.

‘When they (i.e. the earlier generations) gathered, they disliked if someone presented his best narrations or the best of what he had.’ (Ibn Abī Shaybah 26279 and Abū Nuʿaym in *Ḥilyah* 4:229).[1]

117. Mubārak ibn Faḍālah narrated that Ḥasan said,

إِنْ كَانَ الرَّجُلَ لَقَدْ جَمَعَ الْقُرْآنَ وَمَا يَشْعُرُ بِهِ جَارُهُ، وَإِنْ كَانَ الرَّجُلُ لَقَدْ فَقِهَ الْفِقْهَ الْكَثِيرَ وَمَا يَشْعُرُ بِهِ النَّاسُ، وَإِنْ كَانَ الرَّجُلُ لَيُصَلِّي الصَّلَاةَ الطَّوِيلَةَ فِي بَيْتِهِ وَعِنْدَهُ الزُّوَّرُ وَمَا يَشْعُرُونَ بِهِ. وَلَقَدْ أَدْرَكْنَا أَقْوَامًا مَا كَانَ عَلَى ظَهْرِ الْأَرْضِ مِنْ عَمَلٍ يَقْدُرُونَ عَلَى أَنْ يَعْمَلُوهُ فِي سِرٍّ فَيَكُونَ عَلَانِيَةً أَبَدًا، وَلَقَدْ كَانَ الْمُسْلِمُونَ يَجْتَهِدُونَ فِي الدُّعَاءِ وَمَا يُسْمَعُ لَهُمْ صَوْتٌ، إِنْ كَانَ إِلَّا هَمْسًا بَيْنَهُمْ وَبَيْنَ رَبِّهِمْ عَزَّ وَجَلَّ، ذَلِكَ أَنَّ اللهَ تَعَالَى عَزَّ وَجَلَّ يَقُولُ: ﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً﴾ وَذَلِكَ أَنَّ اللهَ تَعَالَى ذَكَرَ عَبْدًا صَالِحًا وَرَضِيَ قَوْلَهُ، فَقَالَ: ﴿إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا﴾

There is a man who has memorised the Qur’an, yet his neighbour is not aware of him. There is a man with immense understanding of the Religion, yet people are not aware of him. There is a man who prays long prayers in his house, and people visit him but are not aware of it. We have met such people who never did any action in public if they could do it in secret. The Muslims used to strive in supplication, yet no sound was heard from them except a whisper between them their Lord ﷻ. That is because Allah Almighty says, ‘*Call on your Lord humbly and secretly’* (7:55). Allah Almighty mentioned a righteous man whose words He was pleased with, so He said, *‘When he called on his Lord in secret’* (19:3). (Ṭabarī 14777).

118. Someone from the household of Abū ʿUbaydah narrated:

عَبْدَ اللهِ بْنَ عُمَرَ أَنَّهُ سَمِعَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ سَمَّعَ
النَّاسَ بِعَمَلِهِ، سَمَّعَ اللهُ بِهِ سَامِعَ خَلْقِهِ، وَحَقَّرَهُ وَصَغَّرَهُ، قَالَ: فَذَرِفَتْ عَيْنَا ابْنِ
عُمَرَ رَضِيَ اللهُ عَنْهُ.

‘ʿAbdullāh ibn ʿUmar ﵄ heard the Messenger of Allah ﷺ saying, “Whoever boasts about his actions to people, Allah will discredit, disgrace and dishonour him in front of His creation.” He said that Ibn ʿUmar’s ﵄ eyes began flowing with tears.’ (Aḥmad 6509, Ṭabarānī in *Awsaṭ* 4984, Abū Nuʿaym in *Ḥilyah* 5:99 and Bayhaqī in *Shuʿab* 6402).

119. Murrah said,

ذُكِرَ عِنْدَ عَبْدِ اللهِ قَوْمٌ قُتِلُوا فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ، فَقَالَ: إِنَّهُ لَيْسَ عَلَى مَا
تَذْهَبُونَ وَتَرَوْنَ، إِنَّهُ إِذَا الْتَقَى الرَّجْفَانِ نَزَلَتِ الْمَلَائِكَةُ، فَكَتَبَتِ النَّاسَ عَلَى
مَنَازِلِهِمْ، فُلَانٌ يُقَاتِلُ لِلدُّنْيَا، وَفُلَانٌ يُقَاتِلُ لِلْمُلْكِ، وَفُلَانٌ يُقَاتِلُ لِلذِّكْرِ، وَنَحْوَ
هَذَا، وَفُلَانٌ يُقَاتِلُ يُرِيدُ وَجْهَ اللهِ، فَمَنْ قُتِلَ يُرِيدُ وَجْهَ اللهِ فَذَلِكَ فِي الْجَنَّةِ.

Some people who had been killed in the Way of Allah ﷻ were mentioned in the presence of ʿAbdullāh ﵁, and he said, ‘It is not as you believe and think. When the two armies meet, the angels will descend and record people according to their stations: this one fought for this world, that one fought for sovereignty, another fought for fame, while another fought desiring the Face of Allah. Whoever was killed desiring the Face of Allah, he will be in the Garden.’ (Suyūṭī in *ad-Durr al-Manthūr* 7:344).

120. It reached Abū Yaḥyā that Abū ’d-Dardāʾ or Abū Hurayrah ؓ said,

تَعَوَّذُوا بِاللهِ مِنْ خُشُوعِ النِّفَاقِ، قِيلَ: وَمَا هُوَ؟ قَالَ: أَنْ يُرَى الْجَسَدُ بِهِ خَاشِعًا، وَالْقَلْبُ لَيْسَ بِخَاشِعٍ.

‘Seek refuge in Allah from hypocritical humility.’Abū Yaḥyā was asked, ‘What is that?’ and he answered, ‘When the body seems humble, but the heart is not.’ (Ibn Abī Shaybah 35711).[2]

121. Awzāʿī narrated that Bilāl ibn Saʿd said,

أَدْرَكْتُهُمْ يَشْتَدُّونَ بَيْنَ الْأَغْرَاضِ، وَيَضْحَكُ بَعْضُهُمْ إِلَى بَعْضٍ، فَإِذَا كَانَ اللَّيْلُ كَانُوا رُهْبَانًا.

‘I have met people who actively pursued [lawful] worldly interests and who laughed at one another, but when it was night, they became monks.’ (Nasāʾī in *as-Sunan al-Kubrā* 11855 and Abū Nuʿaym in *Ḥilyah* 5:224).

122. ʿAbdullāh ibn al-Ḥārith ibn Juzʾ ؓ said,

مَا رَأَيْتُ أَحَدًا أَكْثَرَ تَبَسُّمًا مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

‘I did not see anyone smile more than the Messenger of Allah ﷺ.’ (Aḥmad 17704 and Tirmidhī 3641).

123. ʿAwn narrated:

أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَضْحَكُ إِلَّا تَبَسُّمًا، وَلَا يَلْتَفِتُ إِلَّا جَمِيعًا.

‘The Prophet’s ﷺ laugh was only a smile, and he always turned towards others with his whole body.’ (Ibn Abī Shaybah 26675).[3]

124. Jābir in ʿAbdillāh or Ibn ʿUmar ؓ said,

كَانَ فِي كَلَامِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَرْتِيلٌ أَوْ تَرْسِيلٌ.

‘There was *tartīl* or *tarsīl* in the speech of the Messenger of Allah ﷺ.’ (Abū Dāwūd has transmitted it from Jābir ؓ 4838).[4]

125. ʿĀʾishah ؓ said,

مَا رَأَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُسْتَجْمِعًا ضَاحِكًا حَتَّى أَرَى لَهَوَاتِهِ،
إِنَّمَا كَانَ تَبَسُّمًا.

‘I did not see the Messenger of Allah ﷺ laughing to the extent that one could see his throat; he only ever smiled.’ (Bukhārī 6092 and Muslim 899).

126. Hilāl ibn Yasāf narrated that ʿĪsā ibn Maryam ؑ said,

إِذَا كَانَ صَوْمُ يَوْمِ أَحَدِكُمْ فَلْيُدْهِنْ رَأْسَهُ وَلِحْيَتَهُ، وَيَمْسَحْ شَفَتَيْهِ، لِئَلَّا يَرَى
النَّاسُ أَنَّهُ صَائِمٌ، فَإِذَا أَعْطَى بِيَمِينِهِ فَلْيُخْفِ مِنْ شِمَالِهِ، وَإِذَا صَلَّى فَلْيُرْخِ سِتْرَ
بَابِهِ، فَإِنَّ اللهَ تَعَالَى يُقَسِّمُ الثَّنَاءَ كَمَا يُقَسِّمُ الرِّزْقَ.

‘When one of you fasts a day, he should oil his head and beard and wipe his lips, so that people will not see that he is fasting. When he gives with his right hand, he should conceal it from his left hand. When he prays, he should draw the curtain over his door. Allah Almighty shares out praise as He shares out provisions.’ (Bayhaqī in *Shuʿab* 6498).[5]

127. Khālid ibn Muhājir narrated that he heard Qāsim ibn Muḥammad saying,

إِنَّ الصَّلَاةَ النَّافِلَةَ تَفْضُلُ فِي السِّرِّ عَلَى الْعَلَانِيَةِ، كَفَضْلِ الْفَرِيضَةِ فِي الْجَمَاعَةِ.

‘The optional prayer in secret is superior to that done in public, like the obligatory prayer in a group is superior.’ (Baghawī 4:130).

128. Qāsim Abū ʿAbd ar-Raḥmān narrated that the Messenger of Allah ﷺ said,

لَا أَجْرَ لِمَنْ لَا حِسْبَةَ لَهُ.

‘There is no reward for the one who does not hope for reward.’ (Baghawī 14:325).

129. Abū Salamah ibn ʿAbd ar-Raḥmān narrated:

قَالَ رَجُلٌ: يَا رَسُولَ اللهِ، مَا أَفْطَرْتُ مُنْذُ أَرْبَعِ سِنِينَ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: مَا صُمْتَ وَلَا أَفْطَرْتَ، لِأَنَّهُ تَحَدَّثَ بِهِ.

A man said, ‘Messenger of Allah, I have not broken my fast for four years.’ The Prophet ﷺ said, ‘Because you informed the people of this, you have neither fasted nor broken the fast.’ This is because he revealed his deed to people (as Ibn Ḥayawayh said). (Ibn Wahb in *Jāmiʿ* 314).

130. Ḍamrah ibn Ḥabīb ibn Ṣuhayb narrated that the Messenger of Allah ﷺ said,

مَا تَقَرَّبَ الْعَبْدُ إِلَى اللهِ تَعَالَى بِشَيْءٍ أَفْضَلَ مِنْ سُجُودٍ خَفِيٍّ.

‘One does not draw near to Allah Almighty with anything better than prostration in private.’ (Quḍāʿī in *Musnad ash-Shihāb* 1294).

131. Ḍamrah ibn Ḥabīb narrated:

قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: اذْكُرُوا اللهَ تَعَالَى ذِكْرًا خَامِلًا، قَالَ: فَقِيلَ: وَمَا الذِّكْرُ الْخَامِلُ؟ قَالَ: الذِّكْرُ الْخَفِيُّ.

The Messenger of Allah ﷺ said, ‘Remember Allah with an undetectable remembrance.’ He was asked, ‘What is an undetectable remembrance?’ and he said, ‘One that is hidden.’ (Muttaqī al-Hindī in *Kanz* 1737).

132. Muḥammad ibn Ziyād said,

رَأَيْتُ أَبَا أُمَامَةَ أَتَى عَلَى رَجُلٍ فِي الْمَسْجِدِ وَهُوَ سَاجِدٌ يَبْكِي فِي سُجُودِهِ، وَيَدْعُو رَبَّهُ، فَقَالَ أَبُو أُمَامَةَ: أَنْتَ، أَنْتَ، لَوْ كَانَ هَذَا فِي بَيْتِكَ.

‘I saw Abū Umāmah go to a man in the masjid who was prostrating and weeping in his prostration and supplicating to his Lord. Abū Umāmah said, “You! This should be done in your home!”’ (Baghawī 4:130).

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[1] These are the god-fearing, the friends of Allah and the pious scholars. It does not infer that they failed to share important statements of the Prophet ﷺ and others. It means they refrained from presenting wondrous and entertaining—but rare—anecdotes which tend to attracts crowds. It could also mean that they did not present their most authentic narrations merely for the purpose of competing with other hadith scholars. Allah knows best.

[2] Bayhaqī has transmitted a variation of this hadith from the Prophet ﷺ in *Shuʿab* (6568).

[3] The first portion of the hadith has been related by Jābir ibn Samurah ﵁, transmitted by Aḥmad (20917) and Tirmidhī (3645).

[4] *Tartīl* and *tarsīl* have the meaning of speaking gently and slowly with absolute clarity in the letters and the words, so that those listening can understand. ʿAẓīmābādī in *ʿAwn* (13:126)

5 Ibn al-Mubārak has also related a similar narration in *Zuhd* from ʿAbdullāh ibn Masʿud ﵁ which states that he should comb his hair when he is fasting.

HUMILITY AND FEAR

133. Ḥasan said that the Messenger of Allah ﷺ said,

يَقُولُ اللهُ عَزَّ وَجَلَّ: وَعِزَّتِي لَا أَجْمَعُ عَلَى عَبْدِي خَوْفَيْنِ، وَلَا أَجْمَعُ لَهُ أَمْنَيْنِ، إِذَا أَمِنَنِي فِي الدُّنْيَا أَخَفْتُهُ يَوْمَ الْقِيَامَةِ، وَإِذَا خَافَنِي فِي الدُّنْيَا أَمَّنْتُهُ يَوْمَ الْقِيَامَةِ.

'Allah ﷻ said, "By My Might, I will not combine two fears for My slave nor will I combine two securities for him. When I make him secure in this world, I make him fearful on the Day of Rising. When he fears Me in this world, I give him security on the Day of Rising."' (Ibn Ḥibbān 640, Abū Nuʿaym in *Ḥilyah* 6:98 and Bayhaqī in *Shuʿab* 2:223).

134. Sālim ibn ʿAbdillāh ibn ʿUmar narrated that Kaʿb said,

لَوْ أَنَّ رَجُلًا كَانَ لَهُ مِثْلُ عَمَلِ سَبْعِينَ نَبِيًّا، لَخَشِيَ أَنْ لَا يَنْجُوَ مِنْ شَرِّ يَوْمِ الْقِيَامَةِ.

'Even if a man were to perform actions of the likes of seventy Prophets, he would still fear that he would not be saved from the evil of the Day of Rising.' (Abū Nuʿaym in *Ḥilyah* 5:371).[1]

135. Mubārak ibn Faḍālah narrated that Ḥasan said,

لَقَدْ مَضَى بَيْنَ يَدَيْكُمْ أَقْوَامٌ، لَوْ أَنَّ أَحَدَهُمْ أَنْفَقَ عَدَدَ هَذَا الْحَصَى، لَخَشِيَ أَنْ لَا يَنْجُوَ مِنْ عِظَمِ ذَلِكَ الْيَوْمِ.

‘Men have passed before you, the likes of whom would still fear not being saved from the immensity of that Day, even if they had given in charity an amount like this pile of pebbles.’ (Baghawī 14:374).

136. Ḥabīb ibn Abī Thābit narrated that ʿUrwah ibn ʿĀmir said,

تُعْرَضُ عَلَيْهِ ذُنُوبُهُ يَوْمَ الْقِيَامَةِ، فَيَمُرُّ بِالذَّنْبِ مِنْ ذُنُوبِهِ يَقُولُ: أَمَا إِنِّي كُنْتُ مِنْكَ مُشْفِقًا، فَيُغْفَرُ لَهُ.

A person’s sins will be presented before him on the Day of Rising. He will pass by one of his sins and say, “I was afraid you would show up.” Then he will be forgiven.’ (Dīnawarī in *Mujālasah* 2464).

137. Ḥasan narrated that the Messenger of Allah ﷺ said,

إِنَّ الْعَبْدَ لَيُذْنِبُ الذَّنْبَ فَيَدْخُلُ بِهِ الْجَنَّةَ، قِيلَ: كَيْفَ؟ قَالَ: يَكُونُ نُصْبَ عَيْنَيْهِ ثَابِتًا قَارًّا حَتَّى يَدْخُلَ الْجَنَّةَ.

‘Someone commits a sin and will enter the Garden by it.’ It was asked, ‘How?’ He said, ‘It will continue to haunt him until he enters the Garden.’ (*As-Sunan al-Kubrā* 11857)[2]

138. Abū ʿImrān at-Tujībī narrated that he heard Abū Ayyūb al-Anṣārī ؓ say,

إِنَّ الرَّجُلَ لَيَعْمَلُ الْحَسَنَةَ فَيَتَّكِلُ عَلَيْهَا، وَيَعْمَلُ الْمُحَقَّرَاتِ، حَتَّى يَأْتِيَ اللهَ وَقَدْ حُطِرَ. كَذَا قَالَ: وَإِنَّ الرَّجُلَ لَيَعْمَلُ السَّيِّئَةَ فَيُفْرَقُ مِنْهَا، حَتَّى يَأْتِيَ اللهَ آمِنًا.

‘Someone does a good action, and he relies on that, but he does many petty sins until he comes to Allah ﷻ surrounded by them.’ He also said, ‘And another person commits a sin which terrifies him so much that he comes to Allah in salvation.’ (Bayhaqī in

Shuʿab 6880).

139. Isrāʾīl Abū Mūsā narrated that he heard Ḥasan saying,

إِنَّ الرَّجُلَ لَيُذْنِبُ الذَّنْبَ، فَمَا يَزَالُ بِهِ كَئِيبًا حَتَّى يَدْخُلَ الْجَنَّةَ.

وَقَالَ أَبُو حَازِمٍ: إِنَّ الرَّجُلَ لَيَعْمَلُ السَّيِّئَةَ إِنْ عَمِلَ حَسَنَةً لَهُ قَطُّ أَنْفَعَ لَهُ
مِنْهَا، وَإِنَّهُ لَيَعْمَلُ الْحَسَنَةَ إِنْ عَمِلَ سَيِّئَةً قَطُّ أَضَرَّ عَلَيْهِ مِنْهَا.

‘A person commits a sin which causes him such distress that he enters the Garden by it.’ (Abū Nuʿaym in *Ḥilyah* 2:158).

Abū Ḥāzim said, ‘Sometimes a person does a sin and no good action he has done will ever be more beneficial for him than that sin, and sometimes he does a good action and no sin he has done will ever be more harmful for him than that good action.’ (Ibid. 3:242).

140. Ṣafwān ibn Muḥriz narrated about ʿAbdullāh ibn ʿUmar ﵄ :

بَيْنَا أَنَا أَمْشِي مَعَهُ إِذْ جَاءَهُ رَجُلٌ، فَقَالَ: يَا ابْنَ عُمَرَ، كَيْفَ سَمِعْتَ رَسُولَ اللهِ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ فِي النَّجْوَى؟ قَالَ: سَمِعْتُهُ يَقُولُ: يَدْنُو الْمُؤْمِنُ مِنْ
رَبِّهِ عَزَّ وَجَلَّ حَتَّى يَضَعَ عَلَيْهِ كَنَفَهُ، فَذَكَرَ صَحِيفَتَهُ، قَالَ: فَيُقَرِّرُهُ ذُنُوبَهُ، هَلْ
تَعْرِفُ؟ فَيَقُولُ: رَبِّ أَعْرِفُ، فَيَقُولُ: هَلْ تَعْرِفُ؟ فَيَقُولُ: نَعَمْ، رَبِّ أَعْرِفُ، حَتَّى
يَبْلُغَهُ بِهِ مَا شَاءَ اللهُ أَنْ يَبْلُغَ، ثُمَّ يَقُولُ: إِنِّي سَتَرْتُهَا عَلَيْكَ، وَأَنَا أَغْفِرُهَا لَكَ
الْيَوْمَ، قَالَ: فَيُعْطَى كِتَابَ حَسَنَاتِهِ، وَأَمَّا الْكَافِرُ فَيُنَادَى عَلَى رُءُوسِ الْأَشْهَادِ،
قَالَ اللهُ تَعَالَى ﴿وَيَقُولُ الْأَشْهَادُ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللهِ
عَلَى الظَّالِمِينَ﴾

While I was walking with him (ʿAbdullāh ibn ʿUmar ﵄), a man came to him and said, ‘Ibn ʿUmar, what did you hear the Messenger of Allah ﷺ say about intimate conversation?’ He replied, ‘I heard him say, “The believer approaches his Lord, Almighty and Exalted, until He screens him from others, and tells him what is in his book [of actions]. He relates to him his wrong actions, saying, ‘Do you admit that?’ He will say, ‘Lord, I admit it.’ He will ask again, ‘Do you admit that?’ He will say, ‘Yes, Lord, I admit,’ until he reaches what Allah wills. Then He will say, ‘I have veiled them for you, and today, I forgive you.’” He said, “He will then be given his book of good actions. The unbeliever, however, will be summoned in front of witnesses. Allah Almighty says: *And the witnesses will say, those are the ones who lied against their Lord. Yes indeed! Allah’s curse is on the wrongdoers!* (11:18)”’ (Aḥmad 5825).

141. Sufyān said about Allah’s ﷻ words: *The greatest terror will not upset them* (21:103),

حِينَ تُطْبِقُ عَلَيْهِمْ جَهَنَّمُ.

‘Once Hell is shut over the people.’ (Baghawī 15:199).

142. A man narrated that Ḥasan said about the words of Allah Almighty: *Calling out to Us in yearning and in awe, and humbling themselves to Us* (21:90),

الْخَوْفُ الدَّائِمُ فِي الْقَلْبِ.

‘It is constant fear in the heart.’ (Abū Nuʿaym transmits this from Sufyān in *Ḥilyah* 7:77).

143. Manṣūr narrated that Mujāhid said about the words of Allah, Almighty and Exalted: *Humbling themselves in their prayers* (21:90), ‘It is stillness.’ (Ṭabarī 19:8).

144. Saʿīd narrated that Qatādah said about the words of Allah

Almighty: *Those who turn away from worthless talk* (23:3):

أَتَاهُمْ وَاللهِ مِنْ أَمْرِ اللهِ مَا وَقَذَهُمْ عَنِ الْبَاطِلِ.

> 'By Allah, one of the commands of Allah came to them and made them turn away from what is false.' (Abū Nuʿaym in Ḥilyah 2:339).

145. Shaddād ibn Aws narrated that the Messenger of Allah ﷺ said,

الْكَيِّسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا، وَتَمَنَّى عَلَى اللهِ عَزَّ وَجَلَّ.

> 'The intelligent one is the one who subdues himself and works for what comes after death. The powerless one is the one who follows his ego's passions while relying on Allah, Almighty and Exalted.' (Aḥmad 17123, Tirmidhī 2459 and Ibn Mājah 4260).

146. Ḍamrah ibn Ḥabīb narrated that the Messenger of Allah ﷺ said,

إِنَّ أَوَّلَ شَيْءٍ يُرْفَعُ مِنْ هَذِهِ الْأُمَّةِ الْأَمَانَةُ وَالْخُشُوعُ، حَتَّى لَا تَكَادَ تَرَى خَاشِعًا.

> 'Trustworthiness and humility—the first qualities to be removed from this nation—will be lost, until you rarely see a humble person.' (*Musnad ash-Shāmiyyīn* 1579)[3]

147. Manṣūr narrated that Mujāhid said about Allah's ﷻ words: *Their mark is on their faces, the traces of prostration* (48:29), 'It is humility.' (Abū Nuʿaym in *Ḥilyah* 3:282).[4]

148. Muslim Abū ʿAbdillāh said,

كَانَ عَبْدُ اللهِ بْنُ مَسْعُودٍ إِذَا رَأَى الرَّبِيعَ بْنَ خُثَيْمٍ قَالَ: وَبَشِّرِ الْمُخْبِتِينَ.

‘When ʿAbdullāh ibn Masʿūd saw Rabīʿ ibn Khuthaym, he said, “Give good news to the humble.”’ (Abū Nuʿaym in *Ḥilyah* 4:102).[5]

149. Hishām ibn Ḥassān narrated that Ḥasan said,

وَاللهِ، لَقَدْ أَدْرَكْتُ أَقْوَامًا مَا كَانُوا يَشْبَعُونَ ذَلِكَ الشِّبَعَ، يَأْكُلُ أَحَدُهُمْ حَتَّى إِذَا رَدَّ نَفْسَهُ أَمْسَكَ ذَائِبًا نَاحِلًا مُقْبِلًا عَلَيْهِ فَمُهُ.

‘By Allah, I have met people who would not satisfy their appetite. One of them would eat only to resist his desire (to continue) and stop eating, even though his hungry mouth moved fiercely toward it.’ (Ibn Abī Shaybah 35302).

150. Ḥasan also said,

أَدْرَكْتُهُمْ وَاللهِ، لَقَدْ كَانَ أَحَدُهُمْ يَعِيشُ عُمْرَهُ كُلَّهُ مَا طُوِيَ لَهُ ثَوْبٌ قَطُّ، وَلَا أَمَرَ أَهْلَهُ بِصَنْعَةِ طَعَامٍ لَهُ، وَلَا جَعَلَ بَيْنَهُ وَبَيْنَ الْأَرْضِ شَيْئًا قَطُّ.

‘By Allah, I have met such people who lived their whole lives without any garment ever being folded for them. They have never asked their wives to make food for them, and they have never laid anything out for themselves on the ground.’ (Ibn Abī Shaybah 35226).

151. Rabīʿah ibn Yazīd heard Abū Idrīs al-Khawlanī say,

مَا تَقَلَّدَ امْرُؤٌ قِلَادَةً أَفْضَلَ مِنْ سَكِينَةٍ.

‘There is no better adornment one can wear than tranquillity.’ (Abū Nuʿaym in *Ḥilyah* 5:123).

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[1] Ṭabarānī records a hadith wherein it is said that Ibrāhīm ﵇ will

say something similar on the Day of Rising. *Kabīr* (9763)

[2] Nasāʾī has transmitted a variation of this.

[3] Ṭabarānī has transmitted it but without the word *amānah*.

[4] When Mujāhid related this commentary of the verse to Manṣūr, he said, ‘I used to think it was only this mark on the forehead.’ Mujāhid then said, ‘Sometimes you find it on the forehead of one whose heart is harder than Firʿawn’s.’ Ibn Kathīr (7:361)

[5] In another narration transmitted by Abū Nuʿaym, Ibn Masʿud ؓ said to Rabīʿ, ‘Had the Messenger of Allah ﷺ seen you, he would have loved you, and when I see you, I remember the humble.’ *Ḥilyah* (2:106)

STRIVING IN WORSHIP

152. Layth narrated that Mujāhid said,

مَا الْمُجْتَهِدُ فِيكُمُ الْيَوْمَ إِلَّا كَاللَّاعِبِ فِيهِمْ.

‘Today, those of you who strive are only like those of the earlier generations who were merely playing.’ (Ibn Abī Shaybah 34992 and Abū Nuʿaym in Ḥilyah 3:269).

153. Awzāʿī reported that he heard Bilāl ibn Saʿd say,

زَاهِدُكُمْ رَاغِبٌ، وَمُجْتَهِدُكُمْ مُقَصِّرٌ، وَعَالِمُكُمْ جَاهِلٌ، وَجَاهِلُكُمْ مُغْتَرٌّ.

‘Your ascetics are covetous, your diligent ones fall short, your scholars are ignorant and your ignorant are deluded.’ (Abū Nuʿaym in *Ḥilyah* 5:225 and Bayhaqī in *Shuʿab* 1697).

154. Ḥumayd ibn Hilāl narrated from Abū Qatādah that ʿUbādah ibn Qurṣ al-Laythī ؓ said,

إِنَّكُمْ لَتَعْمَلُونَ الْيَوْمَ أَعْمَالًا هِيَ أَدَقُّ فِي أَعْيُنِكُمْ مِنَ الشَّعْرِ، كُنَّا لَنَعُدُّهَا عَلَى عَهْدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمُوبِقَاتِ، قَالَ: فَقُلْتُ لِأَبِي قَتَادَةَ: فَكَيْفَ لَوْ أَدْرَكَ زَمَانَنَا هَذَا؟ قَالَ: هُوَ إِذًا كَانَ لِذَلِكَ أَقْوَلَ.

‘‘You do deeds today which, in your eyes, are lighter than a hair, but during the time of the Messenger of Allah ﷺ, we considered them to be destructive acts.’He (i.e. Ḥumayd] said, ‘I asked Abū Qatādah, “What [would have been his reaction] if he had seen our time?!" He replied, "That is why I am saying this."' (Aḥmad 20752 and Ḥākim 7674).

155. ʿUrwah ibn az-Zubayr narrated that Miswar ibn Makhramah said,

لَقَدْ وَارَتِ الْأَرْضُ أَقْوَامًا لَوْ رَأَوْنِي جَالِسًا مَعَكُمْ لَاسْتَحْيَيْتُ مِنْهُمْ.

'The ground is filled with the type of people who, if they were to see me sitting with you, I would be ashamed.' (Nasāʾī in *as-Sunan al-Kubrā* 11851).[1]

156. Zuhrī narrated from ʿUrwah that he heard ʿĀʾishah ؓ say,

قَالَ لَبِيدُ:
ذَهَبَ الَّذِينَ يُعَاشُ فِي أَكْنَافِهِمْ   وَبَقِيتُ فِي نَسْلٍ كَجِلْدِ الْأَجْرَبِ
يَتَحَدَّثُونَ مَخَافَةً وَمَلَاذَةً   وَيُعَابُ قَائِلُهُمْ وَإِنْ لَمْ يَشْغَبِ

قَالَتْ: فَكَيْفَ لَوْ أَدْرَكَ لَبِيدٌ قَوْمًا نَحْنُ بَيْنَ ظَهْرَانِيهِمْ؟
قَالَ الزُّهْرِيُّ: وَكَيْفَ لَوْ أَدْرَكَتْ عَائِشَةُ مَنْ نَحْنُ بَيْنَ ظَهْرَانِيهِمُ الْيَوْمَ؟

'Labīd said:

"Gone are those in whose shadows people lived,
and I remain with their progeny like a scab on skin.
The [new generation] speak with fear, seeking refuge,
but their spokesman is frowned upon, even though he stokes no trouble."'

She said, 'What if Labīd met the people around us today?!'

And Zuhrī said, 'What if ʿĀʾishah had met the people around *us* today?!'
(Abū Dāwūd in *Zuhd* 316).

157. Saʿd ibn Masʿūd narrated that ʿAbdullāh ibn ʿAmr ﵄ said,

لَوْ أَنَّ رَجُلَيْنِ مِنْ أَوَائِلِ هَذِهِ الْأُمَّةِ خَلَوْا بِمُصْحَفَيْهِمَا فِي بَعْضِ هَذِهِ الْأَوْدِيَةِ، لَأَتَيَا النَّاسَ الْيَوْمَ وَلَا يَعْرِفَانِ شَيْئًا مِمَّا كَانَا عَلَيْهِ.

> ‘If two men from the earliest generations of Islam were to be left with their copies of the Qur’an in one of these valleys, and people went to them today, the two men would not recognise anything of what they were doing.’ (Ibn Waḍḍāḥ in *Bidaʿ* 184).

158. Sufyān narrated that Abū ’d-Dardāʾ ؓ said,

وَجَدْتُ النَّاسَ أُخْبُرْ تَقْلَه.

> ‘I have found that if you try people, you will dislike them.’[2]

159. Ibn ʿUmar ﵄ said that the Messenger of Allah ﷺ said,

إِنَّمَا النَّاسُ كَالْإِبِلِ الْمِائَةِ، لَا تَجِدُ فِيهَا رَاحِلَةً.

> ‘People are like camels. Among a hundred you do not find a proper mount.’ (Bukhārī 6498 and Muslim 2547).

160. ʿAbdullāh ibn Yazīd al-Muʿāfirī narrated that ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﵄ said:

لَأَنْ أَعْمَلَ الْيَوْمَ عَمَلًا أُقِيمُ عَلَيْهِ، أَحَبُّ إِلَيَّ مِنْ ضِعْفِهِ فِيمَا مَضَى، لِأَنَّا حِينَ أَسْلَمْنَا وَقَعْنَا فِي عَمَلِ الْآخِرَةِ، فَأَمَّا الْيَوْمَ فَقَدْ خَلَبَتْنَا الدُّنْيَا.

> ‘I prefer to do an action today and stay steadfast on it, than do double of it in the past, because when we became Muslim, we dedicated ourselves to the works of the Next World. Today, however, this world has seized us.’ (Ibn ʿAsākir in *Tārīkh* 31:266).

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[1] With the passage of time, piety and righteousness in general has slowly been decreasing from generation to generation, to the extent that many elders can see stark differences between the people they remember from their youth and the young men they see now they themselves have become old. Miswar is saying here, how he would be embarrassed if the older generations were to see him sitting with this new generation, not because they lacked righteousness but because theirs paled in contrast with the early Muslims. The Prophet ﷺ said regarding this: ‘The best people are my generation, then those that follow them, then those that follow them.’ (Bukhārī 2652 and Muslim 2533)

[2] Bazzār (4101), Ṭabarānī in *Musnad ash-Shāmiyyīn* (1493) and Abū Nuʿaym in *Ḥilyah* (5:154) have transmitted it as a direct narration from the Prophet ﷺ. If you were privy to every little detail about people, you would begin to hate them. Ibn al-Athīr said that it means: when you put people to the test you are going to be disappointed, and you will abandon them, because of the flaws and faults you uncover. *Nihāyah* (4:106)

The purpose behind the statement is not to defame anyone, and it does not encourage bad manners towards others. It does however encourage us to shift our focus away from mere personalities by demonstrating the fickleness of fame and celebrity culture. The greatest wisdom one can take from this is that our only focus should be our faultless Creator ﷻ and His beloved Prophet ﷺ.

SINCERITY AND INTENTION

161. ʿUmar ibn al-Khaṭṭāb ؓ said that the Messenger of Allah ﷺ said,

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِامْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللهِ
وَرَسُولِهِ، فَهِجْرَتُهُ إِلَى اللهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا، أَوِ امْرَأَةٍ
يَنْكِحُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ.

> ‘Actions are only judged according to intentions, and man shall only have what he intends. So whoever emigrates for Allah and His Messenger, his emigration is for Allah and His Messenger. Whoever emigrates to gain something of this world or to marry a woman, his emigration is for that to which he emigrated.’ (Bukhārī 1 and Muslim 1907).

162. Jaʿfar ibn Ḥayyān said,

مِلَاكُ هَذِهِ الْأَعْمَالِ النِّيَّاتُ، فَإِنَّ الرَّجُلَ يَبْلُغُ بِنِيَّتِهِ مَا لَا يَبْلُغُ بِعَمَلِهِ.

> ‘The master of these actions is the intention. A man achieves by his intention what he does not achieve by his actions.’[1]

163. Tawbah al-ʿAnbarī said,

أَرْسَلَنِي صَالِحُ بْنُ عَبْدِ الرَّحْمَنِ إِلَى سُلَيْمَانَ بْنِ عَبْدِ الْمَلِكِ، فَقَدِمْتُ عَلَيْهِ
فَقُلْتُ لِعُمَرَ بْنِ عَبْدِ الْعَزِيزِ، هَلْ لَكَ حَاجَةٌ إِلَى صَالِحٍ؟ فَقَالَ: قُلْ لَهُ: عَلَيْكَ
بِالَّذِي يَبْقَى لَكَ عِنْدَ اللهِ، فَإِنَّ مَا بَقِيَ عِنْدَ اللهِ بَقِيَ عِنْدَ النَّاسِ، وَمَا لَمْ يَبْقَ
عِنْدَ اللهِ لَمْ يَبْقَ عِنْدَ النَّاسِ.

> ‘Ṣāliḥ ibn ʿAbd ar-Raḥmān sent me to Sulaymān ibn ʿAbd al-Malik. I went to him and said to ʿUmar ibn ʿAbd al-ʿAzīz, “Do you have something to convey to Ṣāliḥ?” He said, “Tell him: ‘Focus on what remains for you with Allah. What remains with Allah remains with people, and what does not remain with Allah will not remain with people.’”’ (Nasāʾī in *as-Sunan al-Kubrā* 11862 and Abū Nuʿaym in *Ḥilyah* 5:277).

164. ʿUrwah said that ʿĀʾishah ﵂ wrote to Muʿāwiyah ﵁:

فَاتَّقِ اللهَ؛ فَإِنَّكَ إِذَا اتَّقَيْتَ اللهَ كَفَاكَ النَّاسَ، وَإِذَا اتَّقَيْتَ النَّاسَ لَمْ يُغْنُوا عَنْكَ
مِنَ اللهِ شَيْئًا.

> ‘Fear Allah! If you fear Allah, He will save you from people. If you fear people, they cannot not help you at all against Allah.’ (Abū Dāwūd in *Zuhd* 320 and Nasāʾī in *as-Sunan al-Kubrā* 11853).

165. Muḥammad ibn Wāsiʿ narrated that Luqmān said to his son,

يَا بُنَيَّ، اتَّقِ اللهَ، وَلَا تُرِ النَّاسَ أَنَّكَ تَخْشَاهُ لِيُكْرِمُوكَ، وَقَلْبُكَ فَاجِرٌ.

> ‘My son, fear Allah, and do not show people that you fear Him, seeking their respect, while your heart is sinful.’ (Abū ʿUbayd al-Qāsim ibn Sallām in *Khuṭab* 109).

166. ʿUmārah ibn Ghaziyyah narrated that ʿAbdullāh ibn ʿUrwah ibn az-Zubayr said,

أَشْكُو إِلَى اللهِ عَيْبِي مَا لَا أَتْرُكُ، وَنَعْتِي مَا لَا آتِي، وَقَالَ: إِنَّمَا نَبْكِي بِالدِّينِ لِلدُّنْيَا.

‘I complain to Allah of my shortcoming, which I cannot give up, and my praise, which I do not condone.’ He also said, ‘We only mourn religion for the benefit of the world.’ (Ibn ʿAbd al-Barr in *Jāmiʿ* 1181).

167. Muqbil ibn ʿAbdillāh said about ʿAṭāʾ ibn Yazīd al-Laythī, ‘One day, many people asked him questions, so he said,

إِنَّكُمْ قَدْ أَكْثَرْتُمْ فِي أَرَأَيْتَ، أَرَأَيْتَ. لَا تَعْمَلُونَ لِغَيْرِ اللهِ تَرْجُونَ الثَّوَابَ مِنَ اللهِ، وَلَا يُعْجِبَنَّ أَحَدَكُمْ عَمَلُهُ، وَإِنْ كَثُرَ، فَإِنَّهُ لَا يَبْلُغُ عَبْدٌ مِنْ عَظَمَةِ اللهِ كَقَائِمَةٍ مِنْ قَوَائِمَ ذُبَابٍ.

“You have asked my opinion a lot. Do not perform actions for other than Allah and then hope for a reward from Allah. None of you should admire his own actions, even if they are many. All that a slave can hope to reach of Allah’s immensity is like the leg of a fly.”’ (Bayhaqī in *Shuʿab* 1766).

168. Sufyān narrated that Zubayd said,

يَسُرُّنِي أَنْ يَكُونَ لِي فِي كُلِّ شَيْءٍ نِيَّةٌ حَتَّى فِي الْأَكْلِ وَالنَّوْمِ.

‘It would please me very much to make an intention for all things, even eating and sleeping.’ (Abū Nuʿaym in *Ḥilyah* 5:61 and Bayhaqī in *Shuʿab* 9:191).

169. Jarīr ibn Ḥāzim said,

دَخَلْنَا عَلَى الْحَسَنِ يَوْمًا فَمَلَأْنَا عَلَيْهِ سَطْحَهُ، فَنَظَرَ فِي وُجُوهِ الْقَوْمِ، فَقَالَ: أَرَى عَيْنًا، وَلَا أَرَى أُنْسًا مَعْرِفَةً، وَلَا صِدْقَ قَوْلٍ، وَلَا فِعْلَ، صُورَةً تَلْبَسُ الثِّيَابَ.

‘One day, we visited Ḥasan and we gathered in front of him on his terrace. He looked at the people’s faces and said, “I see eyes, but no friendly familiarity and no true word or action; just figures wearing clothing.”’[2]

170. Yaḥyā ibn al-Mukhtār narrated that Ḥasan said,

إِذَا شِئْتَ لَقِيتَهُ أَبْيَضَ بَضًّا حَدِيدَ اللِّسَانِ، حَدِيدَ النُّطْقِ، مَيِّتَ الْقَلْبِ وَالْعَمَلِ، أَنْتَ أَبْصَرُ بِهِ مِنْ نَفْسِهِ، تَرَى أَبْدَانًا وَلَا تَرَى قُلُوبًا، وَتَسْمَعُ الصَّوْتَ وَلَا أَنِيسَ، أَخْصَبَ أَلْسِنَةٍ، وَأَجْدَبَ قُلُوبًا.

‘You can meet as many as you like who are smart, witty and eloquent, but their hearts and actions are dead. You know them better than they know themselves. You see bodies, but you do not see hearts. You hear voices, but there is no familiarity. Their words are abundant, but their hearts are barren.’ (Dīnawarī in *Mujālasah* 955).

171. Sulaymān al-Aʿmash narrated that Shaqīq ibn Salamah said,

مَثَلُ قُرَّاءِ هَذَا الزَّمَانِ كَغَنَمٍ ضَوَائِنَ، ذَاتِ صُوفٍ، عِجَافٍ، أَكَلَتْ مِنَ الْحَمْضِ، وَشَرِبَتْ مِنَ الْمَاءِ، حَتَّى انْتَفَخَتْ خَوَاصِرُهَا، فَمَرَّتْ بِرَجُلٍ فَأَعْجَبَتْهُ، فَقَامَ إِلَيْهَا فَعَبَطَ شَاةً مِنْهَا، فَإِذَا هِيَ لَا تُنْقِي، ثُمَّ عَبَطَ أُخْرَى فَهِيَ كَذَلِكَ، فَقَالَ: أُفٍّ لَكِ سَائِرَ الْيَوْمَ.

‘The reciters of our time are like mutton sheep with thin wool. They eat chickpeas and drink water until their flanks are bloated. A man passes by them and admires them, so he slaughters one of the sheep, but it is not pure. He slaughters another and it is the same, and he exlaims, “My day, what a waste!”’ (Abū Nuʿaym in *Ḥilyah* 4:104).[3]

172. Muʿāwiyah ﵁ wrote to ʿĀʾishah ﵂ saying:

اكْتُبِي إِلَيَّ بِكِتَابٍ تُوصِينِي فِيهِ، وَلَا تُكْثِرِي عَلَيَّ، فَكَتَبَتْ: عَنْ عَائِشَةَ إِلَى
مُعَاوِيَةَ: سَلَامٌ عَلَيْكَ، أَمَّا بَعْدُ، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ: مَنِ الْتَمَسَ رِضَا اللهِ بِسَخَطِ النَّاسِ كَفَاهُ اللهُ مُؤْنَةَ النَّاسِ، وَمَنِ الْتَمَسَ
رِضَا النَّاسِ بِسَخَطِ اللهِ عَزَّ وَجَلَّ وَكَّلَهُ اللهُ عَزَّ وَجَلَّ إِلَى النَّاسِ، وَالسَّلَامُ
عَلَيْكَ.

‘Write me a letter with advice, but do not make it long.’ So she wrote, ‘From ʿĀʾishah to Muʿāwiyah: Peace be upon you. I heard the Messenger of Allah ﷺ say, “If anyone seeks the pleasure of Allah despite people’s anger, Allah will protect him from the burden of people. If, however, one seeks the pleasure of people by angering Allah Almighty and Exalted, Allah will hand him over to the people.” Peace be upon you.’ (Tirmidhī 2414).

173. ʿAbbās ibn Dharīḥ said that ʿĀʾishah ﵂ wrote to Muʿāwiyah ﵁ that:

مَنْ يَعْمَلُ بمَعَاصِي اللهِ يَصِيرُ حَامِدُهُ مِنَ النَّاسِ ذَامًّا.

‘If one is involved in disobeying Allah, those who commend him will eventually disparage him.’ (*Masāwiʾ al-Akhlāq* 221) [4]

174. Ḥumayd ibn Nuʿaym narrated that ʿUmar ibn al-Khaṭṭāb and ʿUthmān ibn ʿAffān ﵄ were invited to a dinner, so they accepted. When they left, ʿUmar said to ʿUthmān,

لَقَدْ شَهِدْتُ طَعَامًا وَوَدِدْتُ أَنِّي لَمْ أَشْهَدْهُ، قَالَ: وَمَا ذَاكَ؟ قَالَ: خَشِيتُ أَنْ
يَكُونَ جُعِلَ مُبَاهَاةً.

‘I saw food I wished I had not seen.’ ‘Why is that?’ ʿUthmān asked. He said, ‘I feared that it would become a source of boasting.’

(Baghawī 9:144).

175. Ḥajjāj ibn Shaddād said that he heard ʿUbaydullāh ibn Abī Jaʿfar, or he said, ʿAbdullāh, who was one of the wise, say in one of his statements,

إِذَا كَانَ الْمَرْءُ يُحَدِّثُ فِي الْمَجْلِسِ فَأَعْجَبَهُ الْحَدِيثُ فَلْيَسْكُتْ، وَإِذَا كَانَ سَاكِتًا
فَأَعْجَبَهُ السُّكُوتُ فَلْيُحَدِّثْ.

‘If a man likes to speak in a gathering, he should be silent. If he likes to be silent, he should speak.’ (Ibn Abī ’d-Dunyā in *Ṣamt* 97).

176. Abū ’l-ʿAlāʾ said that it was related to him:

لَيْسَ عَبْدٌ يُصَلِّي فِي أَرْضٍ قِيٍّ، فَيُحْسِنُ الصَّلَاةَ، إِلَّا قَالَ اللهُ تَعَالَى: هَذِهِ الصَّلَاةُ
لِي، هَذَا يُصَلِّي وَلَا يَرَاهُ أَحَدٌ، وَلَا يُرَائِي أَحَدًا.

‘Any servant of Allah who offers the prayer in an isolated place and prays well, Allah ﷻ says, “This prayer is for Me. This person is praying and no one can see him and he is not showing off to anyone.”’

177. Abū Umāmah ؓ narrated that the Prophet ﷺ said,

قَالَ اللهُ تَعَالَى: أَحَبُّ مَا تَعَبَّدَنِي بِهِ عَبْدِي إِلَيَّ النُّصْحُ.

‘Allah Almighty says, “My slave devotes himself to Me with nothing I love more than wishing good for others.”’ (Aḥmad 22191).

178. Anas ibn Mālik ؓ said,

سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ، سَلَّمَ عَلَيْهِ رَجُلٌ، فَرَدَّ عَلَيْهِ السَّلَامَ، وَقَالَ لِلرَّجُلِ: كَيْفَ أَنْتَ؟ قَالَ الرَّجُلُ: أَحْمَدُ اللهَ إِلَيْكَ، قَالَ عُمَرُ: هَذِهِ أَرَدْتُ مِنْكَ.

‘I heard ʿUmar ibn al-Khaṭṭāb ﵁ return the greeting of a man who greeted him. Then he asked the man, “How are you?” and the man replied, “I praise Allah to you.” ʿUmar said, “That is what I wanted from you.”’ (Mālik 3532).

179. Ḥabīb ibn Abī Thābit narrated that Saʿīd ibn Jubayr said,

إِنَّ أَوَّلَ مَنْ يُدْعَى إِلَى الْجَنَّةِ، الَّذِينَ يَحْمَدُونَ اللهَ عَلَى كُلِّ حَالٍ، أَوْ قَالَ: فِي السَّرَّاءِ وَالضَّرَّاءِ.

‘The first of those called to the Garden will be those who praise Allah in every state,’ or he said, ‘both in good times and in bad.’ (*Ṣaghīr* 288, *Awsaṭ* 3033 and *Kabīr* 12345).[5]

180. ʿAlqamah ibn Mirthad narrated that ʿAbdullāh ibn ʿUmar ﵄ said,

إِنْ كُنَّا لَعَلَّنَا أَنْ نَلْتَقِيَ فِي الْيَوْمِ مِرَارًا يَسْأَلُ بَعْضُنَا بِبَعْضٍ، وَأَنْ نَقْرُبَ ذَلِكَ إِلَّا لِنَحْمَدَ اللهَ عَزَّ وَجَلَّ.

‘We used to meet several times a day or more and ask each other how we were, solely for the purpose of praising Allah ﷿.’ (Bayhaqī in *Shuʿab* 4137).

181. Sufyān narrated that Abū ’l-Bakhtarī used to say,

لَوَدِدْتُ أَنَّ اللهَ تَعَالَى يُطَاعُ، وَأَنِّي عَبْدٌ مَمْلُوكٌ.

‘I love for Allah to be obeyed, and that I am His own slave.’ (Abū Nuʿaym in *Ḥilyah* 4:380).

182. Ḥajjāj ibn al-Furāfiṣah wrote:

قَالَ بُدَيْلٍ: مَنْ عَرَفَ رَبَّهُ أَحَبَّهُ، وَمَنْ عَرَفَ الدُّنْيَا زَهِدَ فِيهَا، وَالْمُؤْمِنُ لَا يَلْهُو
حَتَّى يَغْفُلَ، وَإِنْ تَفَكَّرَ حَزِنَ.

> Budayl said, ‘Whoever recognises his lord loves Him. Whoever recognises this world renounces it. The believer does not amuse himself to the point of heedlessness. If he reflects, he becomes sad.’ (Abū Nuʿaym in *Ḥilyah* 3:108 and Ibn Abī Shaybah 35673).

183. Jaʿfar ibn Ḥayyān narrated that Ḥasan said,

إِنَّ فِي بَعْضِ الْكُتُبِ: ابْنَ آدَمَ، تَدْعُو إِلَيَّ وَتَفِرُّ مِنِّي، وَتَذْكُرُنِي وَتَنْسَانِي.

> ‘There is in one of the scriptures: “Son of Adam, you call on Me but flee from Me, and you remember Me but forget Me.”’ (*Ḥilyah* 4:27)[6]

184. Abū Hurayrah ﷺ said,

يُبْصِرُ أَحَدُكُمُ الْقَذَى فِي عَيْنِ أَخِيهِ، وَيَنْسَى الْجِذْعَ أَوْ قَالَ: الْجِذْلَ فِي عَيْنَيْهِ.

> ‘One of you sees dust in his brother’s eye, but forgets the trunk (or he said, the stump) in his own eyes.’ (*Musnad ash-Shihāb* 610).[7]

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[1] Abū Nuʿaym has recorded the following statement from Yaḥyā ibn Abī Kathīr: ‘Study intentions as they are more effective (*ablagh*) than actions.’ *Ḥilyah* (3:70)

[2] The friends of Allah and the pious scholars have the highest standard in conduct with Allah ﷻ and minor actions that we do today were damning in their eyes. The lack of fear for Allah which they see in people too disturbs them and they cannot comprehend a person behaving in such a way. This is what is meant by Ḥasan’s statement in that he sees no substance in people anymore and they are just like floating images.

3 The reciters resemble these sheep in their impressive looks and lack of substance.

4 Kharāʾiṭī transmits a variation of these words from the Prophet ﷺ.

5 Ṭabarānī has related it as a direct narration to the Prophet ﷺ through Ibn ʿAbbās ؓ.

6 Abū Nuʿaym has transmitted a variation of this from Wahb ibn Munabbih.

7 Quḍāʿī has transmitted this as a direct hadith from the Prophet ﷺ.

ESTEEM FOR THE REMEMBRANCE OF ALLAH ﷻ

185. Jabalah ibn Suḥaym said,

أَقْبَلْتُ مَعَ زِيَادِ بْنِ حُدَيْرٍ الْأَسَدِيِّ مِن الْكُنَاسَةِ، فَقُلْتُ فِي كَلَامِي: لَا وَالْأَمَانَةِ، فَجَعَلَ زِيَادٌ يَبْكِي وَيَبْكِي، فَظَنَنْتُ أَنِّي أَتَيْتُ أَمْرًا عَظِيمًا، فَقُلْتُ لَهُ: أَكَانَ يُكْرَهُ هَذَا؟ قَالَ: نَعَمْ، كَانَ يُنْهَى عَنِ الْحَلِفِ بِالْأَمَانَةِ أَشَدَّ النَّهْيِ.

> ‘I came with Ziyād ibn Ḥudayr al-Asadī from the refuse tip, and as I was speaking, I said, “No, by the trust!” Ziyād began to weep and weep. I thought I had done something serious, so I asked him, “Is it disliked to do that?” and he replied, “Yes. There is the strictest of prohibitions on swearing by the trust.”’ (Abū Nuʿaym in *Ḥilyah* 4:196)[1]

186. Thābit al-Bunānī narrated that Muṭarrif said,

لِيَعْظُمْ جَلَالُ اللهِ فِي صُدُورِكُمْ، فَلَا تَذْكُرُوهُ عِنْدَ مِثْلِ هَذَا: قَوْلُ أَحَدِكُمْ لِلْكَلْبِ، اللَّهُمَّ أَخْزِهِ، وَلِلحِمَارِ وَالشَّاةِ.

> ‘The majesty of Allah should be respected in your hearts. Do not mention Him with like when one says to a dog, or a donkey or a sheep, “O Allah, shame it!”’[2]

187. Jābir narrated that ʿAṭāʾ said regarding Allah Almighty’s words: *As for those who attach great importance to what Allah has deemed unlawful, that comes from the God-consciousness in their*

hearts (22:32), ‘It is sins.’ (Baghawī 14:340).

188. A Qurayshī man narrated that Mūsā ﵇ said,

يَا رَبِّ، أَخْبِرْنِي عَنْ أَهْلِكَ الَّذِينَ هُمْ أَهْلُكَ، قَالَ: هُمُ الْمُتَحَابُّونَ فِيَّ، الَّذِينَ
يَعْمُرُونَ مَسَاجِدِي، وَيَسْتَغْفِرُونِي بِالْأَسْحَارِ، الَّذِينَ إِذَا ذُكِرْتُ ذُكِرُوا بِي، وَإِذَا
ذُكِرُوا ذُكِرْتُ بِهِمْ، هُمُ الَّذِينَ يُنِيبُونَ إِلَى طَاعَتِي كَمَا تُنِيبُ النُّسُورُ إِلَى وُكُورِهَا،
الَّذِينَ إِذَا اسْتُحِلَّتْ مَحَارِمِي غَضِبُوا كَمَا يَغْضَبُ النَّمِرُ إِذَا حَرِبَ.

> ‘Lord, teach me about those who are Your people.’ He ﷻ said. ‘Those who love one another for My sake, those who make My mosques flourish, who ask forgiveness of Me before dawn, and those who, when I am mentioned, mention Me. When they remember Me, I remember them. They are those who return frequently to My obedience as eagles return to their nest, those who become enraged, like a leopard when it is angry, when the things I have forbidden are deemed lawful.’ (Bayhaqī in *Shuʿab* 8635).

189. Ibn ʿAbbās ﵄ said, ‘A man asked, “Messenger of Allah, who are the friends of Allah?” He answered,

الَّذِينَ إِذَا رُؤُوا ذُكِرَ اللهُ عَزَّ وَجَلَّ.

> “Those who remind you of Allah ﷻ when you see them.”’[3]

190. Wahb in Munabbih said, ‘One of the sages said,

> إِنِّي لَأَسْتَحْيِي مِنْ رَبِّي عَزَّ وَجَلَّ أَنْ أَعْبُدَهُ رَجَاءَ ثَوَابِ الْجَنَّةِ، فَأَكُونَ كَالْأَجِيرِ إِنْ أُعْطِيَ أَجْرًا عَمِلَ، وَإِلَّا لَمْ يَعْمَلْ، وَإِنِّي لَأَسْتَحْيِي مِنْ رَبِّي عَزَّ وَجَلَّ أَنْ أَعْبُدَهُ مَخَافَةَ النَّارِ، فَأَكُونَ كَعَبْدِ السُّوءِ، إِنْ رَهِبَ عَمِلَ، وَإِنْ لَمْ يَرْهَبْ لَمْ يَعْمَلْ، وَلَكِنِّي – وَقَالَ: ابْنُ حَيَوَيْهِ وَلَكِنْ – أَعْبُدُهُ كَمَا هُوَ لَهُ أَهْلٌ.
>
> "I am too embarrassed to worship my Lord ﷻ out of hope of the reward of the Garden, like a worker who only works if he is paid his wage, otherwise he does not. And I am too embarrassed to worship my Lord ﷻ out of fear of the Fire, like a bad slave who only works when he is afraid, and if he does not fear, he does not work."' Ibn Ḥayyuwayh said, 'But I worship Him as is His right.' (Abū Isḥāq al-Khuttalī in *Maḥabbah* 88).

ʿUmar said that Wahb ibn Munabbih said,

> وَلَكِنْ يَسْتَخْرِجُ مِنِّي حُبُّ رَبِّي عَزَّ وَجَلَّ، مَا لَمْ يَسْتَخْرِجْ مِنِّي غَيْرُهُ.
>
> 'But love of my Lord the Mighty and Exalted brings out of me what nothing else does.' (Shajarī in *Tartīb al-Amālī al-Khamsiyyah* 2:22).

191. Muḥammad ibn ʿUmayr ibn ʿAṭārid ibn Ḥājib narrated that the Prophet ﷺ was in a gathering of his companions when Jibrīl ؑcame to him and poked his back. He ﷺ said,

> فَذَهَبَ بِي إِلَى شَجَرَةٍ فِيهَا مِثْلُ وَكْرَيِ الطَّيْرِ، فَقَعَدَ فِي إِحْدَاهُمَا، وَقَعَدْتُ فِي أُخْرَى، فَنَشَأَتْ بِنَا حَتَّى مَلَأَتِ الْأُفُقَ. فَلَوْ بَسَطْتُ يَدِي إِلَى السَّمَاءِ لَنِلْتُهَا، ثُمَّ دُلِّيَ بِسَبَبٍ فَهَبَطَ النُّورُ، فَوَقَعَ جِبْرَئِيلُ مَغْشِيًّا عَلَيْهِ، كَأَنَّهُ حِلْسٌ، فَعَرَفْتُ فَضْلَ خَشْيَتِهِ عَلَى خَشْيَتِي، فَأُوحِيَ إِلَيَّ: أَنَبِيًّا عَبْدًا أَمْ نَبِيًّا مَلِكًا؟ فَإِلَى الْجَنَّةِ مَا أَنْتَ، فَأَوْمَأَ جِبْرَئِيلُ وَهُوَ مُضْطَجِعٌ: بَلْ نَبِيٌّ عَبْدٌ.

He took me to a tree, on which were what looked like two birds' nests. Jibrīl sat in one and I sat in the other, and it grew, with us in it, until it filled the sky. I could have touched the heavens if I stretched my hand out to them. Then a rope was suspended, and light descended. Jibrīl fell flat unconscious as though he was a blanket, at which point I realised the superiority of his fear over mine. Thereafter, it was revealed to me, 'A prophet servant or a prophet king? You will come to the Garden next.' So Jibrīl gestured while still laying down, 'Rather, a prophet servant.' (Baghawī 13).[4]

192. Ibn Shihāb narrated,

سَأَلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ جِبْرَئِيلَ أَنْ يَتَرَاءَى لَهُ فِي صُورَتِهِ، فَقَالَ جَبْرَئِيلُ: إِنَّكَ لَنْ تُطِيقَ ذَلِكَ، فَقَالَ: إِنِّي أُحِبُّ أَنْ تَفْعَلَ، فَخَرَجَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمُصَلَّى فِي لَيْلَةٍ مُقْمِرَةٍ، فَأَتَاهُ جَبْرَئِيلُ فِي صُورَتِهِ، فَغُشِيَ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حِينَ رَآهُ، ثُمَّ أَفَاقَ وَجَبْرَئِيلُ مُسْنِدُهُ، وَوَاضِعٌ إِحْدَى يَدَيْهِ عَلَى صَدْرِهِ وَالْأُخْرَى بَيْنَ كَتِفَيْهِ، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: سُبْحَانَ اللهِ مَا كُنْتُ أَرَى أَنَّ شَيْئًا مِنَ الْخَلْقِ هَكَذَا. فَقَالَ جَبْرَئِيلُ: كَيْفَ لَوْ رَأَيْتَ إِسْرَافِيلَ! إِنَّ لَهُ اثْنَيْ عَشَرَ جَنَاحًا، جَنَاحٌ مِنْهَا فِي الْمَشْرِقِ، وَجَنَاحٌ فِي الْمَغْرِبِ، وَإِنَّ الْعَرْشَ لَعَلَى كَاهِلِهِ، وَإِنَّهُ لَيَتَضَاءَلُ الْأَحْيَانَ لِعَظَمَةِ اللهِ تَعَالَى حَتَّى يَصِيرَ مِثْلَ الْوَصَعِ – وَالْوَصَعُ: عُصْفُورٌ صَغِيرٌ – حَتَّى مَا تَحْمِلُ عَرْشَهُ إِلَّا عَظَمَتُهُ.

The Messenger of Allah ﷺ asked Jibrīl to appear to him in his true form. Jibrīl answered, 'You cannot endure that.' But the Messenger ﷺ again said, 'I want you to do it.' So, one moonlit night, the Messenger of Allah ﷺ came out to the prayer courtyard and Jibrīl came to him in his true form, and the Messenger of

Allah ﷺ fell unconscious when he saw him. Then he regained consciousness, and he was leaning on Jibrīl who had one hand on his chest and the other on his back. The Messenger of Allah ﷺ said, ‘Glorified is Allah! I never imagined any created thing to be like that!’ Jibrīl said, ‘What if you had seen Isrāfīl! He has twelve wings: one in the East and one in the West, and the Throne is on the back of his shoulders. At times he shrinks until he becomes like a crest (a small bird) due to the greatness of Allah Almighty, at which point nothing can carry His throne except His Might.’ (Zaylaʿī in *Takhrīj Aḥādīth al-Kashshāf* 3:146).

193. ʿAbd al-ʿAzīz ibn Abī Rawwād said,

إِنَّ مِنْ دُعَاءِ الْمَلَائِكَةِ: مَا لَمْ يَبْلُغْهُ قُلُوبُنَا مِنْ خَشْيَتِكَ يَوْمَ نِقْمَتِكَ مِنْ أَعْدَائِكَ، فَاغْفِرْ لَنَا.

‘One of the supplications of the angels is: “O Allah, forgive us for what our hearts cannot achieve in fear of You, on the day of Your wrath upon Your enemies.” or something similar.’ (Abū ’sh-Shaykh al-Iṣbahānī in *ʿAẓamah* 2:739).

194. ʿAṭāʾ narrated that Mūsā ؑ asked,

أَيْ رَبِّ، أَيُّ عِبَادِكَ أَخْشَى لَكَ؟ قَالَ: أَعْلَمُهُمْ بِي.

‘Lord, which of Your slaves fear You the most?’ He answered, ‘Those with the most knowledge of Me.’ (Dārimī 374).

195. Ismāʿīl ibn Abī Khālid narrated from Abū ʿĪsā, one of the elders of earlier times:

أَنَّ مَلَكًا لَمَّا اسْتَوَى الرَّبُّ سُبْحَانَهُ وَتَعَالَى عَلَى كُرْسِيِّهِ سَجَدَ، فَلَمْ يَرْفَعْ رَأْسَهُ، وَلَا يَرْفَعُ رَأْسَهُ حَتَّى تَقُومَ السَّاعَةُ. فَيَقُولُ يَوْمَ الْقِيَامَةِ: يَا رَبِّ، لَمْ أَعْبُدْكَ حَقَّ عِبَادَتِكَ، إِلَّا أَنِّي لَمْ أُشْرِكْ بِكَ شَيْئًا، وَلَمْ أَتَّخِذْ مِنْ دُونِكَ وَلِيًّا.

'There is an angel who, when the Lord ﷻ rose above His Throne, he prostrated and has not raised his head since. He will not raise his head until the Hour is at hand. Then he will say on the Day of Rising, "O my Lord, I have not worshipped You as You should be worshipped, but I have not associating anything with You and I have not taken a friend other than You."' (Abū 'sh-Shaykh al-Iṣbahānī in *ʿAẓamah* 2:639).

196. ʿUmar ibn al-Khaṭṭāb ؓ said to Kaʿb, 'Inspire fear in us, Kaʿb!'So he said,

وَاللهِ إِنَّ لِلهِ مَلَائِكَةً قِيَامًا مُنْذُ خَلَقَهُمُ اللهُ، مَا ثَنَوْا أَصْلَابَهُمْ، وَآخَرِينَ رُكُوعًا، مَا رَفَعُوا أَصْلَابَهُمْ، وَآخَرِينَ سُجُودًا، مَا رَفَعُوا رُءُوسَهُمْ حَتَّى يُنْفَخَ فِي الصُّورِ النَّفْخَةَ الْآخِرَةَ، فَيَقُولُونَ جَمِيعًا: سُبْحَانَكَ وَبِحَمْدِكَ، مَا عَبَدْنَاكَ كَكُنْهِ مَا يَنْبَغِي لَكَ أَنْ تُعْبَدَ. ثُمَّ قَالَ: وَاللهِ لَوْ أَنَّ لِرَجُلٍ يَوْمَئِذٍ كَعَمَلِ سَبْعِينَ نَبِيًّا، لَاسْتَقَلَّ عَمَلَهُ مِنْ شِدَّةِ مَا يَرَى يَوْمَئِذٍ، وَاللهِ لَوْ دُلِّيَ مِنْ غِسْلِينَ دَلْوٌ وَاحِدٌ فِي مَطْلَعِ الشَّمْسِ، لَغُلَّتْ مِنْهُ جَمَاجِمُ قَوْمٍ فِي مَغْرِبِهَا، وَاللهِ لَتَزْفُرَنَّ جَهَنَّمُ زَفْرَةً لَا يَبْقَى مَلَكٌ مُقَرَّبٌ، وَلَا غَيْرُهُ إِلَّا خَرَّ جَاذِيًا – أَوْ جَاثِيًا – عَلَى رُكْبَتَيْهِ يَقُولُ: نَفْسِي نَفْسِي، وَحَتَّى نَبِيَّنَا وَإِبْرَاهِيمَ، وَإِسْحَاقَ، يَقُولُ: رَبِّ أَنَا خَلِيلُكَ إِبْرَاهِيمَ.

'By Allah, Allah has angels who have been standing without bending their backs since He created them. There are others who have been bowing and have not straightened their backs, and there are others who have been prostrating and have not raised their heads, until the trumpet will be blown for the second time.

Then they will all say, “Glorified You are and praise be to You! We have not worshipped You as You should be worshipped.”’ He then said, ‘By Allah, on that day, if a man has the deeds of seventy prophets, he will still consider his deeds to be less, due to the intensity of what he will see on that day. By Allah, if a single bucket of pus was to be suspended in the East, the skulls of the people in the West would boil. By Allah, Hell will blow out and any angel close by or anything else will kneel down or fall to their knees saying, “Myself! Myself!” Even our Prophets, Ibrahīm and Isḥāq. He [i.e. Ibrāhīm] will say, “My Lord, I am Your friend, Ibrāhīm.”’

He made the people weep until they were sobbing. When ʿUmar saw that, he said, ‘Kaʿb, give us some glad tidings.’ So he said,

أَبْشِرُوا، فَإِنَّ لِلّٰهِ تَعَالَى ثَلَاثَمِائَةٍ وَأَرْبَعَ عَشْرَةَ شَرِيعَةً، لَا يَأْتِي أَحَدٌ بِوَاحِدَةٍ مِنْهُنَّ مَعَ كَلِمَةِ الْإِخْلَاصِ إِلَّا أَدْخَلَهُ اللهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ، وَاللهِ لَوْ تَعْلَمُونَ كُلَّ رَحْمَةِ اللهِ تَعَالَى لَأَبْطَأْتُمْ فِي الْعَمَلِ، وَاللهِ لَوْ أَنَّ امْرَأَةً مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ اطَّلَعَتْ مِنْ هَذِهِ السَّمَاءِ الدُّنْيَا فِي لَيْلَةٍ ظَلْمَاءَ مُغْدِرَةٍ، لَأَضَاءَتْ لَهَا الْأَرْضُ أَفْضَلَ مِمَّا يُضِيءُ الْقَمَرُ لَيْلَةَ الْبَدْرِ، وَلَوَجَدَ رِيحَ نَشْرِهَا جَمِيعُ أَهْلِ الْأَرْضِ، وَاللهِ لَوْ أَنَّ ثَوْبًا مِنْ ثِيَابِ أَهْلِ الْجَنَّةِ نُشِرَ الْيَوْمَ فِي الدُّنْيَا، لَصَعِقَ مَنْ يَنْظُرُ إِلَيْهِ، وَمَا حَمَلَتْهُ أَبْصَارُهُمْ.

‘Rejoice, for Allah has 314 approved iterations of the sharīʿah of Islam [throughout all of time] and whoever comes with one of them with a sincere word, will be allowed to enter the Garden through the grace of Allah’s mercy. By Allah, if you knew the full extent of Allah Almighty’s mercy, you would be slow to act. By Allah, if a woman from the women of the Garden was to peer into this world’s sky on a pitch-black night, the earth would be illuminated brighter than the illumination of a moonlit night because of her, and the her scent would reach all of the people of the world. By Allah, if a garment from the garments of the people of the Garden was sent out in the world today, anyone who looked at it would collapse, and their eyes would not be able to bear it.”’ (Abū Nuʿaym in *Ḥilyah* 5:368).[5]

197. Sufyān said about His ﷻ words: *But when his Lord manifested Himself to the mountain, He crushed it flat* (7:143),

سَاخَ الْجَبَلُ فِي الْأَرْضِ حَتَّى وَقَعَ فِي الْبَحْرِ فَهُوَ يَذْهَبُ بَعْدُ.

> ‘The mountain sunk into the ground until it fell into the sea and was swept away.’ (Ibn Kathīr 3:470)

198. Ismāʿīl ibn Rajāʾ narrated that Shaʿbī said,

لَقِيَ جِبْرَئِيلُ عِيسَى ابْنَ مَرْيَمَ، فَقَالَ: السَّلَامُ عَلَيْكَ يَا رُوحَ اللهِ، قَالَ: وَعَلَيْكَ السَّلَامُ يَا رُوحَ اللهِ، قَالَ: يَا جِبْرَئِيلُ، مَتَى السَّاعَةُ؟ قَالَ: فَانْتَفَضَ جِبْرَئِيلُ فِي أَجْنِحَتِهِ، ثُمَّ قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، ﴿ثَقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً﴾ أَوْ قَالَ: ﴿لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ﴾

> ‘Jibraʾīl ﵇ met ʿĪsā ibn Maryam ﵇ and said, “Peace be upon you, Spirit of Allah.” He said, “And upon you be peace, Spirit of Allah.” He said, “Jibraʾīl, when will the Final Hour be?” Jibraʾīl shook in his wings and then said, “The one being questioned does not know more than the questioner. *It is heavy in the heavens and the earth. It will only come to you suddenly*,” (7:187) or he said, “*He alone will reveal it at its time.*”(7:187)’

199. Shaʿbī said,

كَانَ عِيسَى ابْنُ مَرْيَمَ إِذَا ذُكِرَ عِنْدَهُ السَّاعَةُ صَاحَ وَيَقُولُ: لَا يَنْبَغِي لِابْنِ مَرْيَمَ أَنْ تُذْكَرَ عِنْدَهُ السَّاعَةُ فَيَسْكُتَ.

> ‘When the Hour was mentioned in front of ʿĪsā ibn Maryam ﵇, he would cry and say, “It is not befitting for the Son of Maryam to remain calm when the Hour is mentioned in front of him.”’ (Abū Nuʿaym in *Ḥilyah* 4:313).

200. ʿAlī ibn ʿAlī ar-Rifāʿī narrated that Ḥasan recited this verse: *We have created man in trouble* (90:4. and he said,

لَا أَعْلَمُ خَلِيقَةً يُكَابِدُ مِنَ الْأَمْرِ مَا يُكَابِدُ هَذَا الْإِنْسَانُ.

> ‘I do not know of any creation who bears difficult matters as much as these humans.’ (Abū Nuʿaym in *Ḥilyah* 6:311).

201. ʿAlī ibn ʿAlī narrated that Saʿīd ibn Abī ’l-Ḥasan recited this verse one day and said,

يُكَابِدُ مَضَايِقَ الدُّنْيَا، وَشَدَائِدَ الْآخِرَةِ.

> ‘He bears the troubles of the world and the calamities of the Hereafter.’ (Abū Nuʿaym in *Ḥilyah* 6:311).

202. Hārūn ibn Riʾāb said that he heard ʿAsʿas ibn Sallāmah say to his companions,

سَأُحَدِّثُكُمْ بِبَيْتٍ مِنْ شِعْرٍ، فَجَعَلُوا يَنْظُرُونَ إِلَيْهِ، وَيَقُولُونَ: مَا تَصْنَعُ بِالشِّعْرِ؟
فَقَالَ لَهُ:

إِنْ تَنْجُ مِنْهَا تَنْجُ مِنْ ذِي عَظِيمَةٍ   وَإِنْ لَا فَإِنِّي لَا أَخَالُكَ نَاجِيَا

فَأَخَذَ الْقَوْمُ يَبْكُونَ بُكَاءً، مَا رَأَيْتُهُمْ بَكَوْا مِنْ شَيْءٍ، مَا بَكَوْا يَوْمَئِذٍ.

‘I will recite a couplet to you.’ They began looking at him and asking about the poem, so he recited:

‘If you are safe from it, you are safe from a disaster,
except that I do not believe you will be saved.’

The people began weeping profusely. I have not seen them weep at anything as they wept that day.[6]

203. ʿImrān ibn Ḥudayr said that a man from ʿAnazah, whom he named, said,

لَمْ أَرَ مِثْلَنَا، لَمْ يَمْشِ الْعَصَائِبُ إِلَى الْعَصَائِبِ يَبْكُونَ.

> ‘I have not seen anything like us; one tribe does not go to another weeping.’ (Wakīʿ in *Zuhd* 26).

204. ʿAbdullāh ibn ʿĀmir ibn Rabīʿah said,

رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ، أَخَذَ تِبْنَةً مِنَ الْأَرْضِ، فَقَالَ: يَا لَيْتَنِي
هَذِهِ التِّبْنَةُ، لَيْتَنِي لَمْ أَكُ شَيْئًا، لَيْتَ أُمِّي لَمْ تَلِدْنِي، لَيْتَنِي كُنْتُ نَسْيًا مَنْسِيًّا.

> ‘I saw ʿUmar ibn al-Khaṭṭāb ﵁ pick up a piece of straw from the ground and say, “Would that I were this plant. I wish that I had been nothing. I wish that my mother had not given birth to me. I wish that I were something forgotten.’ (Baghawī 14:373 and Ibn Abī Shaybah 34480).

205. Ziyād ibn Mikhrāq narrated:

سَمِعَ عُمَرَ بْنَ الْخَطَّابِ رَجُلًا يَقْرَأُ: ﴿هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ لَمْ
يَكُنْ شَيْئًا مَذْكُورًا﴾ فَقَالَ عُمَرُ: يَا لَيْتَهَا تَمَّتْ!

> ʿUmar ibn al-Khaṭṭāb ﵁ heard a man reciting, ‘Has man ever known a point in time when he was not something remembered?’ (76:1) so ʿUmar said, ‘If only that was so!’ (Muttaqī al-Hindī in *Kanz* 35764).

206. Abān ibn ʿUthmān ibn ʿAffān reported to him that ʿUmar ﵁ said, when he was dying,

وَيْلِي وَوَيْلُ أُمِّي إِنْ لَمْ يُغْفَرْ لِي، فَقُضِيَ مَا بَيْنَهُمَا كَلَامٌ.

‘Woe to me and woe to my mother if He does not forgive me!’And he passed away without saying anything after that. (Abū Dāwūd in *Zuhd* [with ʿUthmān ؓ as the narrator] 43)

207. Ḥumayd ibn Hilāl narrated that:

خَرَجَ هَرِمُ بْنُ حَيَّانَ وَعَبْدُ اللهِ بْنُ عَامِرٍ، فَبَيْنَا هُمَا يَسِيرَانِ عَلَى رَاحِلَتَيْهِمَا، عَرَضَتْ لَهُمَا صِلِّيَانَةٌ، فَابْتَدَرَتْهَا النَّاقَتَانِ فَأَكَلَتْهَا إِحْدَاهُمَا، فَقَالَ لَهُ هَرِمٌ: أَتُحِبُّ أَنْ تَكُونَ هَذِهِ الصِّلِّيَانَةَ فَأَكَلَتْكَ هَذِهِ النَّاقَةُ فَذَهَبْتَ؟ فَقَالَ ابْنُ عَامِرٍ: وَاللهِ مَا أُحِبُّ ذَلِكَ، وَإِنِّي لَأَرْجُو أَنْ يُدْخِلَنِي اللهُ عَزَّ وَجَلَّ الْجَنَّةَ، وَإِنِّي لَأَرْجُو، وَإِنِّي لَأَرْجُو. فَقَالَ هَرِمٌ: وَاللهِ لَوْ عَلِمْتُ أَنِّي أُطَاعُ فِي نَفْسِي، لَأَحْبَبْتُ أَنْ أَكُونَ هَذِهِ الصِّلِّيَانَةَ، فَأَكَلَتْنِي هَذِهِ النَّاقَةُ فَذَهَبْتُ.

Harim ibn Ḥayyān and ʿAbdullāh ibn ʿĀmir set out on a journey. As they were riding on their mounts, a tree appeared in the distance. The two camels dashed to it and one of them ate from it. Harim said to ibn ʿĀmir, ‘Would you like to be this tree, eaten by this camel and then you are gone?’ He replied, ‘By Allah, I would not like that. I hope that Allah ﷻ will admit me to the Garden. I hope this and I hope that.’ Then Harim said, ‘By Allah, if I knew that I could decide my fate, I would want to be this tree, be eaten by this camel and then be gone.’ (Ibn ʿAsākir in *Tārīkh* 73:375).

208. Ibrāhīm narrated that ʿĀʾishah ؓ passed by a tree and said,

يَا لَيْتَنِي وَرَقَةٌ مِنْ هَذِهِ الشَّجَرَةِ.

‘Would that I were a leaf on this tree!’ (Ibn Saʿd in *Ṭabaqāt* 8:59).

209. Ḥasan said,

أَبْصَرَ أَبُو بَكْرٍ طَائِرًا عَلَى شَجَرَةٍ، فَقَالَ: طُوبَى لَكَ يَا طَائِرُ، تَأْكُلُ الثَّمَرَ وَتَقَعُ
عَلَى الشَّجَرِ، لَوَدِدْتُ أَنِّي ثَمَرَةٌ يَنْقُرُهَا الطَّيْرُ.

'Abū Bakr saw a bird on a tree, and said, "How fortunate you are, bird. You eat fruit and perch on the trees. I wish I were fruit being pecked at by birds."' (Muttaqī al-Hindī in *Kanz* 35698).

210. Qatādah narrated that Abū ʿUbaydah ibn al-Jarrah ؓ said,

لَوَدِدْتُ أَنِّي كَبْشٌ فَذَبَحَنِي أَهْلِي يَأْكُلُونَ لَحْمِي، وَيَحْسُونَ مَرَقِي.

'I wish that I could be a ram, so that my family would slaughter me and eat my flesh and taste my gravy.' (*Ḥilyah* 6:30).[7]

He also said that ʿImrān ibn Ḥuṣayn ؓ said,

لَوَدِدْتُ أَنِّي كُنْتُ رَمَادًا تُسْفِينِي الرِّيحُ فِي يَوْمٍ عَاصِفٍ خَبِيثٍ.

'I wish I could be ashes so the wind could scatter me on an extremely stormy day.' (Muttaqī al-Hindī in *Kanz* 36663).

211. Ḥasan said,

تَمَنَّوْا وَتَمَنَّوْا، فَلَمَّا فَاتَهُمْ ذَلِكَ جَدُّوا.

'They hope and they hope, but when that fails, they strive.' (Ibn Abī 'd-Dunyā in *Mutamannīn* 92).

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1 The strict prohibition refers to the statement of the Prophet ﷺ: 'Whoever swears on anything other than Allah has assigned partners to Him.'Aḥmad (5375), Tirmidhī (1535) and Abū Dāwūd (3251)

2 Ibn Abī Shaybah has transmitted a variation of it. (35136)

3 Bukhārī transmits it through Asmāʾ bint Yazīd ؓin *al-Adab al-Mufrad* (323) as does Aḥmad (27599).

4 Ṭabarānī in Awsaṭ (6214) has transmitted the variation: ‘I realised the superiority of his knowledge of Allah ﷻ over mine.’

5 Some copies of *Zuhd* have an extra narration mentioned by Ibn Ṣāʿid that the Prophet ﷺ said, ‘If a woman from the women of the Garden was to appear before the people of the world, she would fill the earth with the fragrance of musk, and she would outshine the light of the sun and the moon. By Allah, I would not chose you over them.’

6 This couplet has also been quoted from Ṣilah ibn Ashyam. Abū Nuʿaym in *Ḥilyah* (2:241)

7 Ibn al-Mubārak has related a similar statement from Abū ’d-Dardāʾ ﵁ which has been left out here as a repetition. Abū Nuʿaym has transmitted a variation of this from Kaʿb.

REFLECTION ON FOLLOWING FUNERAL BIERS

212. ʿĀʾishah ﵂ used to say,

كَانَ أُسَيْدُ بْنُ حُضَيْرٍ مِنْ أَفَاضِلِ النَّاسِ، وَكَانَ يَقُولُ: لَوْ أَنِّي أَكُونُ كَمَا أَكُونُ عَلَى أَحْوَالٍ ثَلَاثٍ مِنْ أَحْوَالِي، لَكُنْتُ حِينَ أَقْرَأُ الْقُرْآنَ، وَحِينَ أَسْمَعُهُ يُقْرَأُ، وَإِذَا سَمِعْتُ خُطْبَةً لِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَإِذَا شَهِدْتُ جِنَازَةً، وَمَا شَهِدْتُ جِنَازَةً قَطُّ فَحَدَّثْتُ نَفْسِي بِسِوَى مَا هُوَ مَفْعُولٌ بِهَا، وَمَا هِيَ صَائِرَةٌ إِلَيْهِ.

‘Usayd ibn Ḥuḍayr was of the best of people. He used to say, “If I could choose, I would always be in one of three states: reciting the Qur’an and listening to it being recited, listening to the address of the Messenger of Allah ﷺ or attending a funeral. I did not attend any funeral, but that I told my soul that the same will be done to it and it will suffer the same fate.”’ (Aḥmad 19093, Ṭabarānī in *Kabīr* 554, Ḥākim 5260 and Bayhaqī in *Shuʿab* 8835).

213. ʿAbd al-ʿAzīz ibn Abī Rawwād said,

كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا اتَّبَعَ الْجِنَازَةَ أَكْثَرَ الصُّمَاتَ، وَأَكْثَرَ حَدِيثَ نَفْسِهِ، وَكَانُوا يَرَوْنَ أَنَّهُ إِنَّمَا يُحَدِّثُ نَفْسَهُ بِأَمْرِ الْمَيِّتِ، وَمَا يَرِدُ عَلَيْهِ، وَمَا هُوَ مَسْئُولٌ عَنْهُ.

‘When the Messenger of Allah ﷺ followed a funeral bier, he would remain extremely quiet and contemplate a lot. They believed he would think to himself about the circumstance of the deceased, what he is going through and what he is being asked about.' (Muttaqī al-Hindī in *Kanz* 18511).[1]

214. Budayl said,

كَانَ مُطَرِّفٌ يَلْقَى الرَّجُلَ مِنْ خَاصَّةِ إِخْوَانِهِ فِي الْجِنَازَةِ فَعَسَى أَنْ يَكُونَ غَائِبًا، فَمَا يَزِيدُهُ عَلَى التَّسْلِيمِ، ثُمَّ يُعْرِضُ عَنْهُ اشْتِغَالًا بِمَا هُوَ فِيهِ.

'Muṭarrif would meet one of his closest brothers at a funeral, and perhaps he was absentminded, but he would do no more than greet him and then turn away from him, preoccupied with what he was doing.' (Ibn ʿAsākir in *Tārīkh* 58:332).

215. Muḥammad ibn Sūqah narrated that Ibrahim said,

إِنْ كَانُوا يَشْهَدُونَ الْجِنَازَةَ فَيَظَلُّونَ الْأَيَّامَ مَحْزُونِينَ يُعْرَفُ ذَلِكَ فِيهِمْ.

'When the earlier generations used to attend a funeral, they would remain for days in sorrow and it could be seen in them.' (Abū Nuʿaym in *Ḥilyah* 4:227).

216. Qays ibn ʿUbādah said,

كَانَ أَصْحَابُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَسْتَحِبُّونَ خَفْضَ الصَّوْتِ عِنْدَ الْقِتَالِ، وَعِنْدَ الْقُرْآنِ، وَعِنْدَ الْجَنَائِزِ.

'The Companions of the Messenger of Allah ﷺ liked to lower their voices in battle, while reciting the Qur'an and at funerals.' (ʿAbd ar-Razzāq 6281).

217. Abū Saʿīd al-Khudrī narrated that the Prophet ﷺ said,

عُودُوا الْمَرْضَى، وَاتَّبِعُوا الْجَنَائِزَ يُذَكِّرْكُمُ الْآخِرَةَ.

> ‘Visit the sick and follow funeral biers so that they remind you of the Next World.’ (Aḥmad 11445, Ibn Ḥibbān 2955 and Ṭabarānī in *Awsaṭ* 6027).

218. Abū ’d-Dardāʾ ؓ said,

أَضْحَكَنِي ثَلَاثٌ، وَأَبْكَانِي ثَلَاثٌ: أَضْحَكَنِي مُؤَمِّلُ دُنْيَا وَالْمَوْتُ يَطْلُبُهُ، وَغَافِلٌ وَلَيْسَ بِمَغْفُولٍ عَنْهُ، وَضَاحِكٌ بِمِلْءِ فِيهِ، وَلَا يَدْرِي، أَرْضَى اللهَ أُمْ أَسْخَطَهُ. وَأَبْكَانِي فِرَاقُ الْأَحِبَّةِ، مُحَمَّدٍ وَحِزْبِهِ، وَهَوْلُ الْمَطْلَعِ عِنْدَ غَمَرَاتِ الْمَوْتِ، وَالْوُقُوفُ بَيْنَ يَدَي اللهِ عَزَّ وَجَلَّ يَوْمَ تَبْدُوَ السَّرِيرَةُ عَلَانِيَةً ثُمَّ لَا أَدْرِي إِلَى الْجَنَّةِ أَمْ إِلَى النَّارِ.

> ‘Three things make me laugh and three make me weep. One who hopes for this world while death is seeking him, one who is heedless [of Allah] while Allah is not heedless of him and one who laughs with a full mouth, not knowing whether Allah is pleased with him or is angry with him, make me laugh. As for the three that make me weep: the separation of Muḥammad from his beloved companions, terror at the scene of the throes of death and standing before Allah, Mighty and Exalted, on the day when secrets are made public. Then I do know whether it is to the Garden or the Fire.’ (Dīnawarī in *Mujālasah* 565).

219. Muḥammad ibn ʿAbd ar-Raḥmān ibn Nawfal related that Sawdah, the wife of the Prophet ﷺ said, ‘Messenger of Allah, when we die, ʿUthmān ibn Maẓʿūn will pray for us, until you come to us.’ The Messenger of Allah ﷺ said to her,

لَوْ تَعْلَمِينَ عِلْمَ الْمَوْتِ يَا بِنْتَ زَمْعَةَ، لَعَلِمْتِ أَنَّهُ أَشَدُّ مِمَّا تَقْدِرِينَ عَلَيْهِ.

> ‘If you had knowledge of death, daughter of Zamʿah, you would know that it is far more difficult than what you assume.’ (*Kabīr* 90).[2]

220. Muḥammad ibn ʿUrwah said,

تُوُفِّيَتِ امْرَأَةٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَضْحَكُونَ مِنْهَا، فَقَالَ
بِلَالٌ: وَيْحَهَا قَدِ اسْتَرَاحَتْ، فَقَالَ رَسُولُ اللهِ: إِنَّمَا يَسْتَرِيحُ مَنْ غُفِرَ لَهُ.

> ‘A female Companion of the Prophet ﷺ who people used to laugh at passed away and Bilāl said, “Woe is she. Now she rests.” The Messenger of Allah ﷺ then said, “Only those who are forgiven rest.”’ (Abū Dāwūd in *Marāsīl* 519).

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[1] ʿAbd ar-Razzāq has transmitted a variation (6282).

[2] Ṭabarānī has transmitted a variation of this.

PROHIBITION OF HAVING HIGH EXPECTATIONS

221. Anas ibn Mālik ؓ narrated:

قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: هَذَا ابْنُ آدَمَ، وَهَذَا أَجَلُهُ – وَوَضَعَ يَدَهُ
عِنْدَ قَفَاهُ، ثُمَّ بَسَطَ يَدَهُ، فَقَالَ: – ثَمَّ أَجَلُهُ، وَثَمَّ أَمَلُهُ.

The Messenger of Allah ﷺ said, 'This is man and this is his death.' He placed his hand on his neck and then stretched his arm out and said, 'His death is here and his expectations are there.'[1]

222. Ḥasan said,

اجْتَمَعَ ثَلَاثَةُ نَفَرٍ، فَسَأَلَ بَعْضُهُمْ بَعْضًا عَنْ أَمَلِهِ، فَقَالَ أَحَدُهُمْ: لَمْ يَأْتِ عَلَيَّ
شَهْرٌ إِلَّا ظَنَنْتُ أَنِّي أَمُوتُ فِيهِ، فَقَالَ: إِنَّ هَذَا لَأَمَلًا، وَقَالَ الْآخَرُ: يَوْمٌ، فَقَالَ:
هَذَا أَمَلٌ، فَقِيلَ لِلْآخَرِ، فَقَالَ: يَأْمَلُ مَنْ أَجَلُهُ بِيَدِ غَيْرِهِ.

'Three people met and asked each other about their expectations. One of them said, "No month passes but I think that I will die in it." He was told, "There is definitely some expectation here." The second said, "A day," and he too was told, "There is expectation here." When the last person was asked, he said "I have the expectation of someone whose death is in someone else's hand."' (Ibn Abī Shaybah 35727).

223. Abū 'l-Mutawakkil an-Nājī said,

أَخَذَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةَ أَعْوَادٍ، فَغَرَزَ عُودًا بَيْنَ يَدَيْهِ، وَالْآخَرَ
إِلَى جَنْبِهِ، فَأَمَّا الثَّالِثُ فَأَبْعَدَهُ، فَقَالَ: أَتَدْرُونَ مَا هَذَا؟ قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ،
قَالَ: فَإِنَّ هَذَا الْإِنْسَانُ، وَذَاكَ الْأَجَلُ، وَذَلِكَ الْأَمَلُ يَتَعَاطَاهُ ابْنُ آدَمَ، وَيَخْتَلِجُهُ
الْأَجَلُ دُونَ ذَلِكَ.

‘The Messenger of Allah ﷺ took three sticks. He planted a stick in front of him, another next to it and he stuck the third further away. Then he said, “Do you know what this is?” They replied, “Allah and His Messenger know best.” He ﷺ said, “This is man, that is his death and that is the expectations which man pursues, but death will seize him way before that.”’ (Ibn Abī ’d-Dunyā in *Qaṣr al-Amal* 10).

224. ʿAlī ibn Abī Ṭālib ؓ said,

إِنَّمَا أَخْشَى عَلَيْكُمُ اثْنَيْنِ: طُولَ الْأَمَلِ، وَاتِّبَاعَ الْهَوَى، فَإِنَّ طُولَ الْأَمَلِ
يُنْسِي الْآخِرَةَ، وَإِنَّ اتِّبَاعَ الْهَوَى يَصُدُّ عَنِ الْحَقِّ، وَإِنَّ الدُّنْيَا قَدِ ارْتَحَلَتْ مُدْبِرَةً،
وَالْآخِرَةُ مُقْبِلَةٌ، وَلِكُلِّ وَاحِدَةٍ مِنْهُمَا بَنُونَ، فَكُونُوا مِنْ أَبْنَاءِ الْآخِرَةِ، وَلَا
تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا، فَإِنَّ الْيَوْمَ عَمَلٌ وَلَا حِسَابٌ، وَغَدًا حِسَابٌ وَلَا عَمَلٌ.

‘I fear two things for you: high expectations and pursuing desires. High expectations make one forget the Next World and pursuing desires bars one from the Truth. This world is retreating, and the Next World is advancing. Each of them has followers, so be of the followers of the Next World and do not be followers of this world. Today there is action without reckoning, but tomorrow there will be reckoning without action.’ (Aḥmad in *Faḍāʾil* 881 and Abū Dāwūd in *Zuhd* 106).[2]

225. Anas ibn Mālik ؓ narrated that the Messenger of Allah ﷺ said,

يَهْلَكُ ابْنُ آدَمَ – أَوْ قَالَ: يَهْرَمُ ابْنُ آدَمَ – وَيَبْقَى مِنْهُ اثْنَتَانِ: الْحِرْصُ وَالْأَمَلُ.

> ‘The son of Ādam is destroyed—or the son of Ādam becomes senile—and two things still remain in him: avarice and high expectations.’ (Aḥmad 12142 and Nasāʾī in *as-Sunan al-Kubrā* 11765).

226. Abū ʿUbadydillāh narrated that Abū ’d-Dardāʾ ؓ said,

لَا يَزَالُ نَفْسُ أَحَدِكُمْ شَابَّةً فِي حُبِّ الشَّيْءِ وَلَوِ الْتَقَتْ تُرْقُوَتَاهُ مِنَ الْكِبَرِ، إِلَّا الَّذِينَ امْتَحَنَ اللهُ قُلُوبَهُمْ لِلْآخِرَةِ، وَقَلِيلٌ مَا هُمْ.

> ‘One’s soul is ever blazing with the love of possessions, even though he is so old that his clavicle bones become crooked, except those whose hearts Allah has tested for the Next World—but they are few.’ (Ibn Abī ’d-Dunyā in *Zuhd* 310).

227. Ibn Abī Nujayḥ narrated that Mujāhid or someone else said,

لَمَّا هَبَطَ آدَمُ إِلَى الْأَرْضِ قَالَ لَهُ رَبُّهُ عَزَّ وَجَلَّ: ابْنِ لِلْخَرَابِ وَلِدْ لِلْفَنَاءِ.

> ‘When Ādam descended to earth, His Lord ﷻ said to him, “Build only for ruin, and procreate only for destruction.”’ (Abū Nuʿaym in *Ḥilyah* 3:286).

228. Abū Sinān ash-Shaybānī said,

فَرَغَ اللهُ مِنْ خَلْقِ السَّمَوَاتِ وَالْمَلَائِكَةِ إِلَى ثَلَاثِ سَاعَاتٍ بَقِينَ مِنْ يَوْمِ الْجُمُعَةِ، فَخَلَقَ الْآفَةَ فِي سَاعَةٍ، وَالْأَجَلَ فِي سَاعَةٍ، فَلَا أَدْرِي بِأَيَّتِهِمَا بَدَأَ. وَخَلَقَ آدَمَ فِي السَّاعَةِ الْآخِرَةِ، فَقَالَتِ الْيَهُودُ: فَجَلَسَ هَكَذَا: يَوْمَ السَّبْتِ، فَأَنْزَلَ اللهُ تَعَالَى: ﴿وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ﴾

> ‘Allah finished the creation of the heavens and the angels with three moments remaining of Friday. I do not know with which He began, but He created trials in a moment, expectations in a moment and Ādam in the last moment. The Jews said, “Then He sat, and that is Saturday,” but Allah Almighty revealed: *We created the heavens and the earth and everything between them in six days and We were not affected by fatigue.* (50:38)’. (Ṭabarī 21:433).

229. Ṣāliḥ (i.e. al-Murrī) said,

إِنَّ ذِكْرَ الْمَوْتِ إِذَا فَارَقَنِي سَاعَةً فَسَدَ عَلَيَّ قَلْبِي.

> ‘If I cease to remember death for a moment, it corrupts my heart.’ (Ibn Wahab in *Jāmiʿ* 347)[3]

Mālik [ibn Mighwal] said (regarding Rabīʿ ibn Abī Rāshid),

وَلَمْ أَرَ رَجُلًا أَظْهَرَ حُزْنًا مِنْهُ.

> ‘I did not see a man show more sorrow than he did.’ (Ibn Wahab in *Jāmiʿ* 347).

230. Ṣāliḥ al-Murrī said about: *Know that Allah brings the earth to life after it was dead* (57:17),

يَعْنِي أَنَّهُ يُلِينُ الْقُلُوبَ بَعْدَ قَسْوَتِهَا.

> ‘Meaning, He softens hearts after they were hard.’ (Nawādir 3:147)[4]

231. Ḥibbān ibn Abī Jabalah narrated that Abū Dharr or Abū ’d-Dardāʾ ؓ said,

> تَلِدُونَ لِلْمَوْتِ، وَتُعَمِّرُونَ لِلْخَرَابِ، وَتَحْرِصُونَ عَلَى مَا يَفْنَى، وَتَذَرُونَ مَا يَبْقَى،
> أَلَا حَبَّذَا الْمَكْرُوهَاتُ الثَّلَاثُ: الْمَرَضُ، وَالْمَوْتُ، وَالْفَقْرُ.

> ‘You procreate for death, you build for ruin, you are eager for what vanishes and you leave what remains. How beloved are the three disliked things: illness, death and poverty!’ (Muttaqī al-Hindī in *Kanz* 44244)

232. Yaḥyā ibn Abi Kathir narrated that the Messenger of Allah ﷺ said,

> وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، مَا امْتَلَأَتْ دَارٌ حَبْرَةً إِلَّا امْتَلَأَتْ عَبْرَةً، وَمَا كَانَتْ
> فَرْحَةٌ إِلَّا تَبِعَتْهَا تَرْحَةٌ.

> ‘By the One who has my soul in His hand, any house that is filled with joy is filled with tears, and there is no happiness except that it is followed by grief.’ (Quḍāʿī in *Musnad ash-Shihāb* 803).[5]

234. Aʿmash narrated,

> لَمَّا قَدِمَ أَصْحَابُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ، أَصَابُوا مِنَ الْعَيْشِ
> مَا أَصَابُوا بَعْدَمَا كَانَ بِهِمْ مِنَ الْجَهْدِ، فَكَأَنَّهُمْ فَتَرُوا عَنْ بَعْضِ مَا، فَنَزَلَتْ:
> ﴿أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللهِ. . .﴾

> ‘When the Companions of the Messenger of Allah ﷺ came to Madinah, they received the subsistence they received after experiencing difficulty and it was as though they slackened

somewhat, so this was revealed: *Has the time not arrived for the hearts of those who believe to yield to the remembrance of Allah?* (57:16)’ (Rāzī in *Mafātīḥ* 29:460).

235. Mālik ibn Mighwal said,

بَلَغَنَا أَنَّ رَجُلًا أُثْنِيَ عَلَيْهِ عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: كَيْفَ ذِكْرُهُ
لِلْمَوْتِ؟ فَقَالُوا: مَا سَمِعْنَاهُ يَذْكُرُهُ – أَوْ يُكْثِرُ ذِكْرَهُ – فَقَالَ: كَيْفَ تَرْكُهُ لِمَا
يَشْتَهِي؟ قَالُوا: إِنَّهُ لَيُصِيبُ مِنَ الدُّنْيَا، قَالَ: لَيْسَ صَاحِبُكُمْ هُنَاكَ.

‘We heard that a man was praised in the presence of the Prophet ﷺ, so he asked, “How often does he remember death?” They replied, “We have not heard him mention it (or he does not mention it much).” So he ﷺ asked, “How is his abandonment of desires?” They replied, “He acquires some of the world.” He ﷺ said, “Your companion does not deserve that praise.”’[6]

236. Sahm ibn Shaqīq narrated,

أَتَيْتُ عَامِرَ بْنَ عَبْدِ اللهِ، فَخَرَجَ عَلَيَّ وَقَدِ اغْتَسَلَ، فَقُلْتُ: كَأَنَّكَ يُعْجِبُكَ
الْغُسْلُ، قَالَ: رُبَّمَا فَعَلْتُ. ثُمَّ قَالَ: مَا جَاءَ بِكَ؟ قُلْتُ: الْحَدِيثُ، قَالَ: وَعَهْدُكَ
بِي أُحِبُّ الْحَدِيثَ يَعْنِي الْمُسَامَرَةَ.

‘One day, I went to meet ʿĀmir ibn ʿAbdillāh. He came out to see me after bathing, so I asked him, “It seems as though you like to bathe.” He replied, “I do sometimes.” He then asked, “What brings you here?” I responded, “To talk.” He said, “You know that I love to converse,” meaning *musāmarah*.’[7]

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[1] Tirmidhī (2334) and Ibn Mājah (4232) transmit variations of this.

[2] Bukhārī has transmitted a portion of this as a note under the heading of high expectations. (8:89)

3 Ibn Wahab transmits this from Rabīʿ ibn Abī Rāshid.

4 Ḥakīm Tirmidhī transmits this from Ibn ʿAbbās.

5 Abū Dāwūd has transmitted this is a statement of ʿAbdullāh ibn Masʿūd. *Zuhd* (136)

6 Abū Nuʿaym in *Ḥilyah* has transmitted a portion of it. (7:299)

7 This does not negate the hadith of the Prophet about the prohibition and disliked nature of *musāmarah* after *ʿishāʾ*. The hadith of prohibition is a caution against wasting time gossiping or discussing futile matters and an encouragement to engage in beneficial deeds. If one is not going to use his time productively, it is better to sleep. If, however, one is busy remembering Allah or studying the Religion, then it is commendable to stay awake after *ʿishāʾ*.

REMEMBERING DEATH

237. Mubārak ibn Faḍālah narrated that Ḥasan said,

حَادِثُوا هَذِهِ الْقُلُوبَ بِذِكْرِ اللهِ، فَإِنَّهَا سَرِيعَةُ الدُّثُورِ، وَاقْدَعُوا هَذِهِ الْأَنْفُسَ فَإِنَّهَا طُلَعَةٌ، وَإِنَّمَا تَنْزِعُ إِلَى شَرِّ غَايَةٍ، وَإِنَّكُمْ إِنْ تُطِيعُوهَا فِي كُلِّ مَا تَنْزِعُ إِلَيْهِ، لَا تُبْقِي لَكُمْ شَيْئًا.

‘Remind your hearts of Allah, as they are quick to forget. Restrain these souls, because they are curious and they drag you to an evil end. If you obey them in every whim, they will leave nothing for you.’ (Ājurrī in *Adab an-Nufūs* 18).

238. Sufyān narrated a saying,

إِيَّاكُمْ وَالْبِطْنَةَ، فَإِنَّهَا تُقَسِّي الْقَلْبَ، وَاكْظِمُوا الْعِلْمَ. وَلَا تُكْثِرُوا الضَّحِكَ، فَتَمَجَّهُ الْقُلُوبُ.

‘Beware of gluttony, because it hardens the heart, but overstuff yourself with knowledge. Do not laugh a lot, otherwise no good will penetrate the heart.’ (Abū Nuʿaym in *Ḥilyah* 7:36).

239. ʿAbd ar-Raḥmān ibn al-Aswad would say,

تَيَسَّرُوا لِلِقَاءِ رَبِّكُمْ.

“Make the meeting with you Lord easy for yourselves.”’ (Ibn ʿAsākir in *Tārīkh* 34:233).

240. Jaʿfar ibn Ḥayyān narrated that Ḥasan said,

الْمُسْلِمُ لَا يَأْكُلُ فِي كُلِّ بَطْنِهِ، وَلَا تَزَالُ وَصِيَّتُهُ تَحْتَ جَنْبِهِ.

‘A Muslim does not eat with his whole stomach, and he always keeps his will by his side.’ (Dārimī 3220).

241. Saʿd ibn Masʿūd ﵁ narrated:

أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سُئِلَ أَيُّ الْمُؤْمِنِينَ أَفْضَلُ؟ قَالَ: أَحْسَنُكُمْ
خُلُقًا. قِيلَ: أَيُّ الْمُؤْمِنِينَ أَكْيَسُ؟ قَالَ: أَكْثَرُهُمْ لِلْمَوْتِ ذِكْرًا، وَأَحْسَنُهُمْ لَهَا
اسْتِعْدَادًا.

‘That the Prophet ﷺ was asked, “Which believers are better?” He answered, “The best of you in character.” Someone asked, “Which believers are the most intelligent?” He said, “Those who remember death most and have made the best preparation for it.”’ (Ibn Mājah 4259 and Ṭabarānī in *Awsaṭ* 4671).

242. Mundhir ath-Thawrī narrated that Rabīʿ ibn Khuthaym said,

مَا غَائِبٌ يَنْتَظِرُهُ الْمُؤْمِنُ خَيْرٌ لَهُ مِنَ الْمَوْتِ.

‘The best absent thing a believer can wait for is death.’ (Abū Nuʿaym in *Ḥilyah* 2:114 and Ibn Abī Shaybah 34843).

243. Masrūq said,

مَا غَبَطْتُ شَيْئًا بِشَيْءٍ كَمُؤْمِنٍ فِي لَحْدِهِ قَدْ أَمِنَ مِنْ عَذَابِ اللهِ، وَاسْتَرَاحَ مِنَ
الدُّنْيَا.

‘There is nothing at all I envy more than a believer in his grave who is safe from the punishment of Allah and has been delivered from this World.’ (Baghawī 5:271).

244. Hushaym ibn Mālik said,

كُنَّا نَتَحَدَّثُ عِنْدَ أَيْفَعَ بْنِ عَبْدٍ، وَعِنْدَهُ أَبُو عَطِيَّةَ الْمَذْبُوحُ، فَتَذَاكَرُوا النَّعِيمَ، فَقَالُوا: مَنْ أَنْعَمُ النَّاسِ؟ فَقَالُوا: فُلَانٌ وَفُلَانٌ، فَقَالَ أَيْفَعُ: مَا تَقُولُ يَا أَبَا عَطِيَّةَ؟ قَالَ: أَنَا أُخْبِرُكُمْ بِمَنْ هُوَ أَنْعَمُ مِنْهُ، جَسَدٌ فِي لَحْدٍ قَدْ أَمِنَ مِنَ الْعَذَابِ.

‘We were speaking with Ayfaʿ ibn ʿAbd and Abū ʿAṭiyyah al-Madhbūḥ was with him. They were discussing ease and asked, “Who is the most comfortable of all people?” Some people suggested this person and that person. Then Ayfaʿ said, “What do you say, Abā ʿAṭiyyah?” He replied, “I will tell you who the most comfortable is; a body in a grave who is safe from punishment.”’ (Abū Nuʿaym in *Ḥilyah* 5:153).

245. Muʿādh ibn Jabal ؓ narrated that the Messenger of Allah ﷺ said,

إِنْ شِئْتُمْ أَنْبَأْتُكُمْ مَا أَوَّلُ مَا يَقُولُ اللهُ تَعَالَى لِلْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ، وَمَا أَوَّلُ مَا تَقُولُونَ لَهُ؟ قُلْنَا: نَعَمْ يَا رَسُولَ اللهِ. قَالَ: فَإِنَّ اللهَ تَعَالَى يَقُولُ لِلْمُؤْمِنِينَ: هَلْ أَحْبَبْتُمْ لِقَائِي؟ فَيَقُولُونَ: نَعَمْ يَا رَبَّنَا، فَيَقُولُ: لِمَ؟ فَيَقُولُونَ: رَجَوْنَا عَفْوَكَ وَمَغْفِرَتَكَ، فَيَقُولُ: قَدْ وَجَبَتْ لَكُمْ مَغْفِرَتِي.

‘Do you want me to tell you what Allah Almighty will say to the believers first on the Day of Rising, and what you will say to Him first?’ ‘Yes, Messenger of Allah,’ the Companions answered. He said, ‘Allah Almighty will say to the believers, “Did you want to meet me?” They will answer, “Yes, our Lord.” He will ask, “Why?” and they will say, “We hoped for Your forgiveness and Your pardon.” He will say, “My forgiveness is mandatory for you.”’ (Aḥmad 22072, Ṭabarānī in *Kabīr* 20:125 and Bayhaqī in

Shuʿab 1017).

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FEARING DEATH BECAUSE OF LEAVING TYPES OF WORSHIP

246. Saʿd ibn Masʿūd narrated that Abū ’d-Dardāʾ said,

لَوْلَا ثَلَاثٌ مَا أَحْبَبْتُ أَنْ أَعِيشَ يَوْمًا وَاحِدًا: الظَّمَأُ لِلَّهِ بِالْهَوَاجِرِ، وَالسُّجُودُ فِي
جَوْفِ اللَّيْلِ، وَمُجَالَسَةُ قَوْمٍ يَنْتَقُونَ مِنْ خِيَارِ الْكَلَامِ كَمَا يُنْتَقَى أَطَايِبُ التَّمْرِ.

> ‘Were it not for three things, I would not want to live for a single day: the thirst of midday for the sake of Allah, prostration in the middle of the night, and sitting with people who choose their words in the same manner one chooses the finest dates.’ (Thaʿlabī 8:227).

247. Bilāl ibn Saʿd narrated that Miʿḍad said,

لَوْلَا ظَمَأُ الْهَوَاجِرِ، وَطُولُ لَيْلِ الشِّتَاءِ، وَلَذَاذَةُ التَّهَجُّدِ بِكِتَابِ اللهِ عَزَّ وَجَلَّ،
مَا بَالَيْتُ أَنْ أَكُونَ يَعْسُوبًا.

> ‘Were it not for the thirst of midday, long winter nights and the pleasure of praying at night with the Book of Allah, I would not care if I were an insect [free of any consequence in the Hereafter].’ (Abū Nuʿaym in *Ḥilyah* 4:159).

248. Ibn Lahīʿah narrated that he heard ʿUqbah ibn Muslim saying,

مَا مِنْ خَصْلَةٍ فِي الْعَبْدِ أَحَبُّ إِلَى اللهِ تَعَالَى مِنْ أَنْ يُحِبَّ لِقَاءَهُ، وَمَا مِنْ سَاعَةٍ
الْعَبْدُ فِيهَا أَقْرَبُ إِلَى اللهِ تَعَالَى مِنْهُ حَيْثُ يَخِرُّ سَاجِدًا.

‘There is no quality in a person which Allah Almighty loves more than someone who wants to meet Him, and there is no time in which a person is closer to Allah Almighty than when he falls into prostration.’[1]

249. Qatādah narrated,

لَمَّا حُضِرَ عَامِرُ بْنُ عَبْدِ قَيْسٍ جَعَلَ يَبْكِي، فَقِيلَ لَهُ: مَا يُبْكِيكَ؟ قَالَ: مَا أَبْكِي
جَزَعًا مِنَ الْمَوْتِ، وَلَا حِرْصًا عَلَى الدُّنْيَا، وَلَكِنْ أَبْكِي عَلَى ظَمَأِ الْهَوَاجِرِ، وَعَلَى
قِيَامِ لَيَالِي الشِّتَاءِ.

‘When ʿĀmir ibn ʿAbd Qays was dying, he began to weep. He was asked, “Why are you weeping?” and answered, “I am not weeping out of fear of death nor eagerness for this world, but I weep for I miss the thirst of midday and for standing in prayer in winter nights.” (Bayhaqī in *Shuʿab* 3648).

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[1] Aḥmad (25831) has transmitted a hadith from the Prophet ﷺ which conveyed a meaning similar to the first half of the narration: ‘Allah ﷻ loves to meet those who want to meet Him.’ Muslim (482) has recorded a hadith from the Prophet ﷺ which is a variation of the second half of it: ‘The slave [of Allah] is closest to his Lord when he is prostrating, so make excessive supplications.’

REFLECTION AND CONSIDERATION

250. Ismāʿīl ibn Abī Khālid narrated from Ṭāriq ibn Shihāb that Abū Bakr ﵁ said,

طُوبَى لِمَنْ مَاتَ فِي النَّأْنَأَةِ.

> ‘Fortunate is the one who died in the Frailty.’ (Muttaqī al-Hindī in *Kanz* 15:750).

Ismāʿīl ibn Abī Khālid asked Ṭāriq what the Frailty meant and he said, ‘I think he meant in early Islam,’ or he said, ‘in the beginning of Islam.’[1]

251. Mūsā ibn ʿUbaydah narrated that Muḥammad ibn Kaʿb al-Quraẓī said,

إِذَا أَرَادَ اللهُ بِعَبْدٍ خَيْرًا، جَعَلَ فِيهِ ثَلَاثَ خِصَالٍ: فِقْهًا فِي الدِّينِ، وَزَهَادَةً فِي الدُّنْيَا، وَبَصَرًا بِعُيُوبِهِ.

> ‘When Allah desires good for someone, He gives him three qualities: deep understanding of the religion, self-discipline in this world and insight into his faults.’ (Baghawī 4050).

252. ʿImrān al-Kūfī narrated that ʿĪsā ibn Maryam ﵇said to the disciples,

لَا تَأْخُذُوا مِمَّنْ تُعَلِّمُونَ مِنَ الْأَجْرِ إِلَّا مِثْلَ الَّذِي أَعْطَيْتُمُونِي، وَيَا مِلْحَ الْأَرْضِ، لَا تَفْسُدُوا، فَإِنَّ كُلَّ شَيْءٍ إِذَا فَسَدَ فَإِنَّهُ يُدَاوَى بِالْمِلْحِ، وَإِنَّ الْمِلْحَ إِذَا فَسَدَ فَلَيْسَ لَهُ دَوَاءٌ، وَاعْلَمُوا أَنَّ فِيكُمْ خَصْلَتَيْنِ مِنَ الْجَهْلِ: الضَّحِكُ مِنْ غَيْرِ عَجَبٍ، وَالصُّبْحَةُ مِنْ غَيْرِ سَهَرٍ.

‘Do not take a wage from those you teach except to the amount you have given them. Salt of the earth,[2] do not spoil. Anything that spoils is remedied with salt, but when salt spoils, it has no remedy. Know that there are two qualities of ignorance in you, laughing at nothing amazing and an early morning meal without worship in the night.’[3]

253. Khalaf ibn Ḥawshab narrated that ʿĪsā ibn Maryam ؑ said to the disciples,

كَمَا تَرَكَ لَكُمُ الْمُلُوكُ الْحِكْمَةَ، فَكَذَلِكَ فَدَعُوا لَهُمُ الدُّنْيَا.

‘Leave the world to the kings as they have left wisdom to you.’ (Abū Nuʿaym in *Ḥilyah* 5:73).

254. Rabīʿ ibn Ṣubayḥ narrated that Ḥasan said,

إِنَّ مِنْ أَفْضَلِ الْعَمَلِ الْوَرَعَ وَالتَّفَكُّرَ.

‘Scrupulousness and reflection are among the best actions.’ (*Ḥilyah* 3:68).[4]

255. ʿAwn ibn ʿAbdullāh said,

قُلْتُ لِأُمِّ الدَّرْدَاءِ: أَيُّ عِبَادَةِ أَبِي الدَّرْدَاءِ كَانَ أَكْثَرَ؟ قَالَتْ: التَّفَكُّرُ وَالِاعْتِبَارُ.

‘I asked Umm ad-Dardāʾ, “Which worship did Abū ’d-Dardāʾ do most?” She answered, “Reflection and meditation.”’ (Abū Dāwūd in *Zuhd* 205, and Nasāʾī in *as-Sunan al-Kubrā* 11850).

256. ʿAbd ar-Raḥmān ibn Mawhib said he heard Muḥammad ibn Kaʿb al-Quraẓī say,

> لَأَنْ أَقْرَأَ فِي لَيْلَتِي حَتَّى أُصْبِحَ بِإِذَا زُلْزِلَتِ، وَالْقَارِعَةُ لَا أَزِيدُ عَلَيْهِمَا، وَأَتَرَدَّدُ
> فِيهِمَا وَأَتَفَكَّرُ، أَحَبُّ إِلَيَّ مِنْ أَنْ أَهُذَّ الْقُرْآنَ لَيْلَتِي هَذًّا. أَوْ قَالَ: أَنْثُرُهُ نَثْرًا.

> ‘Reciting: *When the earth is convulsed with its quaking* (99:1–8) and *The Crashing Blow* (101:1–11) and nothing more during the night, repeating them and contemplating over them, is dearer to me than reciting the whole Qur’an quickly in one night.’ Or he said, ‘than strewing it out quickly.’ (Ibn Abī Shaybah 8732 and Abū Nuʿaym in *Ḥilyah* 3:214).

257. ʿIkrimah narrated that Ibn ʿAbbās ؓ said,

> رَكْعَتَانِ مُقْتَصِدَتَانِ فِي تَفَكُّرٍ خَيْرٌ مِنْ قِيَامِ لَيْلَةٍ وَالْقَلْبُ سَاهٍ.

> ‘Two medium-length units of prayer with reflection are better than standing the entire night while the heart is heedless.’ (Baghawī 3:261).

258. Ghuṭayf Abū ʿAbd al-Karīm narrated that ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ؓ said,

> ثَلَاثٌ صَاحِبُهُنَّ جَوَادٌ مُقْتَصِدٌ فَرَائِضُ اللهِ يُقِيمُهَا، وَيَتَّقِي السُّوءَ، وَيُقِلُّ الْغَفْلَةَ،
> وَثَلَاثٌ لَا تَحْقِرَنَّ خَيْرًا تَبْتَغِيهِ، وَلَا شَرًّا تَتَّقِيهِ، وَلَا يَكْبُرَنَّ عَلَيْكَ ذَنْبٌ أَنْ
> تَسْتَغْفِرَهُ، وَإِيَّاكَ وَاللَّعِبَ فَإِنَّكَ لَنْ تُصِيبَ بِهِ دُنْيَا، وَلَنْ تُدْرِكَ بِهِ آخِرَةً، وَلَنْ تُرْضِيَ
> بِهِ الْمَلِيكَ، وَإِنَّمَا خُلِقَتِ النَّارُ لِلسُّخْطَةِ وَإِنِّي أُحَذِّرُكَ سَخَطَ اللهِ عَزَّ وَجَلَّ.

> ‘A judicious, generous man does three things: he carries out the obligations of Allah, he avoids evil, and he is rarely heedless. Do

not underestimate three things: good which you seek, evil which you guard against and forgiveness sought for a sin too great. Beware of playing games, because you will not obtain this world by it, you will not reach the Next World by it and you will not please the King by it. The Fire was created for anger, and I warn you about the anger of Allah ﷻ.’ (*Kunā* 1529).[5]

259. Abū ʿAmr narrated that ʿAbdullāh ibn Masʿūd ﵁ said,

الْحَقُّ ثَقِيلٌ مَرِيءٌ، وَالْبَاطِلُ خَفِيفٌ وَبِيءٌ، وَرُبَّ شَهْوَةِ سَاعَةٍ تُورِثُ حُزْنًا طَوِيلًا.

‘The Truth is heavy and wholesome, and falsehood is light and contaminated. Sometimes, a short-lived appetite results in long-lasting sorrow.’ (Abū Nuʿaym in *Ḥilyah* 1:134).

260. Usāmah ibn Zayd narrated,

أَخْبَرَنِي نَافِعٌ: أَنَّهُ لَمْ يَرَ ابْنَ عُمَرَ قَطُّ جَالِسًا إِلَّا طَاهِرًا.

‘Nāfiʿ said that he only ever saw Ibn ʿUmar ﵄ in the state of purity.’

261. Ibn ʿAbbās ﵄ narrated,

أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَخْرُجُ يُهْرِيقُ الْمَاءَ، فَيَتَمَسَّحُ بِالتُّرَابِ،
فَأَقُولُ: يَا رَسُولَ اللهِ، إِنَّ الْمَاءَ مِنْكَ قَرِيبٌ، فَيَقُولُ: وَمَا يُدْرِينِي؟ لَعَلِّي لَا أَبْلُغُهُ.

‘The Messenger of Allah ﷺ came out after answering the call of nature and then performed tayammum (purification using sand). So I said, “Messenger of Allah, the water is close to you,” and he replied, “How would I know? Maybe I was not able to reach it?”’ (Aḥmad 2614 and Ṭabarānī in *Kabīr* 12987).

262. Ibrāhīm said,

لَمْ يُرَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَارِجًا مِنَ الْغَائِطِ قَطُّ إِلَّا تَوَضَّأَ.

قَالَ ابْنُ الْوَرَّاقِ: إِلَّا مُتَوَضِّئًا.

‘I was informed that the Prophet ﷺ was not seen leaving the water closet without performing ablution after.’ (Ibn Saʿd in *Ṭabaqāt* 1:278).

Ibn al-Warrāq said, ‘Without having performed ablution.’

263. Thawr ibn Yazīd narrated that Khālid ibn Maʿdān said,

لَا يَفْقَهُ الرَّجُلُ كُلَّ الْفِقْهِ حَتَّى يَرَى النَّاسَ فِي جَنْبِ اللهِ أَمْثَالَ الْأَبَاعِرِ، ثُمَّ يَرْجِعَ إِلَى نَفْسِهِ فَتَكُونَ هِيَ أَحْقَرَ حَاقِرٍ.

‘A man will not attain true understanding until he sees people as camels in relation to Allah, and then he turns to himself and realises he is the most inferior of all.’ (Abū Nuʿaym in *Ḥilyah* 5:212).[6]

264. Sālim ibn Abī ’l-Jaʿd narrated that Ibn ʿUmar ؓ said,

لَنْ يُصِيبَ الرَّجُلُ حَقِيقَةَ الْإِيمَانِ حَتَّى يَرَى النَّاسَ كَأَنَّهُمْ حَمْقَى فِي دِينِهِمْ.

‘A man will not grasp the reality of faith until he sees people as if they were foolish in their religion.’ (Abū Dāwūd in *Zuhd* 312).

265. Ghaylān ibn Jarīr narrated,

أَقْبَلَ عَلَيْنَا يَوْمًا مُطَرِّفٌ فَقَالَ: لَوْ كُنْتُ رَاضِيًا عَنْ نَفْسِي لَقَلَيْتُكُمْ، وَلَكِنِّي لَسْتُ عَنْهَا بِرَاضٍ.

‘One day Muṭarrif came to us and said, “If I were pleased with myself, I would hate you, but I am not pleased with myself.”’ (Ibn ʿAsākir in *Tārīkh* 58:301).

266. Ḥumayd ibn Hilāl narrated that Muṭarrif said,

إِنَّمَا وَجَدْتُ الْعَبْدَ مُلْقًى بَيْنَ رَبِّهِ تَعَالَى وَبَيْنَ الشَّيْطَانِ، فَإِنِ اسْتَشْلَاهُ رَبُّهُ – أَوْ
قَالَ: اسْتَنْقَذَهُ – نَجَا، وَإِنْ تَرَكَهُ لِلشَّيْطَانِ ذَهَبَ بِهِ.

> ‘I find the slave cast down between his Almighty Lord and Shayṭān. If his Lord saves him (or delivers him), he is saved and if his Lord leaves him for Shayṭān, Shayṭān takes him away.’ (Ājurrī in *Sharīʿah* 475).

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[1] Referring to Islam’s weak and foreign beginnings. The Messenger of Allah ﷺ said, ‘Islam was foreign when it began. . .’ (Muslim 232).

[2] ʿĪsā عليه السلام is addressing the scholars here because they purify people of their spiritual maladies like salt purifies.

[3] Ibn Abī Shaybah (34241) and Abū Nuʿaym in *Ḥilyah* (5:73) have transmitted a portion of this.

[4] Abū Nuʿaym has transmitted a variation of this.

[5] Dūlābī has transmitted the second half of it.

[6] This narration and the one that follows it does not encourage disparaging others. It does however call for an understanding that, in the sight of Allah ﷻ, people are like a herd of camels, and they need to be led by a shepherd. They are not faultless, and some err more than others. Ultimately, each person must hold himself accountable first. If every person held himself responsible, most disputes would be solved in a swift and responsible way.

FLEEING FROM SINS AND TRANSGRESSION

267. Ṭāwūs narrated that ʿAbdullāh ibn ʿUmar ﵄ said,

ابْنُ آدَمَ خُلِقَ خَطَّاءً، إِلَّا مَا رَحِمَ اللهُ عَزَّ وَجَلَّ.

‘The son of Adam was created prone to mistakes, unless Allah ﷻ shows him mercy.’ (Bayhaqī in *Shuʿab* 269).

268. ʿĀṣim said,

سَمِعْتُ شَقِيقَ بْنَ سَلَمَةَ، يَقُولُ وَهُوَ سَاجِدٌ: رَبِّ اغْفِرْ لِي، رَبِّ اغْفِرْ لِي، إِنْ تَعْفُ عَنِّي فَطَوْلٌ مِنْ قِبَلِكَ، وَإِنْ تُعَذِّبْنِي تُعَذِّبْنِي غَيْرَ ظَالِمٍ، وَلَا مَسْبُوقٍ. قَالَ: ثُمَّ يَبْكِي حَتَّى أَسْمَعَ نَحِيبَهُ مِنْ وَرَاءِ الْمَسْجِدِ.

‘I heard Shaqīq ibn Salamah say while he was prostrating, “My Lord, forgive me! My Lord, forgive me! If You pardon me, then it is generosity from You. If You punish me, You punish me without being unjust or premature.”’ ʿĀṣim said, ‘Then he wept until I heard his sobbing from behind the masjid.’ (Abū Nuʿaym in *Ḥilyah* 4:102).

269. Maqbarī narrated that it has reached him that ʿĪsā ibn Maryam ﵇ would say,

يَا ابْنَ آدَمَ، إِذَا عَمِلْتَ الْحَسَنَةَ فَالْهُ عَنْهَا، فَإِنَّهَا عِنْدَ مَنْ لَا يُضَيِّعُهَا ﴿إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا﴾ وَإِذَا عَمِلْتَ سَيِّئَةً فَاجْعَلْهَا نُصْبَ عَيْنَيْكَ.

وَقَالَ ابْنُ الْوَرَّاقُ: عِنْدَ عَيْنَيْكَ.

> ‘Son of Ādam, when you do a good action, have faith, as it is seen by the One who will not let it go to waste.’ Then he recited: *We will not let the wage of the good-doers go to waste* (18:30), and said, ‘And when you do an evil deed, it should constantly haunt you.’ (Ibn ʿAsākir in *Tārīkh* 47:445).
>
> Ibn al-Warrāq said, ‘[Keep it] before your eyes.’

270. Saʿd ibn Ibrāhīm narrated that Ṭalq ibn Ḥabīb said,

إِنَّ حُقُوقَ اللهِ تَعَالَى أَعْظَمُ مِنْ أَنْ يَقُومَ بِهَا الْعِبَادُ، وَإِنَّ نِعْمَةَ اللهِ أَكْثَرُ مِنْ أَنْ
تُحْصَى، وَلَكِنْ أَصْبِحُوا تَائِبِينَ، وَأَمْسُوا تَائِبِينَ.

> ‘The rights of Allah Almighty are too great for His slaves to fulfil completely, and the blessings of Allah are too great to be counted, but you should repent in the morning and in the evening.’ (Ibn Abī Shaybah 35158, Abū Nuʿaym in *Ḥilyah* 3:65 and Bayhaqī in *Shuʿab* 4204).

271. Mughīrah ibn Mukhādish asked Ḥasan, ‘Abū Saʿīd, what should we do in a gathering of people who relate to us until our hearts almost soar [out of happiness]?’ He replied,

أَيُّهَا الشَّيْخُ، إِنَّكَ وَاللهِ لَأَنْ تَصْحَبَ أَقْوَامًا يُخَوِّفُونَكَ حَتَّى تُدْرِكَ أَمْنًا، خَيْرٌ لَكَ
مِنْ أَنْ تَصْحَبَ أَقْوَامًا يُؤَمِّنُونَكَ حَتَّى تَلْحَقَكَ الْمَخَاوِفُ.

> ‘Shaykh, by Allah, it is better for you to keep the company of people who make you fear until you obtain security than to keep the company of people who make you feel safe until fear overcomes you.’ (Abū Nuʿaym in *Ḥilyah* 2:150).

272. The Messenger of Allah ﷺ said,

الْمُؤْمِنُ عَبْدٌ بَيْنَ مَخَافَتَيْنِ، مِنْ ذَنْبٍ قَدْ مَضَى لَا يَدْرِي مَا يَصْنَعُ اللهُ فِيهِ، وَمِنْ
عُمْرٍ قَدْ بَقِيَ لَا يَدْرِي مَاذَا يُصِيبُ فِيهِ مِنَ الْهَلَكَاتِ.

> ‘The believer is a slave caught between two fears: a past sin and the uncertainty of what Allah will do to him because of it, and his remaining life and the uncertainty of the forms of destruction he will encounter in it.’[1]

273. Sufyān narrated from a man that Muslim ibn Yasār performed a long prostration and his front teeth fell out. Abū Iyās went to see him and began expressing his sympathy for him and making light of his worship, so Muslim mentioned the greatness of Allah Almighty:

مَنْ رَجَا شَيْئًا طَلَبَهُ، وَمَنْ خَافَ شَيْئًا هَرَبَ مِنْهُ. مَا أَدْرِي مَا حَسَبُ رَجَاءِ
امْرِئٍ عَرَضَ لَهُ بَلَاءٌ لَمْ يَصْبِرْ عَلَيْهِ لِمَا يَرْجُو، وَمَا أَدْرِي مَا حَسَبُ خَوْفِ امْرِئٍ
عَرَضَتْ لَهُ شَهْوَةٌ لَمْ يَتْرُكْهَا لِمَا يَخْشَى.

> ‘Whoever hopes for something, pursues it, and whoever fears something, flees from it. I do not know the value of a person’s hope who does not remain patient in what he hopes for when he is struck by a calamity. And I do not know the value of a person’s fear who does not refuse a desire because of what he fears.’ (Abū Nuʿaym in *Ḥilyah* 2:292).

274. ʿUmar ibn al-Khaṭṭāb ﵁ said,

حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا، فَإِنَّهُ أَهْوَنُ – أَوْ قَالَ: أَيْسَرُ – لِحِسَابِكُمْ،
وَزِنُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُوزَنُوا، وَتَجَهَّزُوا لِلْعَرْضِ الْأَكْبَرِ: ﴿يَوْمَئِذٍ تُعْرَضُونَ لَا
تَخْفَى مِنْكُمْ خَافِيَةٌ﴾

> ‘Hold yourselves accountable before you are held accountable, for

that is easier,’ or he said, ‘Lighten your reckoning. Weigh yourselves [in deeds] before you are weighed and prepare for the greatest exposition: *On that Day you will be exposed—no concealed act you did will stay concealed* (69:17).’ (Ājurrī in *Adab an-Nufūs* 17).

275. Yaḥyā ibn al-Mukhtār narrated that Ḥasan said,

إِنَّ الْمُؤْمِنَ قَوَّامٌ عَلَى نَفْسِهِ، يُحَاسِبُ نَفْسَهُ لِلَّهِ عَزَّ وَجَلَّ، وَإِنَّمَا خَفَّ الْحِسَابُ يَوْمَ الْقِيَامَةِ عَلَى قَوْمٍ حَاسَبُوا أَنْفُسَهُمْ فِي الدُّنْيَا، وَإِنَّمَا شَقَّ الْحِسَابُ يَوْمَ الْقِيَامَةِ عَلَى قَوْمٍ أَخَذُوا هَذَا الْأَمْرَ مِنْ غَيْرِ مُحَاسَبَةٍ، إِنَّ الْمُؤْمِنَ يَفْجَأُهُ الشَّيْءُ يُعْجِبُهُ، فَيَقُولُ: وَاللهِ إِنِّي لَأَشْتَهِيكَ، وَإِنَّكَ لَمِنْ حَاجَتِي، وَلَكِنْ وَاللهِ مَا مِنْ صِلَةٍ إِلَيْكَ، هَيْهَاتَ هَيْهَاتَ، حِيلَ بَيْنِي وَبَيْنَكَ، وَيَفْرُطُ مِنْهُ الشَّيْءُ فَيَرْجِعُ إِلَى نَفْسِهِ، فَيَقُولُ: مَا أَرَدْتُ إِلَى هَذَا، مَا لِي وَلِهَذَا، وَاللهِ لَا أَعُودُ إِلَى هَذَا أَبَدًا إِنْ شَاءَ اللهُ، إِنَّ الْمُؤْمِنِينَ قَوْمٌ أَوْثَقَهُمُ الْقُرْآنُ، وَحَالَ بَيْنَهُمْ وَبَيْنَ هَلَكَتِهِمْ، إِنَّ الْمُؤْمِنَ أَسِيرٌ فِي الدُّنْيَا يَسْعَى فِي فِكَاكِ رَقَبَتِهِ، لَا يَأْمَنُ شَيْئًا حَتَّى يَلْقَى اللهَ، يَعْلَمُ أَنَّهُ مَأْخُوذٌ عَلَيْهِ فِي سَمْعِهِ، فِي بَصَرِهِ، فِي لِسَانِهِ، فِي جَوَارِحِهِ، يَعْلَمُ أَنَّهُ مَأْخُوذٌ عَلَيْهِ فِي ذَلِكَ كُلِّهِ.

The believer manages himself and calls himself to account for Allah ﷻ. On the Day of Rising, the reckoning will be easy for the people who have already held themselves accountable in this world, and the reckoning will be hard for people who indulged in this matter without reckoning. When something good suddenly happens to a believer, he says, ‘By Allah, I desired to have you and I needed you, but by Allah, there was no way to get you. How unlikely! How unlikely! There was something in the way between me and you.’ When something escapes him, he comes to his senses and says, ‘I did not want this. What do I have to do with this? By Allah, I will never return to this if Allah wills.’ The believers are people whom the Qur'an has made steadfast, and it has come between them and their destruction. The believer is a prisoner in this world who strives to free himself, and he is not sure of anything until he meets Allah. He knows that he will be taken to task for his hearing, sight, speech and his limbs. He knows that he is taken to task in all of that. (Ibn Abī Shaybah 35209).

276. Sufyān narrated that a man—who he thought was ʿAṭāʾ ibn Yasār—said,

تَبَدَّى إِبْلِيسُ لِرَجُلٍ عِنْدَ الْمَوْتِ، فَقَالَ: نَجَوْتَ مِنِّي، قَالَ: مَا أَمِنْتُكَ بَعْدُ.

'Iblīs appeared to a man when he was dying, and he said, "You have been saved from me." The man retorted, "I am not safe from you yet."' (Ibn Abī 'd-Dunyā in *Makāʾid ash-Shayṭān* 66).

277. Bakr ibn ʿAbdillāh al-Muzanī said,

نَزَلَتْ هَذِهِ الْآيَةُ: ﴿وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا﴾ ذَهَبَ عَبْدُ اللهِ بْنُ رَوَاحَةَ إِلَى بَيْتِهِ فَبَكَى، فَجَاءَتِ امْرَأَتُهُ فَبَكَتْ، فَجَاءَتِ الْخَادِمُ فَبَكَتْ، وَجَاءَ أَهْلُ الْبَيْتِ فَجَعَلُوا يَبْكُونَ، فَلَمَّا انْقَطَعَتْ عَبْرَتُهُ، قَالَ: يَا أَهْلَاهُ، مَا الَّذِي أَبْكَاكُمْ؟ قَالُوا: لَا نَدْرِي، وَلَكِنْ رَأَيْنَاكَ بَكَيْتَ فَبَكَيْنَا، قَالَ: إِنَّهُ أُنْزِلَتْ عَلَى رَسُولِ اللهِ آيَةٌ يُنَبِّئُنِي فِيهَا رَبِّي عَزَّ وَجَلَّ أَنِّي وَارِدٌ النَّارَ، وَلَمْ يُنَبِّئْنِي أَنِّي صَادِرٌ عَنْهَا، فَذَلِكَ الَّذِي أَبْكَانِي.

When this verse was revealed: *There is not one of you who will not come to it* (19:71), ʿAbdullāh ibn Rawāḥah ﵁ went to his house and wept. His wife also came and wept. Then his maid came and wept. Finally, all of the people of the house came and they began to weep. When his tears ceased to fall, he said, 'Family, what made you weep?' They answered, 'We do not know, but we saw you weeping, so we wept.’ He said, ‘A verse was revealed to the Messenger of Allah in which my Lord ﷻ informed me that I will come to the Fire, but He did not tell me that I would come out of it. That is what made me weep.’ (Ḥākim 8747).

278. Ḥasan said,

قَالَ رَجُلٌ لِأَخِيهِ: يَا أَخِي، هَلْ أَتَاكَ أَنَّكَ وَارِدٌ النَّارَ؟ قَالَ: نَعَمْ، قَالَ: فَهَلْ أَتَاكَ أَنَّكَ خَارِجٌ مِنْهَا؟ قَالَ: لَا، قَالَ: فَفِيمَا الضَّحِكُ؟ قَالَ: فَمَا رُئِيَ ضَاحِكًا حَتَّى مَاتَ.

‘A man asked his brother, “Have you been told that you will come to the Fire?” He responded, “Yes.” He asked, “Have you been told that you will leave it?” He answered, “No.” He then asked, “Then how can you laugh?” He was never seen laughing after that until he died.’ (Ibn Abī Shaybah has transmitted a variation of it, 35196).

279. Abū Isḥāq narrated that Abū Maysarah took to his bed and said,

يَا لَيْتَ أُمِّي لَمْ تَلِدْنِي! فَقَالَتِ امْرَأَتُهُ: يَا أَبَا مَيْسَرَةَ، إِنَّ اللهَ قَدْ أَحْسَنَ إِلَيْكَ، هَدَاكَ لِلْإِسْلَامِ. فَقَالَ: أَجَلْ، وَلَكِنَّ اللهَ قَدْ بَيَّنَ لَنَا أَنَّا وَارِدُو النَّارِ، وَلَمْ يُنَبِّئْنَا أَنَّا صَادِرُونَ عَنْهَا.

‘Oh, would that my mother had not given birth to me!’ His wife said, ‘Abā Maysarah, Allah has been good to you, and He guided you to Islam.’ He responded to her, ‘Of course he has. However, Allah was clear about us coming to the Fire, but He did not tell us that we will leave it.’ (Nasāʾī in *as-Sunan al-Kubrā* 11837).

280. Wahb ibn Munabbih said,

إِنَّ فِي حِكْمَةِ آلِ دَاوُدَ: حَقٌّ عَلَى الْعَاقِلِ أَنْ لَا يَغْفَلَ عَنْ أَرْبَعِ سَاعَاتٍ، سَاعَةٍ يُنَاجِي فِيهَا رَبَّهُ عَزَّ وَجَلَّ، وَسَاعَةٍ يُحَاسِبُ فِيهَا نَفْسَهُ، وَسَاعَةٍ يُفْضِي فِيهَا إِلَى إِخْوَانِهِ الَّذِينَ يُخْبِرُونَهُ بِعُيُوبِهِ، وَيَصْدُقُونَهُ عَنْ نَفْسِهِ، وَسَاعَةٍ يُخَلِّي بَيْنَ نَفْسِهِ وَبَيْنَ لَذَّاتِهَا فِيمَا يَحِلُّ وَيَجْمُلُ، فَإِنَّ هَذِهِ السَّاعَةَ عَوْنٌ عَلَى هَذِهِ السَّاعَاتِ، وَإِجْمَامٌ لِلْقُلُوبِ، وَحَقٌّ عَلَى الْعَاقِلِ أَنْ يَعْرِفَ زَمَانَهُ، وَيَحْفَظُ لِسَانَهُ، وَيُقْبِلَ عَلَى شَأْنِهِ، وَحَقٌّ عَلَى الْعَاقِلِ أَنْ لَا يَضْعَنَ إِلَّا فِي إِحْدَى ثَلَاثٍ: زَادٍ لِمَعَادِهِ، وَمَرَمَّةٍ لِمَعَاشِهِ، وَلَذَّةٍ فِي غَيْرِ مُحَرَّمٍ.

‘One of the wisdoms of the family of Dāwūd is that an intelligent man should not neglect four moments: the time in which he has intimate conversation with his Lord, Almighty and Exalted; the time in which he calls himself to account; the time in which to goes to his brothers who inform him about his faults and are true to him about himself; and the time in which he frees himself from pleasures which are fair and lawful. The last moment is an aid for the other moments and a way for the hearts to find rest. It is an intelligent man’s duty to appreciate his time, guard his tongue and look to his affairs. It is an intelligent man’s duty to only set out for three: provision for the Next World, aiming for his livelihood, and pleasure in what is not forbidden.’ (Bayhaqī in *Shuʿab* 4352).

281. Ṣāliḥ ibn Mismār narrated,

أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لِحَارِثِ بْنِ مَالِكٍ: كَيْفَ أَنْتَ؟ – أَوْ مَا أَنْتَ يَا حَارِثُ، قَالَ: مُؤْمِنٌ يَا رَسُولَ اللهِ. قَالَ: مُؤْمِنٌ حَقًّا؟ قَالَ: مُؤْمِنٌ حَقًّا. قَالَ: فَإِنَّ لِكُلِّ حَقٍّ حَقِيقَةً، فَمَا حَقِيقَةُ ذَلِكَ؟ قَالَ: عَزَفَتْ نَفْسِي عَنِ الدُّنْيَا، فَأَسْهَرْتُ لَيْلِي، وَأَظْمَأْتُ نَهَارِي، وَكَأَنِّي أَنْظُرُ إِلَى عَرْشِ رَبِّي عَزَّ وَجَلَّ، وَكَأَنِّي أَنْظُرُ إِلَى أَهْلِ الْجَنَّةِ يَتَزَاوَرُونَ فِيهَا، وَكَأَنِّي أَسْمَعُ عُوَاءَ أَهْلِ النَّارِ، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: مُؤْمِنٌ نَوَّرَ اللهُ قَلْبَهُ.

قَالَ ابْنُ الْوَرَّاقِ: قَالَ ابْنُ صَاعِدٍ: وَلَا أَعْلَمُ صَالِحَ بْنَ مِسْمَارٍ أَسْنَدَ إِلَّا حَدِيثًا وَاحِدًا.

The Messenger of Allah ﷺ said to Ḥārith ibn Mālik, ‘How are you?’ (or ‘What are you, Ḥārith?’) He answered, ‘A believer, Messenger of Allah.’ He asked, ‘A true believer?’ He answered, ‘A true believer.’ He ﷺ said, ‘Every truth has a reality. What is the reality of that?’ He said, ‘I have turned my self away from this world, and so, I spend the nights awake and I am thirsty in the day. It is as if I am looking at the Throne[2] of my Lord ﷻ and the people of the Garden visiting one another there, and it is as if I am listening to the howling of the people of the Fire.’ The Messenger of Allah ﷺ said, ‘He is a believer whose heart Allah has enlightened.’ (Maʿmar ibn Rāshid in *Jāmiʿ* 20114, Ibn Abī Shaybah 30425 and Bayhaqī in *Shuʿab* 10108).

Ibn al-Warraq said that Ibn Saʿd said, ‘I do not know of any chain of transmission of Ṣāliḥ ibn Mismār except for one hadith.’

282. A man from the Banū Hāshim (not Muḥammad ibn ʿAlī) said that the Messenger of Allah ﷺ recited this verse: *Is he whose chest Allah has opened to Islam* (39:22), and said,

إِذَا دَخَلَ النُّورُ الصَّدْرَ انْشَرَحَ وَانْفَسَحَ. قِيلَ: هَلْ لِذَلِكَ مِنْ آيَةٍ تُعْرَفُ بِهَا؟ قَالَ: نَعَمْ، التَّجَافِي عَنْ دَارِ الْغُرُورِ، وَالْإِنَابَةُ إِلَى دَارِ الْخُلُودِ، وَالِاسْتِعْدَادُ لِلْمَوْتِ قَبْلَ الْمَوْتِ.

> ‘When light enters the chest, it expands and opens up.’He ﷺ was asked, ‘Is there a sign by which that is known?’ He said, ‘Yes, withdrawal from the Abode of Delusion, turning to the Abode of Eternity and preparation for death before death.’ (*al-Qaḍāʾ wa’l-Qadr* 389).[3]

283. Zubayr ؓ reported that Abū Bakr as-Siddiq ؓ said while he was addressing people,

يَا مَعْشَرَ الْمُسْلِمِينَ، اسْتَحْيُوا مِنَ اللهِ، فَوَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لَأَظَلُّ حِينَ أَذْهَبُ إِلَى الْغَائِطِ فِي الْفَضَاءِ مُتَقَنِّعًا بِثَوْبِي اسْتِحْيَاءً مِنْ رَبِّي عَزَّ وَجَلَّ.

> ‘Company of Muslims, have shame before Allah. By the One who has my soul in His hand, when I answer the call of nature in the open, I cover myself with my garment out of modesty before my Lord ﷻ.’ (Abū Nuʿaym in *Ḥilyah* 1:34).

284. Ḥasan narrated that the Messenger of Allah ﷺ said,

كُلُّكُمْ يُحِبُّ أَنْ يَدْخُلَ الْجَنَّةَ؟ قَالُوا: نَعَمْ، يَا رَسُولَ اللهِ. قَالَ: فَاقْصُرُوا مِنَ الْأَمَلِ، وَثَبِّتُوا آجَالَكُمْ بَيْنَ أَبْصَارِكُمْ، وَاسْتَحْيُوا مِنَ اللهِ حَقَّ الْحَيَاءِ. قَالُوا: يَا رَسُولَ اللهِ، كُلُّنَا نَسْتَحْيِي مِنَ اللهِ. قَالَ: لَيْسَ كَذَلِكَ الْحَيَاءُ مِنَ اللهِ، وَلَكِنَّ الْحَيَاءَ مِنَ اللهِ أَنْ لَا تَنْسَوُا الْمَقَابِرَ وَالْبِلَى، وَأَنْ لَا تَنْسَوُا الْجَوْفَ وَمَا وَعَى، وَأَنْ لَا تَنْسَوُا الرَّأْسَ وَمَا احْتَوَى، وَمَنْ يَشْتَهِ كَرَامَةَ الْآخِرَةِ يَدَعْ زِينَةَ الدُّنْيَا، هُنَالِكَ اسْتَحْيَا الْعَبْدُ مِنَ اللهِ، وَهُنَالِكَ أَصَابَ وِلَايَةَ اللهِ عَزَّ وَجَلَّ.

> ‘Do you all want to enter the Garden?’ They answered, ‘Yes, Messenger of Allah.’ He said, ‘Then manage your expectations, keep your deaths firm in your sights, and be truly modest before Allah.’ They said, ‘Messenger of Allah, all of us are ashamed before Allah.’ He ﷺ explained, ‘Modesty before Allah is not like that. Modesty before Allah is that you do not forget the graves and the decay, you do not forget the stomach and what it holds and you do not forget the head and what it contains. Whoever desires the honour of the Next World abandons the adornment of this world. The slave is modest before Allah here, and in the Next World, he will obtain the friendship of Allah ﷻ.’ (Abū Nuʿaym in *Ḥilyah* 8:185).

285. Muḥammad ibn ʿAmr said that he heard Wahb ibn Munabbih say,

وَجَدْتُ فِي بَعْضِ الْكُتُبِ أَنَّ اللهَ تَعَالَى يَقُولُ: إِنْ عَبْدِي إِذَا أَطَاعَنِي فَإِنِّي
أَسْتَجِيبُ لَهُ قَبْلَ أَنْ يَدْعُوَنِي، وَأُعْطِيهِ مِنْ قَبْلَ أَنْ يَسْأَلَنِي، وَإِنَّ عَبْدِي إِذَا
أَطَاعَنِي فَلَوْ أَجْلَبَ عَلَيْهِ أَهْلُ السَّمَوَاتِ وَأَهْلُ الْأَرْضِ جَعَلْتُ لَهُ الْمَخْرَجَ مِنْ
ذَلِكَ، وَإِنْ عَبْدِي إِذَا عَصَانِي فَإِنِّي أَقْطَعُ يَدَيْهِ مِنْ أَبْوَابِ السَّمَوَاتِ، وَأَجْعَلُهُ فِي
الْهَوَاءِ لَا يَنْتَصِرُ مِنْ شَيْءٍ مِنْ خَلْقِي.

> I found in one of the books that Allah Almighty says: ‘When My slave obeys Me, I respond to him before he calls on Me and I give to him before he asks Me. When My slave obeys Me, if the people of the heavens and the people of the earth were to gather against him, I would give him a way out. If My slave disobeys Me, I cut off his access to the doors of the heavens and leave him suspended in the air, and none of My creation could help him at all.’ (Abū Nuʿaym in *Ḥilyah* 4:38).

286. Bakr ibn ʿAbdillāh al-Muzanī narrated that Abū Dharr ﵁ said,

يَكْفِي مِنَ الدُّعَاءِ مَعَ الْبِرِّ، مَا يَكْفِي الطَّعَامَ مِنَ الْمِلْحِ.

> ‘Piety suffices supplication as salt suffices food.’ (Ibn Abī Shaybah 29272, and Abū Nuʿaym in *Ḥilyah* 1:164).

287. ʿAlī ibn Ṣāliḥ said about Allah Almighty’s words: *If you are grateful, I will certainly give you increase. . .* (14:7), ‘I.e. increase in My obedience.’ (Bayhaqī in *Shuʿab* 4212).

288. Ḥarmalah ibn ʿImrān said that he heard ʿUqbah ibn Muslim say,

إِذَا كَانَ الرَّجُلُ عَلَى مَعْصِيَةِ اللهِ – أَوْ قَالَ: عَلَى مَعَاصِي اللهِ – فَأَعْطَاهُ اللهُ مَا يُحِبُّ عَلَى ذَلِكَ، فَلْيَعْلَمْ أَنَّهُ فِي اسْتِدْرَاجٍ مِنْهُ.

> ‘When a man disobeys Allah (or he said, commits disobedient acts) and Allah gives him what he wants despite that, he should know that he is being lead on [his punishment is merely being delayed]’. (*Ādāb* 819).[4]

289. Simāk ibn Faḍl said that he heard Wahb ibn Munabbih say,

مَثَلُ الَّذِي يَدْعُو بِغَيْرِ عَمَلٍ، كَمَثَلِ الَّذِي يَرْمِي بِغَيْرِ وَتَرٍ.

> ‘The likeness of someone who supplicates without performing actions is like someone who shoots without a bow-string.’ (Nasāʾī in *as-Sunan al-Kubrā* 11869).

290. Ibn Abī Nujayḥ reported that his father said,

لَوْ أَنَّ الْمُؤْمِنَ لَا يَعْصِي، ثُمَّ أَقْسَمَ عَلَى اللهِ عَزَّ وَجَلَّ أَنْ يُزِيلَ لَهُ الْجَبَلَ لَأَزَالَهُ.

> ‘If a believer did not sin and he took an oath that Allah ﷻ will

> move a mountain for him, He would move it.’ (Nasāʾī in *as-Sunan al-Kubrā* 11870).

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[1] Abū Nuʿaym has transmitted it as a statement of Ḥasan. *Ḥilyah* (2:132). Ibn Abī ’d-Dunyā has transmitted a variation of it from the Prophet ﷺ. *Qaṣr al-Amal* (190)

[2] *ʿArsh* is throne. Some copies of *Zuhd* have *ʿirḍ* which means generosity.

[3] Bayhaqī has transmitted a variation of it.

[4] Bayhaqī has transmitted a variation of it.

RIGHTEOUSNESS OF A HOUSEHOLD

291. Zuhrī narrated that ʿUmar ibn al-Khaṭṭāb ؓ recited this verse: *Those who say, ‘Our Lord is Allah,’ then are upright. . .* (41:30. and said,

اسْتَقَامُوا وَاللهِ لِلّٰهِ بِطَاعَتِهِ، وَلَمْ يَرُوغُوا رَوَغَانَ الثَّعَالِبِ.

> ‘By Allah, they were upright to Allah by obeying him, and they as crafty as foxes.’ (Baghawī 1:31).

292. Saʿīd ibn Nimrān narrated that Abū Bakr aṣ-Ṣiddīq ؓ said that it means, ‘They did not associate anything with Allah.’ (Abū Dāwūd in *Zuhd* 39).

293. Anas ibn Mālik ؓ narrated that the Prophet ﷺ said,

إِنَّ اللهَ لَا يَظْلِمُ الْمُؤْمِنَ حَسَنَتَهُ يُثَابُ عَلَيْهَا الرِّزْقَ فِي الدُّنْيَا، وَيُجْزَى بِهَا فِي الْآخِرَةِ.

> ‘Allah will not cheat the believer in his good actions. He rewards with provision in this world and rewards him for them in the Next world.’ (Aḥmad 12264, and Bukhārī in *Khalq Af ʿāl al-ʿIbād* p.95).

294. Sufyān explained the words of Allah Almighty:

﴿تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ﴾ أَيْ عِنْدَ الْمَوْتِ،
﴿أَلَّا تَخَافُوا﴾ مَا أَمَامَكُمْ،
﴿وَلَا تَحْزَنُوا﴾ عَلَى مَا خَلَّفْتُمْ مِنْ ضَيْعَاتِكُمْ.
﴿وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ﴾ قَالَ: يُبَشَّرُونَ بِثَلَاثِ تَبْشِيرَاتٍ: عِنْدَ الْمَوْتِ، وَإِذَا خَرَجَ مِنَ الْقَبْرِ، وَإِذَا فَزِعَ.
﴿نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾ وَكَانُوا مَعَهُمْ.

> *‘The angels descend on them’* (41:30)—when you die.
> *‘Do not fear’*—what is before you
> *‘and do not grieve’*—for what is behind you of your estates.
> *‘But rejoice in the Garden which you have been promised.’*—They are given good news at three times: at death, when he leaves the grave and when he is alarmed.
> *‘We are your protectors in the life of this world and in the Next’* (41:31).—They are with him. (Bayhaqī in *Ithbāt* 75).

295. Muḥammad ibn Sūqah narrated that Muḥammad ibn al-Munkadir said,

إِنَّ اللَّهَ لَيُصْلِحُ بِصَلَاحِ الْعَبْدِ وَلَدَهُ، وَوَلَدَ وَلَدِهِ، وَيَحْفَظُهُ فِي دُوَيْرَتِهِ، وَالدُّوَيْرَاتِ الَّتِي حَوْلَهُ مَا دَامَ فِيهِمْ.

> ‘By a person’s righteousness, Allah ﷻ puts right his son and his son’s son, and He preserves him in his house and the houses which are around him as long as he is among them’. (Nasāʾī in *as-Sunan al-Kubrā* 11866).

296. Ṭalḥah said that he heard Khaythamah saying,

إِنَّ اللَّهَ لَيَطْرُدُ بِالرَّجُلِ الشَّيْطَانَ مِنَ الْآدُرِ.

> ‘Allah ﷻ drives Shayṭān away from houses because of a person.’ (Ibn Abī Shaybah 35020, and Abū Nuʿaym in *Ḥilyah* 4:117).

297. Saʿīd narrated that Ibn ʿAbbās ؓ said about His ﷻ words: *their father was one of the righteous* (18:82),

حُفِظَا بِصَلَاحِ أَبِيهِمَا، وَلَمْ يَذْكُرْ عَنْهُمَا صَلَاحًا.

> ‘They were protected because of their father’s righteousness but they were not mentioned as being righteous themselves.’ (Abū Dāwūd in *Zuhd* 332, and Nasāʾī in *as-Sunan al-Kubrā* 11838).

THE EARTH BOASTING

298. Thawr narrated that one of Hudhayl’s freed-slaves said,

مَا مِنْ عَبْدٍ يَضَعُ جَبْهَتَهُ فِي بُقْعَةٍ مِنَ الْأَرْضِ سَاجِدًا لِلهِ، إِلَّا شَهِدَتْ لَهُ بِهَا يَوْمَ
الْقِيَامَةِ، وَإِلَّا بَكَتْ عَلَيْهِ يَوْمَ يَمُوتُ. قَالَ: وَمَا مِنْ مَنْزِلٍ يَنْزِلُهُ قَوْمٌ إِلَّا أَصْبَحَ
ذَلِكَ الْمَنْزِلُ يُصَلِّي عَلَيْهِمْ، أَوْ يَلْعَنُهُمْ.

‘No servant [of Allah] places his face on any part of the earth in prostration to Allah except that it will testify for him on the Day of Rising, and it will weep for him on the day he dies.’ He also said, ‘The places where people reside either pray for blessings for them or they curse them.’ (Sakhāwī has transmitted a variation in *Maqāṣid* 601).

299. Jaʿfar ibn Zayd narrated that Anas ibn Mālik ؓ said,

مَا مِنْ صَبَاحٍ وَلَا رَوَاحٍ، إِلَّا تُنَادِي بِقَاعُ الْأَرْضِ بَعْضُهَا عَلَى بَعْضٍ، يَا جَارَةُ،
هَلْ مَرَّ بِكِ الْيَوْمَ عَبْدٌ يُصَلِّي عَلَيْكِ لِلهِ؟ أَوْ ذَكَرَ اللهَ عَلَيْكِ؟ فَمِنْ قَائِلَةٍ: لَا،
وَمِنْ قَائِلَةٍ: نَعَمْ. فَإِذَا قَالَتْ: نَعَمْ، رَأَتْ لَهَا عَلَيْهَا بِذَلِكَ فَضْلًا.

‘Every morning and evening the areas of the earth call out to one other, “Neighbour, has anyone passed by you today who has prayed to Allah or mentioned Allah?” Some say, “No,” and some say, “Yes.” When a piece of land says yes, it has an advantage over the others.’ (Ṭabarānī in *Awsaṭ* 562, and Abū Nuʿaym in *Ḥilyah* 6:174).

300. Musayyib ibn Rāfiʿ narrated that ʿAlī ibn Abī Ṭālib ؓ said,

إِذَا مَاتَ الْعَبْدُ الصَّالِحُ، بَكَى عَلَيْهِ مُصَلَّاهُ مِنَ الْأَرْضِ، وَمَصْعَدُ عَمَلِهِ مِنَ السَّمَاءِ وَالْأَرْضِ. ثُمَّ قَرَأَ: ﴿فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ﴾

> ‘When the righteous servant dies, his place of prayer on earth and the place in the heavens and on earth where his deeds ascended weep for him.’ He then recited: *Neither heaven nor earth shed any tears for them (the guilty ones)*. (44:29) (Ibn al-Jaʿd in *Musnad* 2305).

301. Ghālib ibn ʿAjrad said that a man of the people of the Levant related to him in the Minā masjid saying,

إِنَّ اللهَ تَعَالَى لَمَّا خَلَقَ الْأَرْضَ، وَخَلَقَ مَا فِيهَا مِنَ الشَّجَرِ، لَمْ تَكُنْ فِي الْأَرْضِ شَجَرَةٌ يَأْتِيهَا بَنُو آدَمَ إِلَّا أَصَابُوا مِنْهَا مَنْفَعَةً، أَوْ كَانَ لَهُمْ فِيهَا مَنْفَعَةٌ. فَلَمْ يَزَلِ الْأَرْضُ وَالشَّجَرُ كَذَلِكَ حَتَّى تَكَلَّمَ فَجَرَةُ بَنِي آدَمَ بِتِلْكَ الْكَلِمَةِ الْعَظِيمَةِ، قَوْلُهُمْ: اتَّخَذَ اللهُ وَلَدًا، فَلَمَّا قَالُوهَا: اقْشَعَرَّتِ الْأَرْضُ، وَشَاكَ الشَّجَرُ.

> When Allah Almighty created the earth and created its trees, every tree that the sons of Ādam came across, they derived benefit from it or found some use for it. The earth and trees remained like that until the impious sons of Ādam spoke those terrible words: ‘Allah has taken a son.’ When they said that, the earth trembled and some trees became thorny. (Ibn Abī Shaybah 35163).

302. Mujāhid narrated that Ibn ʿAbbās ؓ said,

تَبْكِي الْأَرْضُ عَلَى الْمُؤْمِنِ أَرْبَعِينَ صَبَاحًا.

‘The earth weeps for the believer for forty days.’ (Nasāʾī in *as-Sunan al-Kubrā* 11840, and Abū Nuʿaym in *Ḥilyah* 3:297).

303. Yazīd ar-Raqqāshī narrated that Anas ibn Mālik ؓ said,

مَا مِنْ بُقْعَةٍ يُذْكَرُ اللهُ عَلَيْهَا بِصَلَاةٍ، أَوْ بِذِكْرٍ، إِلَّا افْتَخَرَتْ عَلَى مَا حَوْلَهَا مِنَ الْبِقَاعِ، وَاسْتَبْشَرَتْ بِذِكْرِ اللهِ عَزَّ وَجَلَّ إِلَى مُنْتَهَاهَا مِنْ سَبْعِ أَرَضِينَ، وَمَا مِنْ عَبْدٍ يَقُومُ فَيُصَلِّي، إِلَّا تَزَخْرَفَتْ لَهُ الْأَرْضُ.

‘Any piece of land where Allah ﷻ is mentioned with prayer or invocations boasts to the places around it, and it rejoices at the mention of Allah ﷻ up to its end in the seven earths. No servant stands in prayer except that the land beautifies itself for him.’ (*Kabīr* 6120).[1]

304. Abū ʿUthmān an-Nahdī narrated that Salmān ؓ said,

إِذَا كَانَ الرَّجُلُ بِأَرْضٍ قِيٍّ فَتَوَضَّأَ، وَإِنْ لَمْ يَجِدِ الْمَاءَ فَتَيَمَّمَ، ثُمَّ يُنَادِي بِالصَّلَاةِ، ثُمَّ يُقِيمُهَا، ثُمَّ يُصَلِّيهَا، إِلَّا أَمَّ مِنْ جُنُودِ اللهِ عَزَّ وَجَلَّ صَفًّا مَا يُرَى طَرَفُهُ — أَوْ مَا يُرَى طَرَفَاهُ.

‘When a man is in an uninhabited land and he performs ablution —and if he cannot find water he performs the ritual dry-ablution —then he makes the call to prayer and begins it, he becomes the leader in prayer of rows of troops of Allah ﷻ as far as can be seen on his side.’ Or he said, ‘As far as can be seen on either side of him.’ (Nasāʾī in *as-Sunan al-Kubrā* 11835).[2]

305. Abū ʿUthmān also narrated that Salmān ؓ said,

يَرْكَعُونَ بِرُكُوعِهِ، وَيَسْجُدُونَ بِسُجُودِهِ، وَيُؤَمِّنُونَ عَلَى دُعَائِهِ.

‘They bow with his bowing, prostrate with his prostration and they say, “Āmīn” to his supplication.’ (Nasāʾī in *as-Sunan al-Kubrā* 11835).

306. ʿAṭāʾ ibn Abī Rabāḥ narrated that Kaʿb said,

مَنْ أَذَّنَ فِي السَّفَرِ وَأَقَامَ، صَلَّى خَلْفَهُ مَا بَيْنَ الْأُفُقِ مِنَ الْمَلَائِكَةِ. وَمَنْ أَقَامَ
وَلَمْ يُؤَذِّنْ لَمْ يُصَلِّ مَعَهُمْ إِلَّا مَلَكَاهُ اللَّذَانِ مَعَهُ.

‘If someone gives the call to prayer on a journey and begins the prayer, angels pray behind him between the horizons. If someone begins the prayer but does not make the call to prayer, only the two angels that are with him pray with him.’[3]

307. Hārūn in Riyāb narrated that ʿAbdullāh ibn Masʿūd ﵁ said,

إِنَّ الْأَرْضَ لَتَزَيَّنُ لِلْمُصَلِّي فَلَا يَمْسَحُهَا أَحَدُكُمْ، فَإِنْ كَانَ مَاسِحَهَا لَا مَحَالَةَ
فَمَرَّةً، وَلَأَنْ يَدَعَهَا خَيْرٌ لَهُ مِنْ مِائَةِ نَاقَةٍ لِلنُّقْلَةِ.

‘The earth beautifies itself for the one who prays, so none of you should dust it off. If you have no choice, do it once, but to leave it is better for you than a hundred camels for transport.’ (Aṣamm in *Majmūʿ Muṣanafāt Aṣamm wa Ṣaffār* 79).[4]

308. ʿAbd ar-Raḥmān ibn ʿAdī narrated that Yazīd ibn Maysarah said,

إِنَّ اللهَ تَعَالَى يَقُولُ: أَيُّهَا الشَّابُّ التَّارِكُ شَهْوَتَهُ لِي، الْمُبْتَذِلُ شَبَابَهُ مِنْ أَجْلِي،
أَنْتَ عِنْدِي كَبَعْضِ مَلَائِكَتِي.

‘Allah Almighty says, “O youth who leaves his appetite for Me and spends his youth for My sake, you are like one of My angels in My sight.”’ (Abū Dāwūd in *Zuhd* 488, and Abū Nuʿaym in

Ḥilyah 4:138).

309. Abū ’l-Mukram narrated that Murīḥ ibn Masrūq said,

مَا مِنْ شَابٍّ يَدَعُ لَذَّةَ الدُّنْيَا وَلَهْوَهَا، وَيَعْمَلُ شَبَابَهُ لِلَّهِ تَعَالَى، إِلَّا أَعْطَاهُ اللهُ تَعَالَى، وَالَّذِي نَفْسُ مُرِيحٍ بِيَدِهِ، مِثْلَ أَجْرِ اثْنَيْنِ وَسَبْعِينَ صِدِّيقًا.

‘Any youth who abandons the pleasures and enjoyment of the World, and works in his youth for Allah Almighty—by the One in whose Hand is Murīḥ’s life, Allah Almighty gives him a reward similar to the reward of 72 truthful ones.’ (Abū Nuʿaym in *Ḥilyah* 4:138).

310. ʿUtbah ibn ʿAbd as-Sulamī ؓ, who was a companion of the Prophet ﷺ, said,

إِنَّ الشَّابَّ الْمُؤْمِنَ لَوْ يُقْسِمُ عَلَى اللهِ لَأَبَرَّهُ.

‘If the believing youth swears by Allah, He would fulfil it.’ (Abū Dāwūd in *Zuhd* 395).

311. ʿUshshānah al-Maʿāfirī said that he heard ʿUqbah ibn ʿĀmir ؓ say,

يَعْجَبُ رَبُّكَ تَعَالَى لِلشَّابِّ لَيْسَتْ لَهُ صَبْوَةٌ.

‘Your Lord Almighty wonders at the youth who has no desire.’ (Bayhaqī in al-*Asmāʾ wa’ṣ-Ṣifāt* 993).

312. Abū Mūsā al-Ashʿarī ؓ narrated that the Prophet ﷺ said,

الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا، وَأَدْخَلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَصَابِعَهُ بَعْضَهَا فِي بَعْضٍ.

‘A believer in relation to another believer is like a structure whose parts reinforce each other,’ and the Messenger of Allah ﷺ intertwined his fingers. (Bukhārī 481 and Muslim 2585).

313. ʿAbdullāh ibn Abī ’l-Hudhayl said,

خَرَجَ عَمَّارُ بْنُ يَاسِرٍ إِلَى أَصْحَابِهِ وَهُمْ يَنْتَظِرُونَهُ، فَقَالُوا: أَبْطَأْتَ عَلَيْنَا أَيُّهَا الْأَمِيرُ، فَقَالَ: أَمَا إِنِّي سَأُحَدِّثُكُمْ حَدِيثًا، كَانَ أَخٌ لَكُمْ مِمَّنْ كَانَ قَبْلَكُمْ – وَهُوَ مُوسَى صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ – قَالَ: يَا رَبِّ، أَخْبِرْنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ، قَالَ: لِمَ؟ قَالَ: لِأُحِبَّهُ لَكَ. قَالَ: سَأُحَدِّثُكَ، رَجُلٌ فِي طَرَفٍ مِنَ الْأَرْضِ يَعْبُدُنِي وَيَسْمَعُ بِهِ أَخٌ لَهُ فِي طَرَفِ الْأَرْضِ الْأُخْرَى لَا يَعْرِفُهُ، فَإِنْ أَصَابَتْهُ مُصِيبَةٌ فَكَأَنَّمَا أَصَابَتْهُ، وَإِنْ شَاكَتْهُ شَوْكَةٌ فَكَأَنَّمَا شَاكَتْهُ، لَا يُحِبُّهُ إِلَّا لِي، فَذَلِكَ أَحَبُّ خَلْقِي إِلَيَّ. ثُمَّ قَالَ مُوسَى: يَا رَبِّ، خَلَقْتَ خَلْقًا فَجَعَلْتَهُمْ فِي النَّارِ، فَأَوْحَى اللهُ تَعَالَى إِلَيْهِ: أَنْ يَا مُوسَى، ازْرَعْ زَرْعًا، فَزَرَعَهُ، وَسَقَاهُ، وَقَامَ عَلَيْهِ حَتَّى حَصَدَهُ، وَدَاسَهُ، فَقَالَ لَهُ: مَا فَعَلَ زَرْعُكَ يَا مُوسَى؟ قَالَ: رَفَعْتُهُ، قَالَ: فَمَا تَرَكْتَ مِنْهُ؟ قَالَ: مَا لَا خَيْرَ فِيهِ، قَالَ: فَإِنِّي لَا أُدْخِلُ النَّارَ إِلَّا مَنْ لَا خَيْرَ فِيهِ.

ʿAmmār ibn Yāsir ؓ went out to meet his companions who were waiting for him. They said, ‘You are late coming to us, Governor.’ He answered, ‘I will relate to you a hadith. A brother of yours among those before you—Mūsā ؑ—said, “Lord, tell me which of Your creation is most beloved to you.” He ﷻ asked, “Why?” He said, “So that I can love him for Your sake.” He said, “I will tell you—a man in one part of the earth who worships me and a brother of his in another part of the earth who hears of him but does not know him. If the former experiences an affliction, it is as if the latter is himself afflicted. If a thorn pricks him, it is as if he himself was pricked. He does not love him except for Me. That is the most beloved of My creation to Me.” Then Mūsā said, “Lord, You created creation, and then You put them in the Fire.” So

> Allah ﷻ revealed to him: “Musa, plant a crop.” He planted a crop, watered it and tended to it until he harvested it and milled it. Allah asked him, “What happened to your crop, Musa?” He said, “I removed it.” He asked, “And what about what you left of it?” He said, “There is no good in what was left.” He said, “I will only put into the Fire the one with no good.”’ (Abū Nuʿaym in *Ḥilyah* 5:93).

314. Ḥasan narrated that ʿUmar ibn al-Khaṭṭāb ؓ said,

إِنَّ مِمَّا يُصَفِّي لَكَ وُدَّ أَخِيكَ ثَلَاثًا: إِذَا لَقِيتَهُ أَنْ تَبْدَأَهُ بِالسَّلَامِ، وَأَنْ تَدْعُوَهُ بِأَحَبِّ أَسْمَائِهِ إِلَيْهِ، وَأَنْ تُوَسِّعَ لَهُ فِي الْمَجْلِسِ.

> ‘There are three things that make your love for your brother pure: When you meet him you greet him first, you call him by the names he loves the most and you make space for him in gatherings.’ (Ibn Wahb in *Jāmiʿ* 222).

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[1] Ṭabarānī has transmitted a variation of it in *Kabīr* (11470). Ṭabarānī transmits it as an elevated narration to the Prophet ﷺ.

[2] Ṭabarānī transmits it as a narration related directly to the Prophet ﷺ. *Kabīr* (6120)

[3] Mālik has transmitted a similar quote from Saʿīd ibn al-Musayyib. (240)

[4] Bukhārī (1207) and Muslim (546) have recorded a narration from Muʿayqīb ؓ, who narrates that the Prophet ﷺ said about moving pebbles out of the way in *ṣalāh*, ‘Do it once if you have to.’ The advice given to not dust off refers to the area on the ground where one places his head in prostration in consideration for the earth. Another reason why one should refrain from doing this is to prevent excessive movement in *ṣalāh* and to ensure absolute concentration is present. Nawawī said that to do this is *makrūh tanzīh* as it contradicts humility which is required in *ṣalāh* and it distracts the one praying. (5:37)

TRUTHFUL COMPANIONS

315. Mujāhid narrated that Ibn ʿAbbās ؓ said,

أَحِبَّ لِلَّهِ، وَأَبْغِضْ لِلَّهِ، وَعَادِ فِي اللهِ، وَوَالِ فِي اللهِ، فَإِنَّهُ لَا تُنَالُ وِلَايَةُ اللهِ إِلَّا
بِذَلِكَ، وَلَا يَجِدُ رَجُلٌ طَعْمَ الْإِيمَانِ وَإِنْ كَثُرَتْ صَلَاتُهُ وَصِيَامُهُ حَتَّى يَكُونَ
كَذَلِكَ. وَقَدْ صَارَتْ مُوَاخَاةُ النَّاسِ الْيَوْمَ فِي أَمْرِ الدُّنْيَا، وَذَلِكَ مَا لَا يُجْزِئُ عَنْ
أَهْلِهِ شَيْئًا يَوْمَ الْقِيَامَةِ.

> 'Love for Allah and hate for Allah, and be enemies for Allah and friends for Allah, because the friendship of Allah is only obtained that way. A man will not experience the sweetness of faith, even if he prays and fasts a lot, until he does so. The friendship of people today is only in worldly matters, and that will not help people in the slightest of the Day of Rising.' (*Ḥilyah* 1:312).[1]

316. Sufyān narrated that a man of the Anṣār ؓ said,

أَحِبَّ النَّاسَ عَلَى قَدْرِ تَقْوَاهُمْ، وَاعْلَمْ أَنَّ الْقِرَاءَةَ لَا تَصْلُحُ إِلَّا بِزُهْدٍ، وَذِلَّ عِنْدَ
الطَّاعَةِ، وَاسْتَصْعِبْ عِنْدَ الْمَعْصِيَةِ، وَاغْبَطِ الْأَحْيَاءَ بِمَا تَغْبِطُ بِهِ الْأَمْوَاتُ.

> 'Love people according to their fear of Allah, and know that recitation is not beneficial except with self-discipline and humility in obedience. Make it difficult to disobey, and envy the living in those things which the dead envy them in.' (Ibn al-Aʿrābī in *Muʿjam* 249).

317. Mālik ibn Mighwal said that he heard that ʿĪsā ibn

Maryam ﵇ said,

> يَا مَعْشَرَ الْحَوَارِيِّينَ، تَحَبَّبُوا إِلَى اللهِ بِبُغْضِكُمْ أَهْلَ الْمَعَاصِي، وَتَقَرَّبُوا إِلَيْهِ بِمَا يُبَاعِدُكُمْ مِنْهُمْ، وَالْتَمِسُوا رِضَاهُ بِسَخَطِهِمْ – قَالَ: لَا أَدْرِي بِأَيَّتِهِنَّ بَدَأَ – قَالُوا: يَا رُوحَ اللهِ، فَمَنْ نُجَالِسُ؟ قَالَ: جَالِسُوا مَنْ يُذَكِّرُكُمْ بِاللهِ رُؤْيَتُهُ، وَمَنْ يَزِيدُ فِي عِلْمِكُمْ مَنْطِقُهُ، وَمَنْ يُرَغِّبُ فِي الْآخِرَةِ عَمَلُهُ.

> 'Disciples, show your love to Allah by your dislike for the disobedient. Draw close to Him by doing what will separate you from them, and seek His pleasure in their resentment.' He said, 'I do not know which of them he began with.' The disciples asked, 'Spirit of Allah, who then should we sit with?' He replied, 'Sit with those who remind you of Allah when you see them, who increase your knowledge when they speak and whose deeds awaken a desire for the Hereafter.' (Abū ʿUbayd Qāsim ibn Sallām in *Khuṭab* 84).

318. Saʿīd ibn ʿAmr ibn Jaʿdah narrated that the Ghifār said (and Ibn Ḥayyuwayh narrated that a man from Ghifār said) while they were discussing the world,

> اقْطَعُوا هَذِهِ عَنْكُمْ بِذِكْرِ اللهِ عَزَّ وَجَلَّ.

> 'Deprive yourselves of this with the remembrance of Allah ﷻ.'

319. Masʿūdī narrated that ʿAwn ibn ʿAbdillāh said,

> الذَّاكِرُ اللهَ فِي الْغَافِلِينَ كَالْمُقَاتِلِ خَلْفَ الْفَارِّينَ.

> 'Someone who remembers Allah among the heedless is like someone who fights after those who flee.' (Ibn Abī Shaybah 34961).

320. Abū Mūsā ؓ said,

جَلِيسُ الصِّدْقِ خَيْرٌ مِنَ الْوَحْدَةِ، وَالْوَحْدَةُ خَيْرٌ مِنْ جَلِيسِ السُّوءِ. وَمَثَلُ
جَلِيسِ الصِّدْقِ مَثَلُ صَاحِبِ الْعِطْرِ، إِنْ لَمْ يُحْذِكَ يُعْبِقْكَ مِنْ رِيحِهِ، وَمَثَلُ
جَلِيسِ السُّوءِ مَثَلُ الْقَيْنِ، إِنْ لَمْ يُحْرِقْكَ يُعْبِقْكَ مِنْ رِيحِهِ. وَإِنَّمَا سُمِّيَ الْقَلْبُ
لِتَقَلُّبِهِ، وَمَثَلُ الْقَلْبِ مَثَلُ رِيشَةٍ فِي فَلَاةٍ، أَلْجَأَتْهُ الرِّيحُ إِلَى شَجَرَةٍ، فَالرِّيحُ
تَصْفِقُهَا ظَهْرًا لِبَطْنٍ.

'Having a truthful companion is better than being alone, but being alone is better than having an evil companion. A truthful companion is like someone with perfume; even if it does not overpower you, some of its scent will follow you. An evil companion is like a blacksmith; even if it does not burn you, some of its smell will follow you. The heart is so named because it fluctuates. The heart is like a feather in the desert which the wind blows into a tree and moves it back and forth.' (Ibn Abī 'd-Dunyā in al-*ʿAzlah wa'l-Infirād* 167).[2]

321. Ibn Abī Mulaykah and others narrated that Luqmān used to say,

اللَّهُمَّ لَا تَجْعَلْ أَصْحَابِي الْغَافِلِينَ، الَّذِينَ إِذَا ذَكَرْتُكَ لَمْ يُعِينُونِي، وَإِذَا نَسِيتُكَ لَمْ
يُذَكِّرُونِي، وَإِذَا أَمَرْتُ لَمْ يُطِيعُونِي، وَإِنْ صَمَتُّ أَحْزَنُونِي.

'O Allah, do not appoint the heedless as my companions; those who do not assist me when I remember You, who do not remind me when I forget You, who do not obey me when I instruct them and who trouble me when I am silent.' (Bayhaqī in *Shuʿab* 9035).

322. ʿUbayd ibn ʿUmayr said that it reached him that Prophet Dāwūd ﵇ used to say,

اللَّهُمَّ لَا تَجْعَلْ لِي أَهْلَ سُوءٍ فَأَكُونَ رَجُلَ سُوْءٍ.

‘O Allah, do not appoint for me evil people, lest I become a man of evil.’ (ʿAbd al-Malik ibn Ḥabīb in *Adab an-Nisāʾ* 4).

323. ʿAbdullāh ibn ʿAmr ؓ said,

كُنَّا فِيمَا مَضَى إِذَا لَقِيَ الرَّجُلُ الرَّجُلَ، فَكَأَنَّمَا يَلْقَى أَخَاهُ ابْنَ أُمِّهِ وَأَبِيهِ، وَأَمَّا الْيَوْمَ إِذَا لَقِيَ الرَّجُلُ مِنْكُمُ الرَّجُلَ، فَكَأَنَّمَا يَلْقَى عَدُوًّا.

‘In the past, when one man met another, it was as if he met his blood brother, but today when one of you meets a man, it is like you are meeting an enemy.’ (Shajarī in *Tartīb al-Amālī* 2166).

324. Ṭāwūs narrated that Ibn ʿAbbās ؓ said,

إِنَّ النِّعْمَةَ تُكْفَرُ، وَالرَّحِمَ تُقْطَعُ، وَإِنَّ اللهَ تَعَالَى يُؤَلِّفُ بَيْنَ الْقُلُوبِ. وَإِذَا قَارَبَ بَيْنَ الْقُلُوبِ لَمْ يُزَحْزِحْهَا شَيْءٌ أَبَدًا، ثُمَّ تَلَا هَذِهِ الْآيَةَ: ﴿لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللهَ أَلَّفَ بَيْنَهُمْ﴾

‘People do not appreciate blessings, and they cut off ties of kinship, while Allah Almighty joins hearts together. When He brings hearts close together, nothing ever comes between them.’ Then he recited this verse: *Even if you had spent everything on the earth, you could not have unified their hearts, but Allah has unified them* (8:63). (Maʿmar ibn Rāshid in *Jāmiʿ* 20233).

325. Abū ’l-Aḥwaṣ narrated that ʿAbdullāh ؓ said,

هُمُ الْمُتَحَابُّونَ فِي اللهِ عَزَّ وَجَلَّ.

‘They are those who love each other for the sake of Allah ﷻ.’ (Nasāʾī in *as-Sunan al-Kubrā* 11146).

326. Abū Saʿīd al-Khudrī ؓ heard the Prophet ﷺ say,

لَا تُصَاحِبْ إِلَّا مُؤْمِنًا، وَلَا يَأْكُلْ طَعَامَكَ إِلَّا تَقِيٌّ.

‘Only keep the company of a believer, and only someone god-fearing should eat your food.’ (Tirmidhī 2395, Abū Dāwūd 4832 and Ibn Ḥibbān 554).

327. Ibn ʿAwn said,

اعْتَذَرْتُ أَنَا وَشُعَيْبٌ يَعْنِي ابْنَ الْحَبْحَابِ إِلَى إِبْرَاهِيمَ، فَقَالَ: – وَذَكَرَ رَجُلٌ أَنَّهُ قَالَ – قَدْ عَذَرْتُكَ غَيْرَ مُعْتَذِرٍ، إِنَّ الِاعْتِذَارَ يُخَالِطُهُ – أَوْ مُخَالِطُهُ الْكَذِبُ.

‘Shuʿayb ibn al-Ḥabḥāb and I asked Ibrāhīm to excuse us, and he said—or a man said that he said, “I have excused you without you needing to make an excuse. Excuses involve (or are mixed with) lies.”’ (Abū Nuʿaym in *Ḥilyah* 4:224).

328. Ḍaḥḥāk narrated that the Prophet ﷺ said,

أَضِفْ بِطَعَامِكَ مَنْ تُحِبُّ فِي اللهِ عَزَّ وَجَلَّ.

‘Invite to your food those you love for the sake of Allah ﷻ.’ (Ibn Abī ’d-Dunyā in *Ikhwān* 197).

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[1] Ṭabarānī in *Kabīr* (13537) transmitted it from Ibn ʿUmar ﵄ and Abū Nuʿaym transmitted it from the Prophet ﷺ through Ibn ʿUmar ﵄.

[2] The Arabic word for heart is *qalb*. The root of *qalb* literally means to turn something on its head. (Ibn al-Manẓūr 1:685)

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GUARDING THE TONGUE

329. ʿUmar ibn Dharr narrated from his father that the Messenger of Allah ﷺ said,

إِنَّ اللهَ تَعَالَى عِنْدَ لِسَانِ كُلِّ قَائِلٍ فَاتَّقَى اللهَ امْرُؤٌ عَلِمَ مَا يَقُولُ.

> ‘Allah Almighty is with a person’s every utterance, so he should fear Allah in what he utters.’ (Ibn Wahb in *Jāmiʿ* 334).

330. Abū Hurayrah ﵁ narrated that the Prophet ﷺ said,

مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ. مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ
فَلْيُكْرِمْ ضَيْفَهُ. مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ.

> ‘Whoever believes in Allah and the Last Day should not harm his neighbour. Whoever believes in Allah and the Last Day should honour his guest. Whoever believes in Allah and the Last Day should speak what is good or be silent.’ (Bukhārī 6018).

331. Zayd ibn Aslam related from his father that Abū Bakr aṣ-Ṣiddīq ﵁ pointed to his tongue and said,

هَذَا أَوْرَدَنِي الْمَوَارِدَ.

> ‘This has brought me to many disasters!’ (Mālik 3621).

332. Saʿīd ibn Iyās al-Jarīrī related from a man who said that he saw Ibn ʿAbbās ﵄ standing between the corner and the door

[of the Kaʿbah] holding the tip of his tongue and saying,

وَيْحَكَ، قُلْ بِرًّا تَغْنَمْ، أَوِ اسْكُتْ عَنْ شَرٍّ تَسْلَمْ. وَقِيلَ لَهُ: يَا ابْنَ عَبَّاسٍ، مَا لَكَ
آخِذًا بِثَمَرَةِ لِسَانِكَ؟ قَالَ: بَلَغَنِي أَنَّ الْعَبْدَ لَيْسَ عَلَى شَيْءٍ مِنْ جَسَدِهِ بِأَحْنَقَ
مِنْهُ عَلَى لِسَانِهِ يَوْمَ الْقِيَامَةِ.

> ‘Woe is you! Say what is good, and you will profit. Do not answer wickedness, and you will be safe.’ Ibn ʿAbbās ﵄ was asked, ‘Why are you holding the tip of your tongue?’ He replied, ‘I have realised that the servant will not be more furious with any part of his body on the Day of Rising than his tongue.’ (Fākihī in *Akhbār Makkah* 270).

333. Bakr ibn Māʿiz said,

أَتَتْ الرَّبِيعَ بْنَ خُثَيْمٍ ابْنَةٌ لَهُ، فَقَالَتْ: يَا أَبَتَاهُ، أَذْهَبُ أَلْعَبُ؟ فَلَمَّا أَكْثَرَتْ
عَلَيْهِ، قَالَ لَهُ بَعْضُ جُلَسَائِهِ: لَوْ أَمَرْتَهَا فَذَهَبَتْ، قَالَ: لَا يُكْتَبُ عَلَيَّ الْيَوْمَ
أَنِّي آمُرُهَا تَلْعَبُ.

> ‘Rabīʿ ibn Khuthaym’s daughter came to him and asked, “Father, can I go and play?” After much persistence, one of those who was sitting with him said, “You should let her go.” He replied, “It will not be written against me that on this day I told her to play.”’ (Nasāʾī in *as-Sunan al-Kubrā* 11859).

334. Khaythamah ibn ʿAbd ar-Raḥmān narrated that ʿAdī ibn Ḥātim ﵁ said,

إِنَّ أَيْمَنَ امْرِئٍ وَأَشْأَمَهُ بَيْنَ لَحْيَيْهِ، يَعْنِي لِسَانَهُ.

> ‘The good and the bad of a person is found between his jaws, meaning his tongue.’[1]

335. Abū ’ḍ-Ḍuḥā narrated that Masrūq was asked about a couplet of a poem and he disliked that. When he was asked why he disliked it, he said,

إِنِّي أَكْرَهُ مَا أَجِدُهُ فِي صَحِيفَتِي شِعْرًا.

> ‘I would hate to find poetry in my book of actions.’ (Nasāʾī in *as-Sunan al-Kubrā* 11867).

336. Ibn Shihāb narrated that Abū Hurayrah ﵁ said,

مَنْ قَالَ لِابْنِهِ – أَوْ قَالَ لِصَبِيَّتِهِ – هَاهْ، يُرِيهِ أَنَّهُ يُعْطِيهِ شَيْئًا فَلَمْ يُعْطِهِ، كُتِبَتْ كِذْبَةً.

> ‘If someone says to his son or daughter, “Here!” indicating that he is going to give him something, but does not do so, it will be written on him as a lie.’[2]

337. Abū Ḥuṣayn narrated that ʿAbdullāh ﵁ said,

أَنْذَرْتُكُمْ فُضُولَ الْكَلَامِ، بِحَسْبِ أَحَدِكُمْ مَا بَلَغَ حَاجَتَهُ.

> ‘I warn you about speaking too much. What is necessary is enough for you.’ (Ibn Wahb in *Jāmiʿ* 462 and Ṭabarānī in *Kabīr* 8507).

338. Abū Qilābah said that Abū Masʿūd ﵁ was asked, ‘What have you heard the Messenger of Allah ﷺ say about saying: “Some say”?’ He replied,

بِئْسَ مَطِيَّةُ الرَّجُلِ!

> ‘What an evil conveyance for a man!’ (Bukhārī in *al-Adab al-Mufrad* 762, Aḥmad 17075 and Abū Dāwūd 4972).[3]

339. ʿAbd al-Malik ibn Abjar narrated that ʿAbdullāh ibn Masʿūd ؓ said,

أَكْثَرُ النَّاسِ خَطَايَا يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ خَوْضًا فِي الْبَاطِلِ.

‘The people with the most sins on the Day of Rising will be those who most often delved into falsehood.’ (Abū Dāwūd in *Zuhd* 150, Ṭabarānī in *Kabīr* 8547 and Bayhaqī in *Shuʿab* 10317).

340. Abū ’l-Aḥwaṣ narrated that ʿAbdullāh ibn Masʿūd ؓ said,

كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ.

‘Relating everything you hear is enough to label you a liar.’[4]

341. Khālid ibn Abī ʿImrān narrated:

أَمْسَكَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِسَانَهُ طَوِيلًا ثُمَّ أَرْسَلَهُ ثُمَّ قَالَ: أَتَخَوَّفُ
عَلَيْكُمْ هَذَا، رَحِمَ اللهُ عَبْدًا قَالَ خَيْرًا وَغَنِمَ، أَوْ سَكَتَ عَنْ سُوءٍ فَسَلِمَ.

‘The Prophet ﷺ held his tongue for a long time, then when he let it go, he said, “I warn you of this! May Allah have mercy on His servant who says good and he profits, or who does not respond to evil and he remains safe.”’ (Ibn Abī ’d-Dunyā in *Ṣamt* 64).

342. Sufyān narrated:

جَاءَ قَوْمٌ إِلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ لِيَشْفَعَ لَهُمْ فَذَكَرُوا قَرَابَتَهُمْ، وَقَالَ عُمَرُ: إِيهِ.
ثُمَّ ذَكَرُوا حَاجَتَهُمْ، فَقَالَ: لَعَلَّ – أَوْ قَالَ: لَعَلَّهُ – فَذَهَبُوا كَأَنَّهُمْ وَجَدُوا فِي
أَنْفُسِهِمْ فَقَضَى حَاجَتَهُمْ.

‘Some people came to ʿUmar ibn ʿAbd al-ʿAzīz so that he would intercede on their behalf. They mentioned their close relationship and ʿUmar said, “All right.” Then they mentioned their need and he said, “Maybe.” They then left and seemed to be upset, so he tended to their need.’

343. Ṭāriq ibn Shihāb narrated that Ibn Masʿūd ؓ said,

إِنَّ الرَّجُلَ لَيَخْرُجُ مِنْ بَيْتِهِ وَمَعَهُ دِينُهُ، ثُمَّ يَرْجِعُ وَمَا مَعَهُ مِنْهُ شَيْءٌ، يَأْتِي الرَّجُلَ لَا يَمْلِكُ لَهُ وَلَا لِنَفْسِهِ ضَرًّا وَلَا نَفْعًا، وَيَقُولُ لَهُ: إِنَّكَ لَذَيْتَ وَذَيْتَ، فَيَرْجِعُ وَمَا حَلِيَ مِنْ حَاجَتِهِ بِشَيْءٍ، وَقَدْ أَسْخَطَ اللهَ عَلَيْهِ.

‘Sometimes a man leaves his house with his religion and returns with nothing. He encounters a man who cannot harm or benefit himself or others and he says to him, “You are so-and-so!” and he returns without providing for any of his needs, angering Allah in the process.’ (Ḥākim 8348).

344. Wuhayb and others narrated that ʿUmar ibn ʿAbd al-ʿAzīz said,

مَنْ عَدَّ كَلَامَهُ مِنْ عَمَلِهِ، قَلَّ كَلَامُهُ.

‘Whoever considers his words as his deeds will speak few words.’ (Dārimī 313 and Abū Nuʿaym in *Ḥilyah* 8:157)

345. ʿAnbas ibn ʿUqbah narrated that ʿAbdullāh ibn Masʿūd ؓ said,

مَا مِنْ شَيْءٍ أَحَقُّ بِطُولِ السِّجْنِ مِنَ اللِّسَانِ.

‘There is nothing which deserves to imprisoned for a long time more than the tongue.’ (Bayhaqī in *Shuʿab* 4649).

346. ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﵄ narrated that the Messenger of Allah ﷺ said,

مَنْ صَمَتَ نَجَا.

> ‘Whoever is silent has succeeded.’ (Aḥmad 6481 and Tirmidhī 2501).

347. Sufyān said, ‘It has reached us that one of the supplications of the Prophet ﷺ was:

اللَّهُمَّ سَلِّمْ سَلِّمْ.

> ‘O Allah, grant me salvation, grant me salvation.’ (Bukhārī 806 and Muslim 299).[5]

348. Makḥūl related that the Messenger of Allah ﷺ said,

الْمُؤْمِنُونَ هَيِّنُونَ لَيِّنُونَ، كَالْجَمَلِ الْأَنِفِ، الَّذِي إِنْ قِيدَ انْقَادَ، وَإِذَا أُنِيخَ عَلَى صَخْرَةٍ اسْتَنَاخَ.

> ‘The believers are easy going, like a camel with a nose-ring. If he is led somewhere, he goes, and if he is tied to a rock, he stays tied. (Abū Nuʿaym in *Ḥilyah* and Bayhaqī in *Shuʿab* 7777).[6]

349. Abū Kinānah narrated that Ashʿarī said,

إِنَّ مِنْ إِجْلَالِ اللهِ إِكْرَامَ ذِي الشَّيْبَةِ الْمُسْلِمِ، وَحَامِلِ الْقُرْآنِ غَيْرِ الْغَالِي فِيهِ، وَلَا الْجَافِي عَنْهُ، وَإِكْرَامَ ذِي السُّلْطَانِ الْمُقْسِطِ.

> ‘Part of exalting Allah is honouring a Muslim with white hair, and a bearer of the Qur’an—not those who are extreme in it or who avoid it completely— and honouring the just ruler.’ (Bukhārī in *al-Adab al-Mufrad* 357 and Abū Dāwūd 4843).

Others have attributed this hadith to the Prophet ﷺ.

350. Ḥasan said,

كَانُوا يَقُولُونَ: إِنَّ لِسَانَ الْحَكِيمِ مِنْ وَرَاءِ قَلْبِهِ، فَإِذَا أَرَادَ أَنْ يَقُولَ يَرْجِعُ إِلَى
قَلْبِهِ، فَإِنْ كَانَ لَهُ قَالَ، وَإِنْ كَانَ عَلَيْهِ أَمْسَكَ. وَإِنَّ الْجَاهِلَ قَلْبُهُ فِي طَرَفِ لِسَانِهِ،
لَا يَرْجِعُ إِلَى الْقَلْبِ، فَمَا أَتَى عَلَى لِسَانِهِ تَكَلَّمَ بِهِ.
وَقَالَ أَبُو الْأَشْهَبِ: كَانُوا يَقُولُونَ: مَا عَقَلَ دِينَهُ مَنْ لَمْ يَحْفَظْ لِسَانَهُ.

They used to say, ‘The tongue of a wise man follows his heart. When he wants to speak, he first consults his heart and then speaks if it is beneficial for him, or he stops if it is not in his favour. The ignorant person has his heart on the tip of his tongue. He does not consult his heart, and he says whatever rolls off his tongue.’ (Bayhaqī in *Shuʿab* 4679).

Abū ’l-Ashhab said, ‘They used to say, “The one who does not guard his tongue does not understand his religion.”’

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[1] Ibn Ḥibbān (5717) and Ṭabarānī in *Kabīr* (198) have transmitted it as a hadith directly from the Prophet ﷺ.

[2] ʿAbdullāh ibn ʿĀmir ؓ said, ‘One day, my mother called me while the Messenger of Allah ﷺ was sitting in our house. She said, “Here! Come and I will give you something!” The Messenger of Allah ﷺ asked her, “What did you want to give him?” and she answered, “I was going to give him a date.” So the Messenger of Allah ﷺ said, “If you were not going to give him anything, a lie would be written in your account.”’ Abū Dāwūd (4991) and Ibn Abī Shaybah (25609).

[3] ʿAbdullāh ibn Masʿūd ؓ called ‘some say’ and evil mode of transport, since it is an expression filled with doubt and conjecture often used when gossiping. Khaṭṭābī said that when someone needs to go somewhere he mounts his *maṭiyyah* [animal or other transport] and he rides until he reaches where he needs to be. *Maʿālim as-Sunan* (4:130). The statement: ‘some say’ is equated with a conveyance, but it does nothing to help you arrive at any point of certainty, and therefore, it is the worst kind of conveyance.

4 Muslim transmitted it as an elevated hadith to the Prophet ﷺ. (4)

5 The Prophet ﷺ related that this will be the supplication of the Messengers on the Day of Rising.

6 In describing a believer’s conduct with the commands of Allah ﷻ, the Prophet ﷺ draws a likeness to the submissive and obedient camel who does as he is instructed. Aḥmad (17142) and Ibn Mājah (43) transmit a portion of this hadith, wherein this description of obedience is in reference to obedience of the leader.

HUMILITY

351. Makḥūl said that the Messenger of Allah ﷺ said,

لَا تَكُونُوا عَيَّابِينَ وَلَا مَدَّاحِينَ، وَلَا طَعَّانِينَ وَلَا مُتَمَاوِتِينَ.

> ‘Do not be a criticiser nor a flatterer. Do not be aggressive nor feeble.’ (Quḍāʿī in *Musnad ash-Shihāb* 940).[1]

352. Anas ibn Mālik ؓ said,

كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَقْبَلَهُ الرَّجُلُ فَصَافَحَهُ، لَا يَنْزِعُ يَدَهُ عَنْ يَدِهِ حَتَّى يَكُونَ الرَّجُلُ هُوَ الَّذِي يَنْزِعُ، وَلَا يَصْرِفُ وَجْهَهُ حَتَّى يَكُونَ الرَّجُلُ هُوَ الَّذِي يَصْرِفُهُ، وَلَمْ يُرَ مُقَدِّمًا رُكْبَتَيْهِ بَيْنَ يَدَيْ جَلِيسٍ لَهُ.

> ‘When the Prophet ﷺ met a man and shook his hand, he did not remove his hand from his until the other man removed it first, and he did not turn his face aside until the other man turned away first. No one who ever sat with him ever saw the top of his knees.’ (Tirmidhī 2490).

353. Aswad ibn Yazīd narrated that ʿĀʾishah ؓ said,

إِنَّكُمْ لَتُغْفِلُونَ أَفْضَلَ الْعِبَادَةِ: التَّوَاضُعَ.

> ‘You neglect the best worship: humility.’ (Nasāʾī in *as-Sunan al-Kubrā* 11852).

354. Haytham ibn Khālid said,

كُنْتُ خَلْفَ عَمِّي سُلَيْمِ بْنِ عِتْرٍ، فَمَرَّ عَلَيْهِ كُرَيْبُ بْنُ أَبْرَهَةَ رَاكِبًا وَوَرَاءَهُ عِلْجٌ يَتْبَعُهُ، فَقَالَ لَهُ سُلَيْمٌ: يَا أَبَا رِشْدِينَ، أَلَا حَمَلْتَهُ وَرَاءَكَ، قَالَ: أَحْمِلُ عِلْجًا مِثْلَ هَذَا وَرَائِي؟ قَالَ: فَهَلَّا قَدَّمْتَهُ بَيْنَ يَدَيْكَ إِلَى بَابِ الْمَسْجِدِ، قَالَ: وَلِمَ أَفْعَلُ؟ قَالَ: أَفَلَا نَظَرْتَ غُلَامًا صَغِيرًا فَحَمَلْتَهُ وَرَاءَكَ؟ قَالَ: وَلِمَ أَفْعَلُ؟ قَالَ سُلَيْمٌ: سَمِعْتُ أَبَا الدَّرْدَاءِ يَقُولُ: لَا يَزَالُ الْعَبْدُ يَزْدَادُ مِنَ اللهِ بُعْدًا مَا مُشِيَ خَلْفَهُ.

I was behind my uncle Sulaym ibn ʿItr when Kurayb ibn Abrahah passed by, riding on a steed while a non-Arab walked behind him. Sulaym said to him, ‘Abū Rushdin, will you not carry him behind you?’ He said, ‘Should I carry a non-Arab like this behind me?’ He said, ‘Then why not put him in front of you to the door of the masjid?’ He said, ‘Why should I do that?’ He said, ‘Will you not help the small boy and carry him behind you?’ He answered, ‘Why should I do that?’Sulaym said, ‘I heard Abū ’d-Dardāʾ ﵁ say, “A person continues to increase in distance from Allah as long as [someone] walks behind him.”’ (Dūlābī in *Kunā* 996).

355. Abū ’l-Muhazzim narrated:

عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ رَأَى رَجُلًا عَلَى دَابَّتِهِ وَغُلَامًا يَسْعَى خَلْفَهُ، فَقَالَ: يَا عَبْدَ اللهِ، احْمِلْهُ فَإِنَّمَا هُوَ أَخُوكَ، رُوحُهُ مِثْلُ رُوحِكَ، فَحَمَلَهُ.

‘Abū Hurayrah ﵁ saw a man riding on an animal while a child was walking behind him, so he said, “Servant of Allah, carry him because he is your brother and his soul is just like yours.” So he carried him.’ (Ibn Abī Shaybah 26684).

356. Anas ibn Mālik ﵁ said,

لَمْ يَكُنْ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سَبَّابًا، وَلَا فَحَّاشًا – وَقَالَ ابْنُ حَيْوَةَ: فَاحِشًا – وَكَانَ يَقُولُ لِأَحَدِنَا عِنْدَ الْمُعَاتَبَةِ: مَا لَهُ تَرِبَتْ جَبِينُهُ.

> 'The Messenger of Allah ﷺ did not swear and he was not vulgar (Ibn Ḥaywah used the word *fāḥish* [instead of *faḥḥāsh*]), and when he reprimanded someone, he would say, "What is wrong with him, may his forehead be covered in dust."' (Aḥmad 308 and Bayhaqī in *Ādāb* 334).[2]

357. Yaḥyā ibn al-Mukhtār narrated that Ḥasan mentioned this verse*: Those who walk lightly on the earth* (25:63. and said,

الْمُؤْمِنُونَ قَوْمٌ ذُلُلٌ، ذَلَّتْ وَاللهِ الْأَسْمَاعُ وَالْأَبْصَارُ وَالْجَوَارِحُ، حَتَّى يَحْسَبَهُمُ
الْجَاهِلُ مَرْضَى، وَاللهِ مَا بِالْقَوْمِ مِنْ مَرَضٍ، وَإِنَّهُمْ لَأَصِحَّاءُ الْقُلُوبِ، وَلَكِنْ
دَخَلَهُمْ مِنَ الْخَوْفِ مَا لَمْ يَدْخُلْ غَيْرَهُمْ، وَمَنَعَهُمْ مِنَ الدُّنْيَا عِلْمُهُمْ بِالْآخِرَةِ،
وَقَالُوا: الْحَمْدُ لِلهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ وَاللهِ مَا أَحْزَنَهُمْ حُزْنُ النَّاسِ، وَلَا
تَعَاظَمَ فِي أَنْفُسِهِمْ مَا طَلَبُوا بِهِ الْجَنَّةَ، أَبْكَاهُمُ الْخَوْفُ مِنَ النَّارِ، وَإِنَّهُ مَنْ لَمْ
يَتَعَزَّ بِعَزَاءِ اللهِ، تَقَطَّعَتْ نَفْسُهُ عَلَى الدُّنْيَا حَسَرَاتٍ، وَمَنْ لَمْ يَرَ لِلهِ عَلَيْهِ نِعْمَةً
إِلَّا فِي مَطْعَمٍ، أَوْ مَشْرَبٍ فَقَدْ قَلَّ عِلْمُهُ وَحَضَرَ عَذَابُهُ.

> The believers are people of humility. By Allah, their ears, eyes and limbs are so humble that an ignorant person might think them to be ill. By Allah, they are not sick. They have sound hearts, but a fear which has not entered others has entered them, and their knowledge of the Next World has kept them away from this world. They say, 'Praise be to Allah who removed sorrow from us!' By Allah, they are not saddened by people's sorrow, nor are they proud of themselves for the deeds they do to seek the Garden. Fear of the Fire makes them weep. Not being consoled by the consolation of Allah creates sorrow in this world, and someone who sees Allah's blessings only in his food or drink has little knowledge and his punishment is imminent. (Ṭabarī 19:295).

358. ʿĀʾishah ﵂ said,

لَبِسْتُ دِرْعًا جَدِيدًا، فَجَعَلْتُ أَنْ أَنْظُرَ إِلَيْهِ، فَقَالَ أَبُو بَكْرٍ: أَمَا تَعْلَمِينَ أَنَّ اللهَ قَدْ يَرَاكِ.

‘I wore a new chemise and I began looking at it [admiring it], but then Abū Bakr said, “Do you not know that Allah sees you?”’[3]

359. ʿAzarah said,

دَخَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى عَائِشَةَ فَرَأَى عَلَى بَابِهَا سِتْرًا فِيهِ تَمَاثِيلُ، فَقَالَ: يَا عَائِشَةُ، أَخِّرِيهِ فَإِنِّي إِذَا رَأَيْتُهُ ذَكَرْتُ الدُّنْيَا.

‘When the Prophet ﷺ visited ʿĀʾishah ﵂, he saw a curtain at her door with images on it, so he said, “ʿĀʾishah, destroy it. When I saw it, it reminded me of this world.”’[4]

360. Abū ’n-Naḍr said,

انْقَطَعَ شِرَاكُ نَعْلِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَوَصَلَهُ بِشَيْءٍ جَدِيدٍ، فَجَعَلَ يَنْظُرُ إِلَيْهِ وَهُوَ يُصَلِّي. فَلَمَّا قَضَى صَلَاتَهُ قَالَ لَهُمْ: انْزَعُوا هَذَا، وَاجْعَلُوا الْأَوَّلَ مَكَانَهُ. فَقِيلَ: كَيْفَ يَا رَسُولَ اللهِ؟ قَالَ: إِنِّي كُنْتُ أَنْظُرُ إِلَيْهِ وَأَنَا أُصَلِّي.

‘The strap of the sandal of the Messenger of Allah ﷺ broke, so he fixed it with something new, then began looking at it while he was praying. When he finished the prayer, he said, “Remove this and put the first strap back in its place.” Someone asked, “Why, Messenger of Allah?” He said, “I was looking at it while I was praying.”’ (Ibn Saʿd in *Ṭabaqāt* 1:373).

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[1] A believer should have the most humility, but he should not be dishonour himself. Ibn al-Athīr says that ʿUmar ﵁ saw a man hanging his head low, so he said to him, ‘Raise your head. Islam is not a

sickness.' ʿĀʾishah once saw a man who looked like he was going to die of fear, so she asked about him and she was told that he was a reciter. So she said, 'ʿUmar was the master of the reciters, but when he walked he was swift, when he spoke he was clear and when he struck it was fierce.' (4:370)

2 *Taribat jabīnahu* literally means 'may his forehead be in dust.' The intended meaning, however, is not used to curse or supplicate against someone. Rather, it is an expression of the Arabs used for encouragement. It can also be understood as a supplication of the literal expression, i.e. praying for increased prostration of the one being addressed. Ibn al-Manẓūr (1:229)

3 Abū Nuʿaym in *Ḥilyah* (1:37) has related a more detailed narration which explains this one. ʿĀʾishah says that as she was admiring the garment she put on, Abū Bakr entered and said, 'ʿĀʾishah, do you not know that Allah is not looking at you right now?' Abū Bakr's statements in the two narrations may seem contradictory, but they actually compliment each other. 'Allah sees you' was said to evoke God-consciousness and an awareness that it is not appropriate to be distracted from the Almighty by the temporary pleasures of the world, and Abū Bakr's words: 'Allah is not looking at you right now' is an expression of Allah's displeasure intended to inform that Allah does not appreciate the slave's distraction from Him.

4 Bukhārī transmits a similar narration regarding Fāṭimah. There was a multi-coloured curtain at her door, so when the Prophet came to see her, he turned away and left. Later, when ʿĀlī asked about that, he answered, 'What do I have to do with the world?!' (2613)

WALKING TO THE PRAYER, SITTING IN THE MASJID AND OTHER THINGS

361. Abū Hurayrah ﵁ narrated that the Prophet ﷺ said,

الْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَكُلُّ خُطْوَةٍ تَخْطُوهَا إِلَى الصَّلَاةِ صَدَقَةٌ.

> ‘A good word is charity, and every step you take to the prayer is charity.’ (Bukhārī 2989 and Muslim 1009).[1]

362. Ḥabīb ibn Abī Thābit said,

كَانَ يُقَالُ: ائْتُوا اللهَ فِي بَيْتِهِ، فَإِنَّهُ لَمْ يُؤْتَ مِثْلُهُ فِي بَيْتِهِ، وَإِنَّهُ لَا أَحَدَ أَعْرَفُ بِحَقٍّ مِنَ اللهِ عَزَّ وَجَلَّ.

> ‘It used to be said, “Go to Allah in His house, for there is none who are visited in their house like Him and there is no one more who has more right [to that] than Allah ﷻ.”’ (Abū Nuʿaym in *Ḥilyah* 5:61).

363. Saʿd ibn Ibrāhīm narrated that his father said,

سَمِعَ عُمَرُ بْنُ الْخَطَّابِ صَوْتَ رَجُلٍ فِي الْمَسْجِدِ، فَقَالَ: تَدْرِي أَيْنَ أَنْتَ؟

> ‘ʿUmar ibn al-Khaṭṭāb ﵁ heard a person’s voice in the masjid, so he asked him, “Do you know where you are?”’ (Nasāʾī in *as-Sunan al-Kubrā* 11848).

364. ʿUbaydullāh ibn Abī Jaʿfar narrated that the Messenger of

Allah ﷺ said,

مَنْ أَجَابَ دَاعِيَ اللهِ، وَأَحْسَنَ عِمَارَةَ مَسَاجِدِ اللهِ، كَانَتْ تُحْفَتُهُ بِذَلِكَ مِنَ اللهِ
الْجَنَّةَ. فَقِيلَ: يَا رَسُولَ اللهِ، مَا حُسْنُ عِمَارَةِ مَسَاجِدِ اللهِ؟ قَالَ: لَا يُرْفَعُ فِيهَا
صَوْتٌ، وَلَا يُتَكَلَّمُ فِيهَا بِالرَّفَثِ.

> ‘Anyone who responds to the caller of Allah and makes the masjids of Allah flourish, will be given the Garden as reward from Allah.’ Someone asked, ‘Messenger of Allah, what is meant by making the masjids of Allah flourish?’ He answered, ‘To not raise your voice or utter obscenities there.’ (Muttaqī al-Hindī in Kanz 20841).

365. Muḥammad ibn Muṭarrif narrated that Suhayl ibn Ḥassān al-Kalbī said,

إِنَّ اللهَ لَيُعْطِي الْعَبْدَ مَا دَامَ جَالِسًا فِي الْمَسْجِدِ بِحُضْرِ الْفَرَسِ السَّرِيعِ مِلْءَ
كَشْحِهِ فِي الْجَنَّةِ، وَتُصَلِّي عَلَيْهِ الْمَلَائِكَةُ، وَيُكْتَبُ لَهُ فِي الرِّبَاطِ الْأَكْبَرِ.

> ‘Allah blesses a person who continues to sit in the masjid with an area in the Garden that is covered by a fast-galloping horse—a reward which will be to his heart’s delight. The angels pray for blessings upon such a person, and he will be recorded among those who participated in the great guarding of frontiers. (*Awsaṭ* 8144)[2]

366. Dāwūd ibn Ṣāliḥ narrated:

> قَالَ لِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: يَا ابْنَ أَخِي، هَلْ تَدْرِي فِي أَيِّ شَيْءٍ أُنْزِلَتْ
> هَذِهِ الْآيَةُ: ﴿اصْبِرُوا وَصَابِرُوا وَرَابِطُوا﴾ ؟ قَالَ: قُلْتُ: لَا، قَالَ: إِنَّهُ لَمْ يَكُنْ يَا
> ابْنَ أَخِي عَلَى عَهْدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ غَزْوٌ يُرَابَطُ فِيهِ، وَلَكِنَّهُ
> انْتِظَارُ الصَّلَاةِ خَلْفَ الصَّلَاةِ.

> ‘ʿAbū Salamah ibn ʿAbd ar-Raḥmān said, “Nephew, do you know why the following was revealed: *Be steadfast, be supreme in steadfastness and guard the frontiers* (3:200)?” He answered, “No.” He said, “There was no expedition which involved guarding of frontiers in the time of the Messenger of Allah ﷺ. Rather, it refers to waiting for the next prayer after completing the prayer.”’ (Ḥākim 31377).

367. ʿAlāʾ ibn ʿAbd ar-Raḥmān narrated from Abū Hurayrah ؓ that the Prophet ﷺ said,

> إِسْبَاغُ الْوُضُوءِ عِنْدَ الْمَكَارِهِ مِنَ الْكَفَّارَاتِ، وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ مِنَ
> الْكَفَّارَاتِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ مِنَ الْكَفَّارَاتِ، وَذَلِكَ الرِّبَاطُ، وَذَلِكَ
> الرِّبَاطُ.

> ‘Doing ablution thoroughly in times of difficulty is a form of expiation, and taking many steps to the masjid is a form of expiation. Waiting for the next prayer after the prayer is a form of expiation. That is guarding frontiers. That is guarding frontiers.’ (Muslim 251).[3]

368. ʿUqbah ibn ʿĀmir al-Juhanī ؓ narrated that the Prophet ﷺ said,

مَنْ خَرَجَ مِنْ بَيْتِهِ إِلَى الْمَسْجِدِ، كَتَبَ لَهُ كَاتِبَاهُ بِكُلِّ خُطْوَةٍ يَخْطُوهَا عَشْرَ
حَسَنَاتٍ. وَالْقَاعِدُ فِي الْمَسْجِدِ يَنْتَظِرُ الصَّلَاةَ كَالْقَانِتِ، وَيُكْتَبُ مِنَ الْمُصَلِّينَ
حَتَّى يَرْجِعَ إِلَى بَيْتِهِ.

‘Whoever leaves his house for the masjid will have his two scribes write ten good deeds for him for every step he takes. The one who sits in the masjid waiting for the prayer is like the obedient one, and he is written among those who pray until he returns to his house.’ (Aḥmad 17459, Ibn Khuzaymah 1492, and Ṭabarānī in *Awsaṭ* 185).

369. Abū ʿUbayd narrated that Muʿādh ibn Jabal ﵁ said,

مَنْ رَأَى أَنَّ مَنْ فِي الْمَسْجِدِ لَيْسَ فِي الصَّلَاةِ إِلَّا مَنْ كَانَ قَائِمًا يُصَلِّي، فَإِنَّهُ لَمْ
يَفْقَهْ.

‘Whoever thinks that the only ones in *ṣalāh* are those in the masjid who are standing in prayer, has not understood.’ (Baghawī 2:359).

370. Khālid ibn Maʿdān narrated:

قَالَ اللهُ تَعَالَى: إِنَّ أَحَبَّ عِبَادِي إِلَيَّ الْمُتَحَابُّونَ بِحُبِّي، وَالْمُعَلَّقَةُ قُلُوبُهُمْ فِي
الْمَسَاجِدِ، وَالْمُسْتَغْفِرُونَ بِالْأَسْحَارِ، أُولَئِكَ الَّذِينَ إِذَا أَرَدْتُ أَهْلَ الْأَرْضِ
بِعُقُوبَتِهِمْ ذَكَرْتُهُمْ، فَصَرَفْتُ الْعُقُوبَةَ عَنْهُمْ بِهِمْ.

‘Allah Almighty says, “The most beloved servants to Me are those who love each other for the sake of My love, those whose hearts are attached to the masjids and those who seek forgiveness before dawn. When I want to punish people, I remember those beloved servants and because of them I refrain from punishing.”’ (Abū Nuʿaym in *Ḥilyah* 5:212).

371. Muḥammad ibn Kaʿb al-Quraẓī narrated that Muʿādh ibn Jabal ؓ said,

إِنَّ الْمَسَاجِدَ طَهُرَتْ مِنْ خَمْسٍ: مِنْ أَنْ تُقَامَ فِيهَا الْحُدُودُ، وَأَنْ يُقْتَصَّ فِيهَا
الْجِرَاحُ، وَأَنْ يَنْطِقَ فِيهَا بِالْأَشْعَارِ، أَوْ يُنْشَدَ فِيهَا الضَّالَّةُ، أَوْ تُتَّخَذَ سُوقًا.

> ‘The masjids must be kept pure from five things: from penal laws being carried out in them, from retaliations for injuries, from being a platform for poetry, from announcing a lost camel and from being used as a market.’ (Baghawī 2:376).

372. Mūsā ibn ʿAbdillāh ibn Yazīd al-Anṣārī said,

رُبَّمَا رَأَيْتُ عَبْدَ اللهِ بْنَ يَزِيدَ، وَيَزِيدَ بْنَ شُرَحْبِيلَ الْعَامِرِيَّ وَكَانَ عِدَادُهُ فِي
الْأَنْصَارِ يَجْلِسُ أَحَدُهُمَا إِلَى جَنْبِ صَاحِبِهِ بَعْدَ الْعَصْرِ فِي الْمَسْجِدِ، ثُمَّ لَعَلَّهُمَا
لَا يَتَكَلَّمَانِ – أَوْ لَا يُكَلِّمُ أَحَدُهُمَا صَاحِبَهُ – حَتَّى تَغْرُبَ الشَّمْسُ.

> ‘Sometimes I would see ʿAbdullāh ibn Yazīd ؓ and Yazīd ibn Shuraḥbīl al-ʿĀmirī ؓ—who was one of his own from the Anṣār—sitting next to each other in the masjid after the *ʿAṣr* prayer, and they would not speak to each other until sunset.’

373. ʿAbd Rabbihi ibn Sulaymān narrated that ʿAbdullāh ibn Muḥayrīz said,

كُلُّ كَلَامٍ فِي الْمَسْجِدِ لَغْوٌ إِلَّا كَلَامَ ثَلَاثَةٍ: إِلَّا الْمُصَلِّي، أَوْ ذَاكِرٌ لِلهِ، أَوْ سَائِلُ
حَقٍّ أَوْ مُعْطِيهِ.

> ‘All words spoken in the masjid are idle speech except for three: praying, remembering Allah, or asking for or giving a right.’ (Abū Nuʿaym in *Ḥilyah* 5:142 and Ibn Abī Shaybah 35482).

374. ʿAbdullāh al-Muʾadhdhin said that he heard Saʿīd ibn al-

Musayyib say,

مَنْ جَلَسَ فِي الْمَسْجِدِ – وَقَالَ ابْنُ حَيَوَيْهِ: مَنْ جَلَسَ فِي الْمَجْلِسِ – فَإِنَّمَا يُجَالِسُ رَبَّهُ.

قَالَ مُحَمَّدُ بْنُ مُسْلِمٍ: فَمَا أَحَقَّهُ أَنْ لَا يَقُولَ إِلَّا خَيْرًا.

> ‘Whoever sits in the masjid (Ibn Ḥayyuwayh said: whoever sits in the gathering) sits in the company of his Lord ﷻ.’ (Qurṭubī 12:265).
>
> Muḥammad ibn Muslim said, ‘It is therefore not appropriate for him to say anything but good.’

375. ʿAbd ar-Raḥmān ibn Jubayr ibn Nufayr narrated that when Abū Bakr aṣ-Ṣiddīq ؓ prepared the armies to go to the Levant, he said to them,

إِنَّكُمْ تَقْدُمُونَ الشَّامَ، وَهِيَ أَرْضٌ شَبِيعَةٌ، وَإِنَّ اللهَ تَعَالَى مُمَكِّنُكُمْ حَتَّى تَتَّخِذُوا فِيهَا مَسَاجِدَ، فَلَا يَعْلَمُ اللهُ أَنَّكُمْ إِنَّمَا تَأْتُونَهَا تَلَهِّيًا، وَإِيَّاكُمْ وَالْأَشَرَ.

> ‘You are going to the Levant, a heavily populated land. Allah Almighty will set you there firmly, so you can build masjids. Allah does not expect you to go there for amusement, so beware of distractions.’ (Muttaqī al-Hindī in *Kanz* 8542).

376. Idrīs ibn Abī Idrīs al-Khawlānī related that his father said,

لَيُعْقِبَنَّ اللهُ الَّذِينَ يَمْشُونَ إِلَى الْمَسَاجِدِ فِي الظُّلَمِ نُورًا تَامًّا يَوْمَ الْقِيَامَةِ.

> ‘On the Day of Rising, Allah will completely illuminate those who walk to the masjids in the dark.’ (Abū Nuʿaym in *Ḥilyah* 5:125).

377. Saʿd ibn ʿUbaydah said about Abū ʿAbd ar-Raḥmān as-Sulamī,

أَنَّهُ كَانَ يَأْمُرُهُمْ أَنْ يَحْمِلُوهُ فِي الطِّينِ وَالْمَطَرِ إِلَى الْمَسْجِدِ، وَهُوَ مَرِيضٌ.

‘While he was ill, he ordered them to carry him to the masjid through the mud and rain.’ (Ibn Ḥajar in *Maṭālib* 3:549).

378. Ḥammād ibn Salamah narrated that ʿAṭāʾ ibn as-Sāʾib said,

دَخَلْنَا عَلَى أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ وَهُوَ عَبْدُ اللهِ بْنُ حَبِيبٍ، وَهُوَ يَقْضِي – أَيْ
يَنْزِعُ فِي الْمَسْجِدِ – فَقُلْنَا لَهُ: لَوْ تَحَوَّلْتَ إِلَى الْفِرَاشِ فَإِنَّهُ أَوْثَرُ – قَالَ الْحُسَيْنُ:
أَوْثَرُ أَوْطَأُ – قَالَ: حَدَّثَنِي فُلَانٌ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَزَالُ
أَحَدُكُمْ فِي صَلَاةٍ مَا دَامَ فِي مُصَلَّاهُ يَنْتَظِرُ الصَّلَاةَ.

‘We visited Abū ʿAbd ar-Raḥmān as-Sulāmī (ʿAbdullāh ibn Ḥabīb) while he was issuing judiciary verdicts and settling disputes in the masjid. We said to him, “If you move to the bed, it will be more comfortable (Ḥusayn said they meant a lower platform).” He responded, “A certain person narrated to me that the Prophet ﷺ said, ‘You are constantly in prayer as long as you remain in your place of prayer waiting for [the next] *ṣalāh*.’”’ (Muslim 649).[4]

379. Abū Miʿshar narrated that Nakhaʿī said,

كَانُوا يَقُولُونَ – أَوْ يَرَوْنَ – أَنَّ الْمَشْيَ فِي اللَّيْلَةِ الْمُظْلِمَةِ مُوجِبَةٌ.

‘They used to say (or used to believe) that walking [to the masjid] in the darkness of the night was a cause of obligation [of entry into the Garden].’ (Abū Nuʿaym in *Ḥilyah* 4:225 and Ibn Abī Shaybah 6439).

380. Abū Mijlaz narrated that ʿUmar ibn al-Khaṭṭāb ﵁ said,

مَا أُبَالِي عَلَى أَيِّ حَالٍ أَصْبَحْتُ، عَلَى مَا أُحِبُّ أَوْ عَلَى مَا أَكْرَهُ، لِأَنِّي لَا أَدْرِي
الْخَيْرَ فِيمَا أُحِبُّ أَوْ فِيمَا أَكْرَهُ.

> ‘I do not care what situation I wake up to; whether it is what I like or dislike, since I do not know whether good is found in what I like or dislike.’ (Abū Dāwūd in *Zuhd* 96 and Abū Nuʿaym in *Ḥilyah* 7:271).

381. Masʿūd said that he heard Ṣāliḥ ibn Mismār say,

مَا أَدْرِي أَنِعْمَةُ اللهِ عَلَيَّ فِيمَا بَسَطَ أَعْظَمُ أَوْ نِعْمَتُهُ عَلَيَّ فِيمَا زَوَى عَنِّي.

> ‘I do not know which will be greater, the blessings of Allah which He expands for me or what He removes from me.’ (Bayhaqī in *Shuʿab* 4170).

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[1] A good word has been likened to monetary charity because they are both pleasing to the recipient and they remove any ill-feelings. Ibn Ḥajar in *Fatḥ* (10:449). Rather, the positive effects of a good word are far more enduring.

[2] Ṭabarānī has transmitted a variation of it from the Prophet ﷺ.

[3] Ibn Ṣāʿid said, ‘I found it like this in a book; ʿAlāʾ ibn ʿAbd ar-Raḥmān does not relate it from his father.’ However, Mālik ibn Anas, Shuʿbah Ibn al-Ḥajjāj, Rawḥ ibn al-Qāsim, Ismāʿīl ibn Jaʿfar, Shibl ibn al-ʿAlāʾ, ʿAbd ar-Raḥmān ibn Ibrāhīm, Saʿīd ibn Salamah ibn Abī’l-Ḥusām, Zuhayr ibn Muḥammad, Yūsuf ibn ʿAbd ar-Raḥmān al-Madanī, the client of Sukkarah (Ibn Ḥaywah said, ‘It is said that he was the client of Sukkarah) and Darāwardī all related it, and they said: from ʿAlāʾ ibn ʿAbd ar-Raḥmān from his father from Abū Hurayrah ؓ from the Prophet ﷺ. I saw it in a book other than the book of Ḥusayn from Ibn al-Mubārak, and he does not have it from his father.’

[4] Ibn Ṣāʿid said, ‘This is how Ibn Fuḍayl narrated it.’

RELIANCE ON ALLAH ﷻ

382. Saʿīd ibn al-Musayyib narrated:

الْتَقَيَا سَلْمَانُ وَعَبْدُ اللهِ بْنُ سَلَامٍ، فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: إِنْ لَقِيتَ رَبَّكَ
قَبْلِي فَالْقَنِي وَأَعْلِمْنِي مَا لَقِيتَ، وَإِنْ لَقِيتُهُ قَبْلَكَ لَقِيتُكَ فَأَخْبَرْتُكَ، فَتُوُفِّيَ
أَحَدُهُمَا، وَلَقِيَ صَاحِبَهُ فِي الْمَنَامِ، فَقَالَ لَهُ: تَوَكَّلْ وَأَبْشِرْ، فَإِنِّي لَمْ أَرَ مِثْلَ التَّوَكُّلِ.
قَالَ ذَلِكَ ثَلَاثَ مِرَارٍ.

Salmān and ʿAbdullāh ibn Salām رضي الله عنهما met one day, and one said to the other, ‘If you meet your Lord before me, come to me and inform me of what you encountered, and if I meet Him before you, I will come to you and inform you.’ One of them died and he met his fellow in a dream and said to him, ‘Put your trust [in Allah] and receive good news. I have not seen anything like trust in Allah.’ He said that three times. (Abū Dāwūd in *Zuhd* 258 and Abū Nuʿaym in *Ḥilyah* 1:205).

383. ʿAbdullāh ibn Yazīd al-Khaṭamī said (and Muḥammad ibn Kaʿb al-Quraẓī thinks that it was related directly to the Prophet ﷺ) that the Prophet ﷺ used to say,

اللَّهُمَّ ارْزُقْنِي حُبَّكَ وَحُبَّ مَا يَنْفَعُنِي حُبُّهُ عِنْدَكَ. اللَّهُمَّ مَا رَزَقْتَنِي مِمَّا أُحِبُّ،
فَاجْعَلْهُ لِي قُوَّةً فِيمَا تُحِبُّ، وَمَا زَوَيْتَ عَنِّي مَا أُحِبُّ، فَاجْعَلْهُ لِي فَرَاغًا فِيمَا
تُحِبُّ.

‘O Allah, give me your love and the love of those whose love will benefit me in Your eyes. O Allah, make Your provisions, which I love, a source of strength for me to do what You love, and make what You have removed from me of what I love an opportunity for me to do what You love!’ (Tirmidhī 3491).

384. Ibn ʿUmar ؓ said,

كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا يَكَادُ يَقُومُ مِنْ مَجْلِسِهِ إِلَّا دَعَا بِهَؤُلَاءِ الدَّعَوَاتِ: اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ رَحْمَتَكَ، وَمِنَ الْيَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مُصِيبَاتِ الدُّنْيَا، وَمَتِّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوَّتِنَا مَا أَحْيَيْتَنَا، وَاجْعَلْهُ الْوَارِثَ مِنَّا، وَاجْعَلْ ثَأْرَنَا عَلَى مَنْ ظَلَمَنَا، وَانْصُرْنَا عَلَى مَنْ عَادَانَا، وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا، وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا وَلَا مَبْلَغَ عِلْمِنَا، وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا.

The Messenger of Allah ﷺ almost never rose from his gathering without making these supplications: ‘O Allah, bless us with fear of You which will come between us and Your disobedience, obedience to You which will bring us Your mercy, and certainty which will make the disasters of this world easy for us. Grant us our hearing, our eyesight and our strength for as long as You keep us alive. Appoint an heir from us, avenge us against those who wronged us and help us against our enemies. Do not place our affliction in our religion, do not make this world our greatest worry nor the extent of our knowledge and do not give power over us to those who will not show us mercy.’ (Tirmidhī 3502).

385. Kathīr ibn Suwayd al-Jundī narrated from someone who heard Abū Hurayrah ؓ say,

لَا يَخْرُجُ عَبْدٌ مِنَ الدُّنْيَا حَتَّى يَرَى مَحْذَرَهُ.

‘A servant will not leave the world until he sees what he fears.’

(*Targhīb* 4757).[1]

386. Rabīʿ ibn Khuthaym said,

لَا تُشْعِرُوا بِي أَحَدًا وَسُلُّونِي إِلَى رَبِّي سَلًّا.

> ‘[When I die,] do not inform anyone about me and hand me over to Allah gently.’ (ʿAbd ar-Razzāq 6466 and Ibn Abī Shaybah 11207).

387. Shaʿbī said,

لَمَّا طُعِنَ عُمَرُ، بُعِثَ إِلَيْهِ لَبَنٌ فَشَرِبَهُ فَخَرَجَ مِنْ طَعْنَتِهِ، وَقَالَ: اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، فَجَعَلَ جُلَسَاؤُهُ يُثْنُونَ عَلَيْهِ، فَقَالَ: وَدِدْتُ أَنْ أَخْرُجَ مِنْهَا كَفَافًا كَمَا دَخَلْتُ فِيهَا، لَوْ كَانَ لِيَ الْيَوْمَ مَا طَلَعَتْ عَلَيْهِ الشَّمْسُ أَوْ غَرُبَتْ، لَافْتَدَيْتُ بِهِ مِنْ هَوْلِ الْمَطْلَعِ.

> When ʿUmar ﵁ was stabbed, he was sent some milk and he drank it, but it seeped out from his wound. He said, ‘Allah is greater! Allah is greater!’ and those sitting around him began praising ʿUmar. He then said, ‘I hoped that I would leave the world with only what is sufficient, just as I came into it. If I possessed everything that the sun rises over or sets upon today, I would give it in ransom to escape the horror of the Rising.’ (Abū Nuʿaym in *Ḥilyah* 3:354).

388. ʿUbaydullāh ibn Mawhab narrated from someone who heard Ibn ʿUmar ﵄ say,

لَمَّا حُضِرَ عُمَرُ غُشِيَ عَلَيْهِ، فَأَخَذْتُ رَأْسَهُ فَوَضَعْتُهُ فِي حِجْرِي، فَأَفَاقَ فَقَالَ:
ضَعْ رَأْسِي فِي الْأَرْضِ. ثُمَّ غُشِيَ عَلَيْهِ، فَأَفَاقَ وَرَأْسُهُ فِي حِجْرِي، فَأَفَاقَ، فَقَالَ:
ضَعْ رَأْسِي فِي الْأَرْضِ كَمَا آمُرُكَ، فَقُلْتُ: وَهَلْ حِجْرِي وَالْأَرْضُ إِلَّا سَوَاءٌ يَا
أَبَتَاهُ؟ فَقَالَ: ضَعْ رَأْسِي بِالْأَرْضِ لَا أُمَّ لَكَ كَمَا آمُرُكَ، فَإِذَا قُبِضْتُ فَأَسْرِعُوا بِي
إِلَى حُفْرَتِي، فَإِنَّهَا هُوَ خَيْرٌ تُقَدِّمُونِي إِلَيْهِ، أَوْ شَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ.

When ʿUmar was dying, he fainted, so I put his head on my lap. He recovered and said, 'Put my head on the ground.' Then he fainted again and recovered, and his head was in my lap. He said, 'Put my head on the ground as I commanded you.' I said, 'My lap and the ground are the same, father.' He said, 'You are motherless![2] Put my head on the ground as I commanded you. When I am taken, bury me quickly. It is either good you are taking me to or evil you are removing from your necks.' (Ibn ʿAsākir in *Tārīkh* 44:445).

389. Usāmah ibn Zayd narrated that he (i.e. ʿUmar) رضي الله عنه said,

اطْرَحْ وَجْهِي يَا بُنَيَّ بِالْأَرْضِ، لَعَلَّ اللهَ يَرْحَمُنِي. قَالَ: فَمَسَحَ خَدَّيْهِ بِالتُّرَابِ، ثُمَّ
غُشِيَ عَلَيْهِ غَشْيَةً شَدِيدَةً، قَالَ ابْنُ عُمَرَ: فَرَفَعْتُ رَأْسَهُ وَوَضَعْتُهُ فِي حِجْرِي،
فَأَفَاقَ فَقَالَ: اطْرَحْ وَجْهِي عَلَى التُّرَابِ لَعَلَّ اللهَ تَعَالَى أَنْ يَرْحَمَنِي، ثُمَّ قَالَ: وَيْلٌ
لِعُمَرَ وَوَيْلٌ لِأُمِّهِ إِنْ لَمْ يُغْفَرْ لَهُ.

'Throw the sand in my face, my dear son, so that Allah will have mercy on me.' So he wiped sand on his cheeks and then ʿUmar swooned violently. Ibn ʿUmar said, 'I lifted his head and placed it in my lap, and when he recovered, he said, "Put my face on the sand, so that Allah Almighty will have mercy on me." He then said, "Woe is ʿUmar and woe is his mother, if he is not forgiven."' (Ibn ʿAsākir in *Tārīkh* 44:444).

390. Masʿūd related that Nakhaʿī was weeping at the time of his death, so someone asked him, ‘What makes you weep?’ He replied,

أَنْتَظِرُ مِنَ اللهِ رَسُولًا يُبَشِّرُنِي بِالْجَنَّةِ أَوْ النَّارِ.

> ‘I am awaiting a messenger from Allah who will give me news of the Garden or the Fire.’ (Abū Nuʿaym in *Ḥilyah* 4:224 and Ibn Abī Shaybah 35392).

391. Ḥammād ibn Saʿīd ibn Abī ʿAṭiyyah al-Madhbūḥ said,

لَمَّا حَضَرَ أَبَا عَطِيَّةَ الْمَوْتُ جَزِعَ مِنْهُ، فَقِيلَ لَهُ: أَتَجْزَعُ مِنَ الْمَوْتِ؟ فَقَالَ: وَمَا لِي
لَا أَجْزَعُ مِنَ الْمَوْتِ فَإِنَّمَا هِيَ سَاعَةٌ، ثُمَّ لَا أَدْرِي أَيْنَ يُسْلَكُ بِي.

> ‘When death approached Abū ʿAṭiyyah, he became very anxious, so someone asked him, “Are you worried about death?” He replied, “Why should I not worry about death? It is merely a moment, but then I do not know where I will be led.”’ (Abū Nuʿaym in *Ḥilyah* 4:154).

392. Abū Nawfal ibn Abī ’l-ʿAqrab said,

لَمَّا حَضَرَتْ عَمْرَو بْنَ الْعَاصِ الْوَفَاةُ، وَضَعَ يَدَهُ مَوْضِعَ الْغُلِّ مِنْ ذَقَنِهِ، ثُمَّ قَالَ:
اللَّهُمَّ أَمَرْتَنَا فَتَرَكْنَا، وَنَهَيْتَنَا فَرَكِبْنَا، وَلَا يَسَعُنَا إِلَّا مَغْفِرَتُكَ. وَكَانَتْ تِلْكَ
هِجِّيرَاهُ حَتَّى مَاتَ رَحِمَهُ اللهُ.

> When ʿAmr ibn al-ʿĀṣ ﵁ was dying, he placed his hand on his neck near his chin and said, “O Allah, You commanded us, but we neglected, and You for bade us, but we pursued. Only Your forgiveness can accommodate us.” That was his state until he died, may Allah have mercy on him.’ (Aḥmad 17781).

393. ʿAbd ar-Raḥmān ibn Shammāsah said,

When ʿAmr ibn al-ʿĀṣ ؓ was dying, he wept. ʿAbdullāh ؓ asked him, ‘Why are you weeping? Are you afraid of death?’ He replied, ‘By Allah, no, but I am afraid of what follows it.’ He told him, ‘But you did good,’ reminding him that he was a Companion of the Prophet ﷺ and that he took part in the conquests of the Levant. ʿAmr ibn al-ʿĀṣ replied:

تَرَكْتَ أَفْضَلَ مِنْ ذَلِكَ كُلِّهِ، شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللهُ. إِنِّي كُنْتُ عَلَى ثَلَاثَةِ أَطْبَاقٍ لَيْسَ فِيهَا طَبَقَةٌ لَا عَرَفْتُ نَفْسِي فِيهَا، كُنْتُ أَوَّلَ شَيْءٍ كَافِرًا، وَكُنْتُ أَشَدَّ النَّاسِ عَلَى رَسُولِ اللهِ، فَلَوْ مِتُّ حِينَئِذٍ لَوَجَبَتْ لِيَ النَّارُ. فَلَمَّا بَايَعْتُ رَسُولَ اللهِ كُنْتُ أَشَدَّ النَّاسِ مِنْهُ حَيَاءً، مَا مَلَأْتُ عَيْنَيَّ مِنْ رَسُولِ اللهِ حَيَاءً مِنْهُ، فَلَوْ مِتُّ حِينَئِذٍ قَالَ النَّاسُ: هَنِيئًا لِعَمْرٍو، أَسْلَمَ وَكَانَ عَلَى خَيْرٍ، وَمَاتَ عَلَى خَيْرِ أَحْوَالِهِ فَرُجِيَ لِي الْجَنَّةُ. ثُمَّ تَلَبَّسْتُ بَعْدَ ذَلِكَ بِأَشْيَاءَ فَلَا أَدْرِي أَعَلَيَّ أَمْ لِي. فَإِذَا أَنَا مِتُّ فَلَا تَبْكِيَنَّ عَلَيَّ، وَلَا تُتْبِعُونِي نَارًا، وَشُدُّوا عَلَيَّ إِزَارِي، فَإِنِّي مُخَاصِمٌ، وَسُنُّوا عَلَيَّ التُّرَابَ سَنًّا، فَإِنَّ جَنْبِيَ الْأَيْمَنَ لَيْسَ بِأَحَقَّ بِالتُّرَابِ مِنْ جَنْبِي الْأَيْسَرِ، وَلَا تَجْعَلَنَّ فِي قَبْرِي خَشَبَةً، وَلَا حَجَرًا، وَإِذَا وَارَيْتُمُونِي فَاقْعُدُوا عِنْدِي قَدْرَ نَحْرِ جَزُورٍ وَتَقْطِيعِهَا أَسْتَأْنِسْ بِكُمْ.

‘You omitted something better than all that: the testimony that there is no god but Allah. There were three stages in my life, and in each stage, I discovered something about myself. First, I was an unbeliever and the fiercest of people in opposition against the Messenger of Allah ﷺ. If I had died then, the Fire would have been mandatory for me. When I pledged allegiance to the Messenger of Allah ﷺ, I was the most shy of him, to the extent that my gaze never fully caught the Messenger of Allah ﷺ, out of modesty before him. If I died then, people would have said ‘Congratulations to ʿAmr! He became Muslim, did good and died in the best of states,’ and the Garden would be hoped for me. After that I was mixed up in things, and I do not know whether

> they will be in my favour or not. When I die, do not weep for me and do not allow fire to follow my bier. Bind my waist-wrapper on me, for I am going to be interrogated. Shape the sand over me evenly, for my right side is not more entitled to the sand than my left. Do not put wood or stone in my grave. When you have buried me, then stay with me for the amount of time it takes to slaughter a camel and cut it up, so that I can take solace from you.’ (Aḥmad 17780).

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[1] Mundhirī has recorded the direct hadith of the Prophet ﷺ: ‘A person shall not leave the world until he sees the blessings of his good deeds and the evil of his bad deeds.’

[2] This is an Arabic expression to show annoyance and it is not taken literally.

GLAD-TIDINGS FOR A MUSLIM WHEN HE DIES

394. Sufyān narrated that ʿAbdullāh ibn ʿAbbās ﵄ said,

إِذَا رَأَيْتُمُ الرَّجُلَ بِالْمَوْتِ، فَبَشِّرُوهُ حَتَّى يَلْقَى رَبَّهُ وَهُوَ حَسَنُ الظَّنِّ بِهِ، وَإِذَا كَانَ حَيًّا فَخَوِّفُوهُ بِرَبِّهِ عَزَّ وَجَلَّ.

> ‘When you see a man dying, give him good news, so that he meets his Lord with a good opinion of Him. While he is still alive, make him fear his Lord ﷻ.’ (Baghawī 5:275).

395. Abū Ṣakhr narrated that Muḥammad ibn Kaʿb al-Quraẓī said,

إِذَا اسْتَنْقَعَتْ نَفْسُ الْعَبْدِ جَاءَهُ الْمَلَكُ، وَقَالَ: السَّلَامُ عَلَيْكَ وَلِيَّ اللهِ، اللهُ يَقْرَأُ عَلَيْكَ السَّلَامَ، ثُمَّ نَزَعَ بِهَذِهِ الْآيَةِ: ﴿الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمُ ادْخُلُوا الْجَنَّةَ﴾

> ‘When the soul of the servant succumbs, the angel comes to him and says, “Peace be upon you, friend of Allah. Allah sends peace upon you,” and he extracts his soul with this verse: *Those the angels take in a virtuous state, they say, ‘Peace be upon you! Enter the Garden for what you did* (16:32).’ (Bayhaqī in *Shuʿab* 398).

396. Abū Ruhm as-Simāʿī narrated that Abū Ayyūb al-Anṣārī ﵁ said,

إِذَا قُبِضَتْ نَفْسُ الْعَبْدِ تَلَقَّاهُ أَهْلُ الرَّحْمَةِ مِنْ عِبَادِ اللهِ كَمَا يَلْقَوْنَ الْبَشِيرَ فِي الدُّنْيَا، فَيُقْبِلُونَ عَلَيْهِ لِيَسْأَلُوهُ، فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ: أَنْظِرُوا أَخَاكُمْ حَتَّى يَسْتَرِيحَ، فَإِنَّهُ كَانَ فِي كَرْبٍ. فَيُقْبِلُونَ عَلَيْهِ فَيَسْأَلُونَهُ: مَا فَعَلَ فُلَانٌ؟ مَا فَعَلَتْ فُلَانَةٌ؟ هَلْ تَزَوَّجَتْ؟ فَإِذَا سَأَلُوا عَنِ الرَّجُلِ قَدْ مَاتَ قَبْلَهُ، قَالَ لَهُمْ: إِنَّهُ قَدْ هَلَكَ، فَيَقُولُونَ: إِنَّا لِلهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، ذُهِبَ بِهِ إِلَى أُمِّهِ الْهَاوِيَةِ، فَبِئْسَتِ الْأُمُّ، وَبِئْسَتِ الْمُرَبِّيَةُ. قَالَ: فَيُعْرَضُ عَلَيْهِمْ أَعْمَالُهُمْ، فَإِذَا رَأَوْا حَسَنًا فَرِحُوا وَاسْتَبْشَرُوا، وَقَالُوا: هَذِهِ نِعْمَتُكَ عَلَى عَبْدِكَ فَأَتِمَّهَا، وَإِنْ رَأَوْا سُوءًا قَالُوا: اللَّهُمَّ رَاجِعْ بِعَبْدِكَ.

When the servant’s soul is seized, the people of mercy from the servants of Allah meet him as they would meet someone with good news in the world. They approach him to ask him question, but some of them will say to others, ‘Give your brother time to rest, as he has been in hardship.’ They then turn to him and ask him, ‘What happened to this man? What happened to that woman? Has she married yet?’ Then, when they ask him about a man who has already passed on, he will answer, ‘He died.’ Upon that they will say, ‘To Allah we belong and to Him we will return! He has been taken to his abode,[1] the Abyss. What an evil abode it is! What an evil accommodation it is!’ They are then shown their deeds, and when they see good deeds, they are pleased and they rejoice saying, ‘This is Your blessing upon Your servant, so perfect it,’ and if they see an evil deed they say, ‘O Allah, reconsider Your servant.’ (Ṭabarānī in *Kabīr* 3887).[2]

397. Dāwūd ibn Qays heard Muḥammad ibn Kaʿb al-Quraẓī say,

إِنَّ الْأَرْضَ لَتَبْكِي مِنْ رَجُلٍ، وَتَبْكِي عَلَى رَجُلٍ، تَبْكِي عَلَى مَنْ كَانَ يَعْمَلُ عَلَى ظَهْرِهَا بِطَاعَةِ اللهِ عَزَّ وَجَلَّ، وَتَبْكِي مِمَنْ كَانَ يَعْمَلُ عَلَى ظَهْرِهَا بِمَعْصِيَةِ اللهِ تَعَالَى. ثُمَّ قَرَأَ: ﴿فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ﴾

‘The earth weeps because of a man and it weeps for a man. It weeps for the one who obeyed Allah ﷻ on its surface, and it weeps because of those who disobeyed Allah on its surface.’ Then he recited: *Neither heaven nor earth shed any tears for them (the guilty ones), nor were they granted reprieve* (44:29). (Abū Nuʿaym in *Ḥilyah* 3:213).

398. Khālid ibn Maʿdān said that ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﵄ related,

إِنَّ أَرْوَاحَ الْمُؤْمِنِينَ فِي طَيْرٍ كَالزَّرَازِيرِ يَتَعَارَفُونَ، يُرْزَقُونَ مِنْ ثَمَرِ الْجَنَّةِ.

‘The spirits of the believers are in starling-like birds who recognise one another, and they are provided for from the fruits of the Garden’. (Ibn Abī Shaybah 33978 and Abū Nuʿaym in *Ḥilyah* 1:290).

399. ʿUthmān ibn ʿAbdillāh ibn Aws narrated that:

قَالَ لَهُ سَعِيدُ بْنُ جُبَيْرٍ: اسْتَأْذِنْ لِي عَلَى بِنْتِ أَخِي – وَهِيَ زَوْجَةُ عُثْمَانَ، وَهِيَ
بِنْتُ عَمْرِو بْنِ أَوْسٍ – فَاسْتَأْذَنْتُ لَهُ عَلَيْهَا، فَدَخَلَ، فَسَلَّمَ عَلَيْهَا، ثُمَّ قَالَ
لَهَا: كَيْفَ فَعَلَ زَوْجُكِ بِكِ؟ قَالَتْ: إِنَّهُ لَمُحْسِنٌ فِيمَا اسْتَطَاعَ، ثُمَّ الْتَفَتَ إِلَى
عُثْمَانَ، وَقَالَ: يَا عُثْمَانُ، أَحْسِنْ إِلَيْهَا، فَإِنَّكَ لَا تَصْنَعُ بِهَا شَيْئًا إِلَّا جَاءَ عَمْرُو
بْنُ أَوْسٍ. قَالَ: وَهَلْ يَأْتِي الْأَمْوَاتَ أَخْبَارُ الْأَحْيَاءِ؟ قَالَ: نَعَمْ، مَا مِنْ أَحَدٍ لَهُ
حَمِيمٌ إِلَّا يَأْتِيهِ أَخْبَارُ أَقَارِبِهِ، فَإِنْ كَانَ خَيْرًا سُرَّ بِهِ وَفَرِحَ بِهِ وَهَنِئَ بِهِ. وَإِنْ كَانَ
شَرًّا ابْتَأَسَ بِذَلِكَ، وَحَزِنَ حَتَّى إِنَّهُمْ يَسْأَلُونَ عَنِ الرَّجُلِ قَدْ مَاتَ، فَيُقَالُ: أَلَمْ
يَأْتِكُمْ؟ فَيَقُولُونَ: لَقَدْ خُولِفَ بِهِ إِلَى أُمِّهِ الْهَاوِيَةِ.

Saʿīd ibn Jubayr asked him, ‘Allow me to see my cousin.’ (She was ʿUthmān’s wife, the daughter of ʿAmr ibn Aws.) [He said,] ‘So I allowed him to see her. He entered, greeted her with *salām* and then asked her, “How does your husband treat you?” She replied, “As good as he can.”’ He then turned to ʿUthmān and said, ‘ʿUthmān, be good to her. Whatever you do to her, ʿAmr ibn Aws will hear about it.’ ʿUthmān asked, ‘Do the dead receive news of the living?’ Saʿīd answered, ‘Yes. Whoever has a loved one will receive news of his relatives. If it is good news, he is happy and overjoyed about it, and if it is bad news, he is saddened and grieves. The dead even ask about the man who had already died. In response, they will be asked, “Has he not come to you?” They answer, “He must have been diverted to his abode, the Abyss.”’ (Qiwām as-Sunnah in *Ḥujjah* 2:333).

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[1] The word *umm* literal means mother, but it can be used metaphorically to mean abode.

[2] Ibn Ṣāʿid said, ‘Sallām aṭ-Ṭawīl related it from Thawr, who reported it as a hadith from the Prophet ﷺ.’

OSTENTATION, PRIDE AND THE LIKE

400. Muṭarrif ibn ʿAbdillāh ash-Shikhkhīr said,

لَأَنْ أَبِيتَ نَائِمًا وَأُصْبِحَ نَادِمًا أَحَبُّ إِلَيَّ مِنْ أَنْ أَبِيتَ قَائِمًا فَأُصْبِحَ مُعْجَبًا.

> ‘I prefer spending the night in sleep and waking up regretful to spending the night in prayer and waking up proud.’ (Abū Nuʿaym in *Ḥilyah* 2:200).

401. Someone said to Saʿīd ibn al-Musayyib, ‘A man gives something and does something good and likes to be rewarded and praised,’ so he asked,

أَتُحِبُّ أَنْ تُمْقَتَ؟

> ‘Would you like to be abhorred?’[1]

402. ʿAbbās ibn ʿAbd al-Muṭṭalib رضي الله عنه narrated that the Messenger of Allah ﷺ said,

يَظْهَرُ هَذَا الدِّينُ حَتَّى يُجَاوِزَ الْبِحَارَ، وَحَتَّى يُخَاضَ بِالْخَيْلِ فِي سَبِيلِ اللهِ. ثُمَّ يَأْتِي
أَقْوَامٌ يَقْرَءُونَ الْقُرْآنَ، فَإِذَا قَرَءُوهُ، قَالُوا: قَدْ قَرَأْنَا الْقُرْآنَ، فَمَنْ أَقْرَأُ مِنَّا؟ مَنْ
أَعْلَمُ مِنَّا؟ ثُمَّ الْتَفَتَ إِلَى أَصْحَابِهِ، فَقَالَ: هَلْ تَرَوْنَ فِي أُولَئِكَ مِنْ خَيْرٍ؟ قَالُوا:
لَا، قَالَ: فَأُولَئِكَ مِنْكُمْ، وَأُولَئِكَ مِنْ هَذِهِ الْأُمَّةِ، وَأُولَئِكَ هُمْ وَقُودُ النَّارِ.

> ‘This religion will continue to prevail, even crossing the seas on horses charging for the Cause of Allah. But later, there will be

people who recite the Qur’an and say, “We have recited the Qur’an. Who can recite it better than us? Who is more knowledgeable than us?”’ He ﷺ turned to his companions and asked, ‘Do you see any good in those people?’ ‘No,’they answered. He ﷺ said, ‘They are from you and from this community, and such people will be fuel for the Fire.’ (Abū Yaʿlā 6698).

403. ʿAbdullāh ibn ʿAmr ﵄ narrated that the Messenger of Allah ﷺ said,

أَكْثَرُ مُنَافِقِي أُمَّتِي قُرَّاؤُهَا.

‘Most of the hypocrites of my community are its reciters.’ (Aḥmad 6633, Ṭabarānī in *Kabīr* 25 and Bayhaqī in *Shuʿab* 6559).[2]

404. Ḍamrah ibn Ḥabīb narrated that the Messenger of Allah ﷺ said,

إِنَّ الْمَلَائِكَةَ يَرْفَعُونَ أَعْمَالَ الْعَبْدِ مِنْ عِبَادِ اللهِ، يَسْتَكْثِرُونَهُ، وَيُزَكُّونَهُ حَتَّى يَبْلُغُوا بِهِ إِلَى حَيْثُ شَاءَ اللهُ مِنْ سُلْطَانِهِ، فَيُوحِي اللهُ إِلَيْهِمْ أَنَّكُمْ حَفَظَةٌ عَلَى عَمَلِ عَبْدِي، وَأَنَا رَقِيبٌ عَلَى مَا فِي نَفْسِهِ. إِنَّ عَبْدِي هَذَا لَمْ يُخْلِصْ لِي، وَلَمْ يُخْلِصْ عَمَلَهُ فَاجْعَلْهُ فِي سِجِّينٍ. وَيَصْعَدُونَ بِعَمَلِ الْعَبْدِ يَسْتَقِلُّونَهُ، وَيَحْقِرُونَهُ حَتَّى يَنْتَهُوا بِهِ إِلَى حَيْثُ شَاءَ اللهُ مِنْ سُلْطَانِهِ، فَيُوحِي اللهُ إِلَيْهِمْ أَنَّكُمْ حَفَظَةٌ عَلَى عَمَلِ عَبْدِي، وَأَنَا رَقِيبٌ عَلَى مَا فِي نَفْسِهِ، إِنَّ عَبْدِي هَذَا أَخْلَصَ عَمَلَهُ فَاكْتُبُوهُ فِي عِلِّيِّينَ.

At times, the angels take up the actions of one of the servants of Allah, thinking highly of him and declaring him pure, until they take it to wherever Allah wishes of His dominion. Allah ﷻ then reveals to them, ‘You are the guardians of the actions of My servant, but I watch over what is inside himself. This servant of

Mine was not sincere to Me, and his actions were not sincere. Put him in Sijjīn.’ Sometimes, they take up the actions of a servant, underestimating and disregarding him, until they reach wherever Allah wishes of His dominion. Allah ﷻ then reveals to them, ‘You are the guardians of the actions of My servant, but I watch over what is inside himself. This servant of mine made his actions sincere, so record him among the ʿIlliyyīn.’ (Ibn Abī ’d-Dunyā in *Ikhlāṣ* 18).

405. Rabīʿ ibn Ziyād narrated that he heard Kaʿb say,

وَاللهِ، مَا اسْتَقَرَّ لِعَبْدٍ ثَنَاءٌ فِي الْأَرْضِ حَتَّى يستَقِرَّ لَهُ فِي أَهْلِ السَّمَاءِ.

‘By Allah, praise is not confirmed for a servant on earth until it is confirmed for him among those in the heavens.’ (Abū Dāwūd in *Zuhd* 456, Ibn Abī Shaybah 35294 and Abū Nuʿaym in *Ḥilyah* 5:366).

406. Awzāʿī narrated that Muṭṭalib ibn Ḥanṭab said,

إِذَا رَضِيَ اللهُ عَزَّ وَجَلَّ عَنْ عَبْدٍ نَادَى جَبْرَئِيلَ فَيَأْخُذُهُ كَالْغَشْوَةِ مَا شَاءَ اللهُ، فَإِذَا أَفَاقَ قَالَ: لَبَّيْكَ يَا رَبَّ الْعَالَمِينَ، فَيَقُولُ: إِنِّي قَدْ رَضِيتُ عَنْ فُلَانٍ، وَصَلَّيْتُ عَلَيْهِ، فَيَقُولُ الْمَلَائِكَةُ: صَلَّى اللهُ عَلَيْهِ، حَتَّى يَنْتَهِيَ ذَلِكَ إِلَى الْأَرْضِ. وَأَظُنُّهُ قَالَ: فَإِذَا أَبْغَضَ عَبْدًا فَمِثْلُ ذَلِكَ.

‘When Allah ﷻ is pleased with a servant, He calls Jibrīl who falls unconscious for as long as Allah wills. Then, when he regains consciousness, he says, “I am at Your service, o Lord of all the worlds.” He ﷻ will say, “I am truly pleased with this person, and I have sent My blessings upon him.” The angels then say, “May the blessings of Allah be upon him,” until that reaches the earth.’[3]

(One of the narrators thinks he then said, ‘and when He is angered with a servant’ like that.)

407. Abū ’l-Jawzāʾ narrated that the Messenger of Allah ﷺ said,

أَلَا أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ وَأَهْلِ النَّارِ؟ أَهْلُ الْجَنَّةِ مَنْ مُلِئَتْ مَسَامِعُهُ مِنَ الثَّنَاءِ الْحَسَنِ وَهُوَ يَسْمَعُ، وَأَهْلُ النَّارِ مَنْ مُلِئَتْ مَسَامِعُهُ مِنَ الثَّنَاءِ السَّيِّئِ وَهُوَ يَسْمَعُ.

> ‘Should I not inform you of the people of the Garden and the inmates of the Fire? The people of the Garden are those who hear their good praises ringing in their ears, and the inmates of the Fire are those who hear disparaging words about themselves ringing in their ears.’[4]

408. Abū Hurayrah ﵁ narrated that the Messenger of Allah ﷺ said,

إِنَّ اللهَ تَعَالَى أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ: ﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا﴾ وَقَالَ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾ قَالَ: وَذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ، أَشْعَثَ أَغْبَرَ، يَمُدُّ يَدَهُ إِلَى السَّمَاءِ: يَا رَبِّ، يَا رَبِّ! وَمَطْعَمُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، فَأَنَّى يُسْتَجَابُ لِذَلِكَ؟

> Allah Almighty commanded the believers with the same command He gave to the Messengers. He said: *Messengers, eat from good things and act righteously* (23:51). He also said: *You who believe, eat from the good things with which We have provided you* (2:172).’ He ﷺ then mentioned a dishevelled and dusty man who is on a long journey, and he stretches his hands out to heaven, saying, ‘O Lord, O Lord!’ but his food and his clothes are from an unlawful source. How will that be answered?! (Muslim 1015).

409. Ṣāliḥ ibn Mismār said,

قَالَ اللهُ تَعَالَى: تَدْعُونِي وَقُلُوبُكُمْ مُعْرِضَةٌ، فَبَاطِلٌ مَا تَرْهَبُونَ.

> ‘Allah Almighty says, “You supplicate to Me, but your hearts turn

away. What you fear is false.”’[5]

410. Yazīd ar-Raqqāshī narrated that Anas ibn Mālik ﵁ said,

يَأْتِي عَلَى النَّاسِ زَمَانٌ يَدْعُو الْمُؤْمِنُ لِلْجَمَاعَةِ فَلَا يُسْتَجَابُ لَهُ، يَقُولُ اللهُ: ادْعُ
لِنَفْسِكَ وَلِمَا يَحْزُبُكَ مِنْ خَاصَّةِ أَمْرِكَ فَأُجِيبَكَ، وَأَمَّا الْجَمَاعَةُ فَلَا.
قَالَ أَنَسٌ: قَالَ: إِنَّهُمْ أَغْضَبُونِي.

‘There will come a time upon the people when a believer supplicates for the Community, but he will not be answered. Allah ﷻ will say, “Supplicate for yourself and those who accompany you in your affairs and I will answer you. As for the community, I will not accept [supplications for them].”’

Anas ﵁ also said, ‘He will say, “They have angered Me.”’ (Abū Nuʿaym in *Ḥilyah* 6:175).

411. Muḥammad ibn Ḥamzah ibn ʿAbdillāh ibn Salām related that the Messenger of Allah ﷺ said,

خَصْلَتَانِ لَا تَكُونَانِ فِي مُنَافِقٍ، حُسْنُ سَمْتٍ وَلَا فِقْهٌ فِي الدِّينِ.

‘Two qualities are not found in a hypocrite: good behaviour and a deep understanding of the Religion.’ (Tirmidhī 2684).

412. Sulaymān ibn Mūsā said,

إِذَا صُمْتَ فَلْيَصُمْ سَمْعُكَ وَبَصَرُكَ وَلِسَانُكَ عَنِ الْكَذِبِ، وَدَعْ عَنْكَ أَذَى
الْخَادِمِ، وَلْيَكُنْ عَلَيْكَ سَكِينَةٌ وَوَقَارٌ، وَلَا تَجْعَلْ يَوْمَ صَوْمِكَ وَيَوْمَ فِطْرِكَ سَوَاءً.

‘When you fast, your ears and eyes should fast, your tongue should fast from lies and you should not abuse your servant. You should be tranquil and dignified. Do not treat the day you fast and the day you do not as the same.’ (Bayhaqī in *Shuʿab* 9500).

413. Muṭarrif said, ‘I visited ʿImrān ibn Ḥuṣayn ؓ one day and I said, “I am going to stop visiting you because of the state I see you in.” He said,

فَلَا تَفْعَلْ، فَوَاللهِ إِنَّ أَحَبَّهُ إِلَيَّ أَحَبُّهُ إِلَى اللهِ تَعَالَى.

> “Then do not [visit me]. By Allah, what is dearer to Allah Almighty is dearer to me.”’

Jarīr said, ‘His stomach had ascites with perforations, and he was bedridden for thirty years.’

414. Abū Ḥayyān narrated that his father said,

قَدِمْتُ الشَّامَ، فَقُلْتُ: هَلْ مِنَ الْجُنْدِ أَحَدٌ مَرِيضٌ نَعُودُهُ؟ فَقَالُوا: لَا، إِلَّا سُوَيْدَ بْنَ شُعْبَةَ الْحَنْظَلِيَّ. فَدَخَلْتُ عَلَيْهِ، فَلَوْلَا أَنِّي سَمِعْتُ امْرَأَتَهُ تَقُولُ: أَهْلِي فِدَاؤُكَ، مَا أُطْعِمُكَ؟ مَا أَسْقِيكَ؟ مَا ظَنَنْتُ أَنَّ دُونَ الثَّوْبِ شَيْئًا، إِنِّي قَدْ خِفْتُ فَكَشَفَ الثَّوْبَ عَنْ وَجْهِهِ، فَقَالَ: يَا هَذَا، لَعَلَّكَ يَسُوءُكَ الَّذِي تَرَى بِي؟ فَقُلْتُ: نَعَمْ – أَوْ قَالَ: قُلْتُ: إِي – وَالَّذِي لَا إِلَهَ غَيْرُهُ. قَالَ: فَلَا يَسُوءُكَ ذَلِكَ، فَلَقَدْ دَبِرَتْ حُرْقُفَتِي – أَوْ قَالَ: الْحَرَاقِفُ – مِنِّي، فَمَا لِي ضَجْعَةٌ مُنْذُ كَذَا وَكَذَا إِلَّا عَلَى حُرِّ وَجْهِي، وَالَّذِي نَفْسُ سُوَيْدٍ بِيَدِهِ مَا يَسُرُّنِي أَنَّهُ نَقَصَتْ مِنْهُ قُلَامَةُ ظُفُرٍ.

> I came to the Levant and asked, ‘Is there any sick person from Najd we can visit?’ The people said, ‘No one but Suwayd ibn Shuʿbah al-Ḥanẓalī.’ So I visited him. Had it not been for his wife saying, ‘May my family be sacrificed for you. What should I feed you? What drink should I give you?’ I would have thought there was nothing under his garment. I became anxious, so he lifted the garment from his face and he said, ‘Perhaps you fear what you see on me?’ I answered, ‘Yes, by the One other than Whom there is no god.’ He said, ‘Do not let that upset you. My hipbone (or he said

> hipbones) has slipped and I have not been able to recline except on my face for many years. By the One in Whose Hand is Suwayd’s life, it would not please me to have it decreased even to the amount of a nail cutting.’ (Ibn Abī ’d-Dunyā has transmitted a variation in *Ṣabr* 185).

415. Abū Hurayrah ؓ narrated that the Messenger of Allah ﷺ said,

مَنْ يُرِدِ اللهُ بِهِ خَيْرًا يُصِبْ مِنْهُ.

> ‘Whomever Allah wishes good for, He tests him with afflictions.’ (Bukhārī 5645).

416. Khālid ibn Yazīd narrated that a son of ʿIyāḍ ibn ʿUqbah al-Fihrī died, and when he was lowered into his grave, a man said to ʿIyāḍ, ‘By Allah, he was a leader of the army, so hope for reward through him.’ ʿIyāḍ replied,

وَمَا يَمْنَعُنِي أَنْ أَحْتَسِبَهُ وَقَدْ كَانَ بِالْأَمْسِ مِنْ زِينَةِ الْحَيَاةِ الدُّنْيَا، وَهُوَ الْيَوْمَ مِنَ الْبَاقِيَاتِ الصَّالِحَاتِ؟

> ‘Why should I not hope for reward through him, when yesterday he was an embellishment of the worldly life and today he is an enduring pious deed?’[6]

417. ʿUmayr ibn Sayf al-Khawlānī heard that Abū Muslim al-Khawlānī said,

لَأَنْ يُولَدَ لِي مَوْلُودٌ يُحْسِنُ اللهُ نَبَاتَهُ، حَتَّى إِذَا اسْتَوَى عَلَى شَبَابِهِ، وَكَانَ أَعْجَبَ مَا يَكُونُ إِلَيَّ، قَبَضَهُ اللهُ مِنِّي، أَحَبُّ إِلَيَّ مِنْ أَنْ تَكُونَ لِي الدُّنْيَا وَمَا فِيهَا.

> ‘I would prefer to father a child whom Allah nurtures until he is an upstanding young man, and then have Allah take him from

me, than to have this world and all it contains.’ (Abū Nuʿaym in *Ḥilyah* 2:126).

418. ʿAbd ar-Raḥmān ibn al-Qāsim narrated that the Messenger of Allah ﷺ said,

لِيُعَزِّي الْمُسْلِمِينَ عَنْ مَصَائِبِهِمُ الْمُصِيبَةُ بِي.

‘When Muslims are afflicted, they should console themselves by remembering their affliction they suffered by losing me.’ (Mālik 809).[7]

419. Masʿūd narrated:

عَنْ قَتَادَةَ، فِي قَوْلِ اللهِ تَعَالَى: ﴿وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ﴾ قَالَ:
كَظَمَ عَلَى الْحُزْنِ فَلَمْ يَقُلْ إِلَّا خَيْرًا.

‘Qatādah said about Allah’s ﷻ words: *and then his eyes turned white from hidden grief* (12:84), “He suppressed his grief and spoke nothing but good.” (Ibn Abī Ḥātim 11888).

420. Shufayy ibn Mātiʿ al-Aṣbaḥī said,

I entered the masjid of Madinah and the people were gathered around a man, so I asked, ‘Who is this?’ ‘Abū Hurayrah,’They answered. When the people left, I approached him and said, ‘Abā Hurayrah, relate to me a narration which you heard directly from the Messenger of Allah ﷺ.’ He said, ‘I will. I will relate to you a narration which the Messenger of Allah ﷺ related to me directly.’ Then he sighed deeply and recovered and said, ‘I will do it. I will relate to you a narration which the Messenger of Allah ﷺ related to me directly.’ Then he sighed deeply again and recovered and said, ‘I will do it. I will relate to you a narration which the Messenger of Allah ﷺ related to me directly.’ He sighed deeply a third time or a fourth and then recovered, saying, ‘I will do it. I will relate to you a narration which the Messenger of Allah ﷺ

related to me directly, while I was in this room and no one was there with him besides me. I heard the Messenger of Allah ﷺ say,

إِذَا كَانَ يَوْمُ الْقِيَامَةِ، يَنْزِلُ اللهُ إِلَى عِبَادِهِ لِيَقْضِيَ بَيْنَهُمْ، فَكُلُّ أُمَّةٍ جَاثِيَةٌ. فَأَوَّلُ مَنْ يُدْعَى رَجُلٌ جَمَعَ الْقُرْآنَ، فَيَقُولُ اللهُ تَعَالَى لَهُ: عَبْدِي، أَلَمْ أُعَلِّمْكَ مَا أَنْزَلْتُ عَلَى رَسُولِي؟ فَيَقُولُ: بَلَى يَا رَبِّ، فَيَقُولُ: مَاذَا عَمِلْتَ فِيمَا عَلَّمْتُكَ؟ فَيَقُولُ: يَا رَبِّ، كُنْتُ أَقُومُ بِهِ آنَاءَ اللَّيْلِ، وَآنَاءَ النَّهَارِ، فَيَقُولُ اللهُ لَهُ: كَذَبْتَ، وَتَقُولُ لَهُ الْمَلَائِكَةُ: كَذَبْتَ، بَلْ أَرَدْتَ أَنْ يُقَالَ: فُلَانٌ قَارِئٌ، فَقَدْ قِيلَ ذَاكَ، اذْهَبْ فَلَيْسَ لَكَ الْيَوْمَ عِنْدَنَا شَيْءٌ. ثُمَّ يُؤْتَى بِصَاحِبِ الْمَالِ، فَيَقُولُ اللهُ لَهُ: عَبْدِي، أَلَمْ أُنْعِمْ عَلَيْكَ؟ أَلَمْ أُفْضِلْ عَلَيْكَ؟ أَلَمْ أُوَسِّعْ عَلَيْكَ؟ أَوْ نَحْوَهُ، فَيَقُولُ: بَلَى يَا رَبِّ، فَيَقُولُ: مَاذَا عَمِلْتَ فِيمَا آتَيْتُكَ؟ فَيَقُولُ: يَا رَبِّ كُنْتُ أَصِلُ الرَّحِمَ، وَأَتَصَدَّقُ، وَأَفْعَلُ، وَأَفْعَلُ، فَيَقُولُ اللهُ: كَذَبْتَ، وَتَقُولُ لَهُ الْمَلَائِكَةُ: كَذَبْتَ، بَلْ أَرَدْتَ أَنْ يُقَالَ: فُلَانٌ جَوَادٌ، فَقَدْ قِيلَ ذَاكَ، اذْهَبْ فَلَيْسَ لَكَ عِنْدَنَا الْيَوْمَ شَيْءٌ. وَيُدْعَى الْمَقْتُولُ، فَيَقُولُ اللهُ لَهُ: عَبْدِي، فِيمَ قُتِلْتَ؟ فَيَقُولُ: يَا رَبِّ، فِيكَ، وَفِي سَبِيلِكَ، فَيَقُولُ اللهُ تَعَالَى: كَذَبْتَ، وَتَقُولُ لَهُ الْمَلَائِكَةُ: كَذَبْتَ، بَلْ أَرَدْتَ أَنْ يُقَالَ: فُلَانٌ جَرِيءٌ، فَقَدْ قِيلَ ذَاكَ، اذْهَبْ فَلَيْسَ لَكَ الْيَوْمَ عِنْدَنَا شَيْءٌ. قَالَ أَبُو هُرَيْرَةَ: ثُمَّ ضَرَبَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَدَهُ عَلَى رُكْبَتِي، ثُمَّ قَالَ: يَا أَبَا هُرَيْرَةَ، أُولَئِكَ الثَّلَاثَةُ أَوَّلُ خَلْقِ اللهِ تُسَعَّرُ بِهِمُ النَّارُ يَوْمَ الْقِيَامَةِ. قَالَ الْوَلِيدُ: فَأَخْبَرَنِي عُقْبَةُ، أَنَّ شُفَيًّا هُوَ الَّذِي دَخَلَ عَلَى مُعَاوِيَةَ فَحَدَّثَهُ بِهَذَا الْحَدِيثِ، قَالَ: فَبَكَى مُعَاوِيَةُ فَاشْتَدَّ بُكَاؤُهُ ثُمَّ أَفَاقَ، وَهُوَ يَقُولُ: صَدَقَ اللهُ وَرَسُولُهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ۝ أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ﴾

“On the Day of Rising, Allah will descend to His servants to judge them. Every nation will be kneeling. The first to be summoned will be a man who learned all the Qur'an. Allah Almighty will say to him, 'My slave, did I not teach you what I revealed to my Messenger?'He will answer, 'Yes indeed, Lord.'He will say, 'What did you do with what I taught you?' He will reply, 'Lord, I used to stand in prayer, reciting it during the night and the day.'Allah will say to him, 'You lie!' and the angels will say to him, 'You lie!' 'You wanted people to say, "That man was a reciter," and it was said. Now go! I have nothing for you today.'

Then someone with wealth will be brought, and Allah will say to him, 'My slave, did I not bless you? Did I not give you grace? Did I not increase sustenance for you?' or words like that. The man will say, 'Yes indeed, Lord.' Allah will ask, 'What did you do with what I gave you?' and he will reply, 'Lord, I used to maintain ties with kin and give charity, and I did other deeds.' Allah will say to him, 'You lie!' and the angels will say to him, 'You lie!' 'You wanted people to say, "This man was generous," and it was said. Now go! I have nothing for you today.'

Someone who was killed will be summoned, and Allah will say to him, 'My slave, why were you killed?' He will say, 'My Lord, for You and in Your path.' Allah Almighty will say to him, 'You lie!' and the angels will say to him, 'You lie!' 'You wanted people to say, "That man was brave," and it was said. Now go! I have nothing for you today.'"'Abū Hurayrah ؓ said, 'Then the Messenger of Allah hit my knee and said, "Abā Hurayrah, those three are the first of Allah's creation to be burned by the Fire on the Day of Rising."'

Walīd said that ʿUqbah told him that when Shufayy narrated this narration to Muʿāwiyah, he wept a lot. Then he recovered and said, 'Allah and His Messenger ﷺ spoke the truth: *As for those who desire the life of this world and its finery, We will give them full payment in it for their actions. They will not be deprived here of their due. But such people will have nothing in the Next World but the Fire. What they achieved here will come to nothing.* (11:15)' (Tirmidhī 2382).

421. Bakkār ibn ʿAbdillāh heard Wahb ibn Munabbih say,

قَالَ اللهُ تَعَالَى فِيمَا يَعِيبُ بِهِ أَحْبَارَ بَنِي إِسْرَائِيلَ: تَفَقَّهُونَ لِغَيْرِ الدِّينَ، وَتَعَلَّمُونَ لِغَيْرِ الْعَمَلِ، وَتَبتَاعُونَ الدُّنْيَا بِعَمَلِ الْآخِرَةِ، تَلْبَسُونَ لِلنَّاسِ جُلُودَ الضَّأْنِ، وَتُخْفُونَ أَنْفسَ الذِّئَابِ، وَتَنْفُونَ الْقَذَى مِنْ شَرَابِكُمْ، وَتَبْتَلِعُونَ أَمْثَالَ الْجِبَالِ مِنَ الْحَرَامِ، وَتُثَقِّلُونَ الدِّينَ عَلَى النَّاسِ أَمْثَالَ الْجِبَالِ، وَلَا تُعِينُونَهُمْ بِرَفْعِ الْخَنَاصِرِ، تُطَوِّلُونَ الصَّلَاةَ، وَتُبَيِّضُونَ الثِّيَابَ، تَقْتَنِصُونَ مَالَ الْيَتِيمِ وَالْأَرْمَلَةِ، فَبِعِزَّتِي حَلَفْتُ لَأَضْرِبَنَّكُمْ بِفِتْنَةٍ يَضِلُّ فِيهَا رَأْيُ كُلِّ ذِي رَأْيٍ، وَحِكْمَةُ الْحَكِيمِ.

Allah Almighty said, in criticism of the rabbis of the tribe of Israel: ‘You gain understanding for matters other than the Religion, you learn without acting and you purchase this world by the actions of the Next World. You show sheep’s clothing to people, while you conceal appetites of wolves. You cleanse the filth from your drink, but you swallow mountains of the unlawful. You make the Religion burdensome for people like mountains, and you refuse to lift even your littlest fingers to help them. You make the prayer long and garments white, but you take advantage of the property of orphans and widows. By My might, I have sworn to smite you with a trial in which the opinion of everyone with an opinion and the wisdom of the wise will be misguided.’ (Abū Dāwūd in *Zuhd* 7).

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[1] ʿIrāqī and Ibn as-Subkī have transmitted a variation where the man responded, ‘No.’ so Saʿīd said, ‘Then when you do an action for Allah, make it sincerely for Him.’ *Takhrīj Aḥādīth Iḥyā*ʾ (3121)

[2] There are several reasons why some reciters are considered hypocrites. Some reciters (i.e. scholars of the Qur’an) explain the Qur’an using obscure and far-fetched interpretation, and they apply verses of the Qur’an to scenarios and issues that have no relevance to them. Some

reciters study and recite the Qur'an to display a religious façade, whereas, internally, they are quite the opposite. There are also reciters who are literal hypocrites, like those in the time of the Prophet ﷺ, who memorised and recited the Qur'an, so as to not arouse suspicion about their true nature.

3 Bukhārī records a similar hadith in his *Ṣaḥīḥ*: When Allah loves a slave, He calls out to Jibrīl, 'Allah loves so-and-so, so love him!' and Jibrīl loves him. Then a call goes out among the people of heaven, 'Allah loves so-and-so, so love him!' and the people of heaven love him. Then acceptance is placed in the earth for him. (3209)

4 Bazzār has transmitted a variation of the first part of it from Ibn ʿAbbās ؓ who related it from the Prophet ﷺ. (5303).

5 The Prophet ﷺ said, 'Know that Allah does not accept any supplication from a heart that is distracted and heedless.' Tirmidhī (3479).

6 Allah ﷻ says in the Qur'an: *Wealth and sons are the embellishment of the life of this world. But, in your Lord's Sight, enduring pious deeds bring a better reward and are a better basis for hope* (18:46).

7 The greatest calamity to befall the Muslims was the passing of the Prophet ﷺ. His presence among us was a source of mercy and abundant blessings. With his passing, the long line of prophet-hood came to an end and the direct link to Allah ﷻ through revelation was severed. Anas ؓ said, 'The day the Messenger of Allah ﷺ came to Madinah, everything in Madinah was illuminated and the day he passed away, everything in Madinah became grim. We had not yet dusted off the sand from our hands after his burial when we began to feel a change in our hearts.' Tirmidhī in *Shamāʾil* (375)

DĀWŪD’S REPENTANCE AND OTHER PROPHETS ﵇

422. Faḍālah ibn ʿUbayd narrated that Dāwūd ﵇ asked his Lord ﷿ to tell him which action He loved most. He ﷻ said,

عَشْرًا إِذَا فَعَلْتَهُنَّ يَا دَاوُدُ: لَا تَذْكُرَنَّ أَحَدًا مِنْ خَلْقِي إِلَّا بِخَيْرٍ، وَلَا تَغْتَابَنَّ أَحَدًا مِنْ خَلْقِي، وَلَا تَحْسُدَنَّ أَحَدًا مِنْ خَلْقِي. قَالَ دَاوُدُ: يَا رَبِّ، هَؤُلَاءِ الثَّلَاثُ لَا أَسْتَطِيعُ فَأَمْسِكْ عَلَيَّ السَّبْعَ، وَلَكِنْ يَا رَبِّ أَخْبِرْنِي بِأَحِبَّائِكَ مِنْ خَلْقِكَ أُحِبُّهُمْ لَكَ، قَالَ: ذُو سُلْطَانٍ يَرْحَمُ النَّاسَ، وَيَحْكُمُ لِلنَّاسِ كَمَا يَحْكُمُ لِنَفْسِهِ، وَرَجُلٌ آتَاهُ اللهُ مَالًا فَهُوَ يُنْفِقُ مِنْهُ ابْتِغَاءَ وَجْهِ اللهِ وَفِي طَاعَةِ اللهِ عَزَّ وَجَلَّ، وَرَجُلٌ يُفْنِي شَبَابَهُ وَقُوَّتَهُ فِي طَاعَةِ اللهِ عَزَّ وَجَلَّ، وَرَجُلٌ كَانَ قَلْبُهُ مُعَلَّقًا فِي الْمَسَاجِدِ مِنْ حُبِّهِ إِيَّاهَا، وَرَجُلٌ لَقِيَ امْرَأَةً حَسْنَاءَ فَأَمْكَنَتْهُ مِنْ نَفْسِهَا فَتَرَكَهَا مِنْ خَشْيَةِ اللهِ، وَرَجُلٌ حَيْثُ كَانَ يَعْلَمُ أَنَّ اللهَ تَعَالَى مَعَهُ، نَقِيَّةٌ قُلُوبُهُمْ، طَيِّبٌ كَسْبُهُمْ، يَتَحَابُّونَ بِجَلَالِي، أُذْكَرُ بِهِمْ وَيُذْكَرُونَ بِذِكْرِي، وَرَجُلٌ فَاضَتْ عَيْنَاهُ مِنْ خَشْيَةِ اللهِ عَزَّ وَجَلَّ.

‘There are ten, if you can do them, Dāwūd. Do not say anything except good about any of My creation. Do not slander any of My creation. Do not envy any of My creation.’ Dāwūd said, ‘Lord, I will not be able to do these three, so keep the seven from me. But, my Lord, tell me who You love among Your creation, so I may love them for Your sake.’ He said, ‘A powerful person who shows mercy to people and judges for people as he judges for himself; a man to whom Allah gives wealth and He spends it desiring the Face of Allah and in obedience to Allah ﷻ; a man who spends his youth and strength in obeying Allah ﷻ; a man who loves the masjids and whose heart is connected to them; a man who meets a beautiful woman, and she gives him access to herself, but he leaves her out of fear of Allah; and a man who knows that Allah Almighty is with him. Their hearts are pure, their earning is wholesome, they love one another for My majesty, I am remembered by them and they are remembered through My remembrance. And [I love] those whose eyes overflow from the fear of Allah ﷻ.' (*Ṣamt* 637)[1]

423. Ḥasan said,

لَمَّا أَصَابَ دَاوُدُ الْخَطِيئَةَ، خَرَّ سَاجِدًا أَرْبَعِينَ لَيْلَةً، فَقِيلَ لَهُ: يَا دَاوُدُ، ارْفَعْ رَأْسَكَ فَقَدْ عَفَوْتُ عَنْكَ، قَالَ: يَا رَبِّ، أَنْتَ حَكَمٌ عَدْلٌ لَا تَظْلِمُ، وَقَدْ قَتَلْتُ الرَّجُلَ، قَالَ: أَسْتَوْهِبُكَ مِنْهُ فَيَهَبُكَ لِي، فَأُثْنِيهِ الْجَنَّةَ.

'When Dāwūd made the mistake, he fell into prostration for forty years. He was told, "Dāwūd, raise your head, for I have pardoned you." He responded, "My Lord, You are the Just Sovereign who does not oppress, and I have killed a man." He said, "I asked him to hand you over to Me and he did so, so I will reward him with the Garden."'[2]

ʿAbdullāh ibn ʿUbayd ibn ʿUmayr said,

خَرَّ دَاوُدُ أَرْبَعِينَ لَيْلَةً سَاجِدًا يَبْكِي، فَرَفَعَ رَأْسَهُ وَمَا فِي جَبِينِهِ لُحَادَةٌ مِنْ لَحْمٍ.

'One night Dāwūd fell in prostration weeping. Then when he lifted his head, there was no piece of flesh left on his forehead.' (Ibn Abī 'd-Dunyā in *Riqqah* 345).

424. Bakkār ibn ʿAbdillāh said that he heard Wahb ibn

Munabbih saying,

مَا رَفَعَ رَأْسَهُ حَتَّى قَالَ لَهُ الْمَلَكُ: أَوَّلُ أَمْرِكَ ذَنْبٌ، وَآخِرُهُ مَعْصِيَةٌ، ارْفَعْ رَأْسَكَ، فَرَفَعَ رَأْسَهُ. فَمَكَثَ حَيَاتَهُ لَا يَشْرَبُ مَاءً إِلَّا مزَجَهِ بِدُمُوعِهِ، وَلَا يَأْكُلُ طَعَامًا إِلَّا بَلَّهُ بِدُمُوعِهِ، وَلَا يَضْطَجِعُ عَلَى فِرَاشٍ إِلَّا أَغْرَاهُ – أَوْ قَالَ: أَغْرَاهُ – بِدُمُوعِهِ حَتَّى انْهَرَمَ، فَكَانَ لَا يُدْفِئُهُ لِحَافٌ.

'He did not raise his head until the angel said to him, "The beginning of your matter is an offence and its end is insubordination. Raise your head!" so he raised his head. For the rest of his life, he never drank water that had not been mixed with his tears, he never ate food that had not been soaked with his tears, he never reclined on a bed without weeping profusely until he became old and no blanket could ever keep him warm.' (Ibn Abī 'd-Dunyā in *Riqqah* 342).

425. Abū Nujayḥ related that Mujāhid said,

مَكَثَ أَرْبَعِينَ يَوْمًا سَاجِدًا – يَعْنِي دَاوُدَ – وَلَا يَرْفَعُ رَأْسَهُ حَتَّى نَبَتَ الْمَرْعَى مِنْ دُمُوعِ عَيْنَيْهِ حَتَّى غَطَّى رَأْسَهُ. فَنُودِيَ يَا دَاوُدُ، أَجَائِعٌ فَتُطْعَمَ؟ أَمْ ظَمْآنُ فَتُسْقَى؟ أَمْ عَارٍ فَتُكْسَى؟ قَالَ: فَأُجِيبَ فِي غَيْرِ مَا طَلَبَ، فَنَحِبَ نَحْبَةً هَاجَ مِنْهُ الْعُودُ فَاحْتَرَقَ مِنْ حَرِّ جَوْفِهِ، ثُمَّ أَنْزَلَ اللهُ التَّوْبَةَ وَالْمَغْفِرَةَ، فَقَالَ: يَا رَبِّ، اجْعَلْ خَطِيئَتِي فِي كَفِّي، فَكَانَ لَا يَبْسُطُ كَفَّهُ لِطَعَامٍ، وَلَا لِشَرَابٍ، وَلَا لِشَيْءٍ سِوَى ذَلِكَ إِلَّا رَآهَا فَأَبْكَتْهُ، قَالَ: فَإِنْ كَانَ لَيُؤْتَى بِالْقَدَحِ ثُلُثَاهُ مَاءٌ، فَإِذَا تَنَاوَلَهُ أَبْصَرَ خَطِيئَتَهُ، فَمَا يَضَعُهُ عَلَى شَفَتَيْهِ حَتَّى يَفِيضَ مِنْ دُمُوعِهِ.

He (i.e. Dāwūd) remained in prostration for forty days and did not raise his head until grass sprouted from the tears falling from his eyes, so he covered his head. He was asked, 'Dāwūd, are you hungry and want to be fed? Are you thirsty and want drink? Or are you unclothed and want to be clothed?’ But he was being answered with things he did not want, so he let out a fierce cry which caused some wood to burn because of the intense heat inside of him. Then Allah revealed repentance and forgiveness, so he said, ‘My Lord, place my mistake in my palm.’ Whenever he extended his hand to get food, drink or anything else, he would see it and it made him weep. And whenever he was brought a vessel filled two thirds with water, he would reach out for it, see his mistake, and it would not reach his lips until it was overflowing with his tears. (Ibn Abī ’d-Dunyā has transmitted a variation of it in *Riqqah* 385).

426. Abū ʿAbdillāh al-Ḥadalī said,

مَا رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ حَتَّى مَاتَ، حَيَاءً مِنْ رَبِّهِ عَزَّ وَجَلَّ، يَعْنِي دَاوُدَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

‘Out of shame before his Lord ﷻ, he [Dāwūd ﷺ] did not raise his head to the heavens until he died.’ (Marwazī in *Taʿẓīm Qadr aṣ-Ṣalāh* 855).

427. ʿAbd al-Malik ibn Sulaymān narrated that Mujāhid said,

كَانَتْ خَطِيئَةُ دَاوُدَ مَنْقُوشَةً فِي كَفِّهِ.

‘Dāwūd’s mistake was imprinted on his palm.’ (Abū Nuʿaym in *Ḥilyah* 3:297, 5:196).

428. Abū ’l-Jald said,

قَرَأْتُ فِي مَسْأَلَةِ دَاوُدَ رَبَّهُ تَعَالَى: إِلَهِي مَا جَزَاءُ مَنْ عَزَّى الْحَزِينَ الْمُصَابَ ابْتِغَاءَ مَرْضَاتِكَ؟ قَالَ: جَزَاؤُهُ أَنْ أَكْسُوَهُ كِسَاءً مِنْ أَرْدِيَةِ الْإِيمَانِ، أَسْتُرُهُ بِهِ مِنَ النَّارِ. قَالَ: إِلَهِي فَمَا جَزَاءُ مَنْ يَتَّبِعُ الْجَنَائِزَ ابْتِغَاءَ مَرْضَاتِكَ؟ قَالَ: جَزَاؤُهُ أَنْ تُشَيِّعَهُ الْمَلَائِكَةُ يَوْمَ يَمُوتُ، وَأُصَلِّيَ عَلَى رُوحِهِ فِي الْأَرْوَاحِ. قَالَ: إِلَهِي فَمَا جَزَاءُ مَنْ يُشْبِعُ الْيَتِيمَ وَالْأَرْمَلَةَ ابْتِغَاءَ مَرْضَاتِكَ؟ قَالَ: جَزَاؤُهُ أَنْ أُظِلَّهُ فِي ظِلِّي يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي. قَالَ: إِلَهِي فَمَا جَزَاءُ مَنْ بَكَى مِنْ خَشْيَتِكَ حَتَّى تَسِيلَ دُمُوعُهُ عَلَى وَجْهِهِ؟ قَالَ: جَزَاؤُهُ أَنْ أُحَرِّمَ وَجْهَهُ عَنْ لَفْحِ النَّارِ، وَأَنْ أُؤَمِّنَهُ يَوْمَ الْفَزَعِ عَنْ لَفْحِ النَّارِ.

I read that Dāwūd ﵇ asked his Almighty Lord, ‘My God, what is the reward of someone who consoles a sorrowful afflicted person, seeking Your pleasure?’ He said, ‘His reward is that I clothe him with a garment from the cloaks of faith which will veil him from the Fire.’ He asked, ‘My God, what is the reward of someone who follows funeral biers, seeking your pleasure?’ He answered, ‘His reward is that the angels will follow him on the day he dies and I will send blessings upon his soul among the souls.’ He said, ‘My God, what is the reward of someone who satisfies the hunger of orphans and widows, seeking Your pleasure?’ He said, ‘His reward is that I will shade him in My shade on the day when there is no shade but My shade.’ He said, ‘My God, what is the reward of someone who weeps out of fear of You until his tears run down his face.’ He said, ‘His reward is that I will make his face forbidden for the heat of the Fire and I will give him security on the Day of Fear.’ (*Shuʿab* 8841)[3]

429. Kaʿb al-Aḥbār said,

بَيْنَمَا بَنُو إِسْرَائِيلَ يُصَلُّونَ فِي بَيْتِ الْمَقْدِسِ إِذْ جَاءَ رَجُلَانِ، فَدَخَلَ أَحَدُهُمَا،
وَلَمْ يَدْخُلِ الْآخَرُ، وَقَامَ خَارِجًا عَلَى أَبْوَابِ الْمَسْجِدِ، وَقَالَ: أَنَا أَدْخُلُ بَيْتَ اللهِ،
لَيْسَ مِثْلِي يَدْخُلُ بَيْتَ اللهِ، وَقَدْ عَمِلْتُ كَذَا وَكَذَا، وَجَعَلَ يَبْكِي، وَلَمْ يَدْخُلْ،
قَالَ كَعْبٌ: فَكُتِبَ مِنَ الْغَدِ أَنَّهُ صِدِّيقٌ.

‘While the tribe of Israel was praying in Jerusalem two men came: one of them entered while the other did not. The one outside stood at the doors of the masjid and said, “Should I enter the house of Allah? Someone like me does not enter the house of Allah when I have done this sin and that sin.” He began to weep and did not enter.’ Kaʿb said, ‘From that day on, it was written that he was truthful.’ (Abū Dāwūd in *Zuhd* 10, Abū Nuʿaym in *Ḥilyah* 5:378, and Bayhaqī in *Shuʿab* 6762).

430. Yaḥyā ibn Jābir narrated that Yazīd ibn Maysarah said,

كَانَ طَعَامُ يَحْيَى بْنِ زَكَرِيَّا الْجَرَادَ، وَقُلُوبَ الشَّجَرِ، وَكَانَ يَقُولُ: مَنْ أَنْعَمُ مِنْكَ يَا
يَحْيَى وَطَعَامُكَ الْجَرَادُ، وَقُلُوبُ الشَّجَرِ!

‘The food of Yaḥyā ibn Zakariyyā was locusts and the inner bark of trees. He used to say, ‘Who has more blessing than you, Yaḥyā, when your food is locusts and the inner bark of trees!’ (Abū Nuʿaym in *Ḥilyah* 5:237).

431. Sālim ibn ʿAbdillāh ؓ narrated that the Prophet ﷺ would supplicate:

اللَّهُمَّ ارْزُقْنِي عَيْنَيْنِ هَطَّالَتَيْنِ تبْكِيَانِ بذُرُوفِ الدُّمُوعِ، وَتَشْفِيَانِي مِنْ خَشْيَتِكَ
قَبْلَ أَنْ يَكُونَ الدُّمُوعُ دَمًا وَالْأَضْرَاسُ جَمْرًا.

‘O Allah, grant me eyes two that weep with torrential tears and eyes that cure me through fear of You before tears turn to blood and teeth turn to cinder.’ (Ṭabarānī in *Duʿāʾ* 1457 and Abū

Nuʿaym in *Ḥilyah* 2:196).[4]

432. Abū ʿUthmān narrated:

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَتَعَرَّضَ للمَسْأَلَةِ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: لَكُمْ طَعَامٌ؟ قَالَ: نَعَمْ. قَالَ: فَتَطْبُخُونَ فَتُطَيِّبُونَ وَتُقَزِّحُونَ؟ قَالَ: نَعَمْ. قَالَ: أَلَكُمْ شَرَابٌ؟ قَالَ: نَعَمْ. فَقَالَ: فَتَعْرُضُونَ، وَتُبَرِّدُونَ، وَتُنَظِّفُونَ وَتُطَيِّبُونَ؟ قَالَ: نَعَمْ. قَالَ: فَجَمَعْتَهَا جَمِيعًا فِي الْبَطْنِ؟ قَالَ: نَعَمْ. قَالَ: فَأَيْنَ مَعَادُهُمَا؟ قَالَ: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَهَا ثَلَاثًا. قَالَ: كَانَ مَعَادُهُمَا كَمَعَادِ الدُّنْيَا: قُمْتَ إِلَى خَلْفِ بَيْتِكَ، فَأَمْسَكْتَ عَلَى أَنْفِكَ مِنْ نَتَنِ رِيحِهَا.

A man came to the Prophet ﷺ and he began asking him questions. The Prophet ﷺ said, ‘Do you have food?’ ‘Yes,’he replied. He asked, ‘Do you cook it, keep it pure and make it presentable?’ He replied, ‘Yes.’ He asked, ‘Do you have drink?’he replied, ‘Yes.’ He asked, ‘Do you tend to it, keep it cool, clean and pure?’ ‘Yes,’ he answered. He ﷺ asked, ‘Do you then gather it all in your stomach?’ He replied, ‘Yes.’ He asked, ‘So where does it all end up?’ and he answered, ‘Allah and His Messenger know better.’ He asked it three times, then he ﷺ said, ‘It ends up like the rest of the world. You go behind your house [i.e. to the lavatory], and then you hold your nose because of its horrible odour.’ (Ibn Abī ’d-Dunyā in *Jūʿ* 167).

433. Mustawrid ibn Shaddād ؓ, one of the Fihr tribe, said that he heard the Messenger of Allah ﷺ say,

مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَجْعَلُ أَحَدُكُمْ أُصْبُعَهُ هَذِهِ فِي الْيَمِّ، فَلْيَنْظُرْ بِمَ تَرْجِعُ.

‘This world in comparison to the Next World is nothing but the likeness of one of you dipping this finger in the sea and then looking at what it brings out.’ (Muslim 2858).

434. Muṭarrif related from his father that he came to him (i.e. the Prophet ﷺ) while he was reciting: *Fierce competition for this world has distracted you, until you visit the graves* (102:1–2). Then he ﷺ said,

يَقُولُ ابْنُ آدَمَ مَالِي مَالِي، فَهَلْ لَكَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ فَأَفْنَيْتَ؟ أَوْ لَبِسْتَ فَأَبْلَيْتَ؟ أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ؟

‘The son of Adam says, “My wealth, my wealth!” but you have no wealth other than the food you consume and subsequently destroy, the clothes you wear and subsequently wear out or the charity you give, which you have invested (in the Hereafter). (Muslim 2958).

435. Ḥasan said,

خَرَجَ رَسُولُ اللهِ فِي أَصْحَابِهِ إِلَى بَقِيعِ الْغَرْقَدِ، فَقَالَ: السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ، لَوْ تَعْلَمُونَ مَا نَجَّاكُمُ اللهُ مِنْهُ مِمَّا هُوَ كَائِنٌ بَعْدَكُمْ. ثُمَّ أَقْبَلَ عَلَى أَصْحَابِهِ، فَقَالَ: هَؤُلَاءِ خَيْرٌ لِي مِنْكُمْ. فَقَالُوا: يَا رَسُولَ اللهِ إِخْوَانُنَا أَسْلَمْنَا كَمَا أَسْلَمُوا، وَهَاجَرْنَا كَمَا هَاجَرُوا، وَجَاهَدْنَا كَمَا جَاهَدُوا، وَأَتَوْا عَلَى آجَالِهِمْ فَمَضَوْا فِيهَا، وَبَقِينَا فِي آجَالِنَا، فَمَا يَجْعَلُهُمْ خَيْرًا مِنَّا؟ قَالَ: إِنَّ هَؤُلَاءِ خَرَجُوا مِنَ الدُّنْيَا، وَلَمْ يَأْكُلُوا مِنْ أُجُورِهِمْ شَيْئًا، وَخَرَجُوا وَأَنَا الشَّهِيدُ عَلَيْهِمْ، وَإِنَّكُمْ قَدْ أَكَلْتُمْ مِنْ أُجُورِكُمْ، وَلَا أَدْرِي مَا تُحْدِثُونَ بَعْدِي. قَالَ: فَلَمَّا سَمِعَهَا الْقَوْمُ وَاللهِ عَقَلُوهَا، وَانْتَفَعُوا بِهَا، قَالُوا: وَإِنَّا لَمُحَاسَبُونَ بِمَا أَصَبْنَا مَنَ الدُّنْيَا، وَإِنَّهُ لَيُنْقَصُ بِهِ مِنْ أُجُورِنَا، فَأَكَلُوا وَاللهِ طَيِّبًا وَأَنْفَقُوا قَصْدًا، وَقَدَّمُوا فَضْلًا.

The Messenger of Allah ﷺ went out with His Companions to the Baqīʿ cemetery and he said, ‘Peace be upon you, people of the graves. If only you knew what Allah has saved you from; from what is going to happen after you.’ Then he turned to his Companions and said, ‘These people are better for me than you.’ They said, ‘Messenger of Allah, They are our brothers! We became Muslim as they became Muslim, and we emigrated as they emigrated. We struggled in Your way as they struggled, and they have met their deaths and passed on, and we are here with our lives still remaining. What makes them better than us?’He answered, ‘They left this world and did not consume any of its wages, and they left while I was present among them. You, on the other hand, have consumed your wages, and I do not know what you will do after I am gone.’ He said, ‘When the people heard that, by Allah, they understood it and benefited from it. They said, “We will be reckoned for what we get of this world and it will decrease our wages. By Allah, they consumed good and spent it purposefully with an excellent aim.”’ (ʿAbd ar-Razzāq has transmitted a variation of it, 6720).

436. Ḥasan said,

قَالَ رَجُلٌ لِأَخِيهِ لَمَّا فَتَحَ اللهُ عَلَيْهِمْ: يَا أَخِي، أَتَخْشَى أَنْ يَبْلُغَنَا مَا نَرَى عَلَى مَا
نَعْلَمُ؟ قَالَ: وَمَا يُؤَمِّنُكَ مِنْ ذَلِكَ؟

‘A man said to his brother when Allah ﷻ had granted them victory, “Brother, do you fear that what we are sure of [i.e. death] will reach us before our victory?” He answered, “What could possibly save you from that?”’

437. Sālim ibn Abī ’l-Jaʿd narrated:

أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ كَانَ اسْتَعْمَلَ النُّعْمَانَ بْنَ مُقَرِّنٍ عَلَى كَسْكَرَ، فَكَتَبَ إِلَيْهِ يُنَاشِدُهُ اللهَ إِلَّا نَزَعَهُ عَنْ كَسْكَرَ وَبَعَثَهُ فِي جَيْشٍ مِنْ جُيُوشِ الْمُسْلِمِينَ، فَإِنَّمَا مَثَلُهُ مَثَلُ كَسْكَرَ مَثَلُ مُومِسَةٍ تَزَيَّنُ لِي فِي كُلِّ يَوْمٍ. فَنَزَعَهُ وَبَعَثَهُ فِي الْجَيْشِ الَّذِي بَعَثَهُ إِلَى نَهَاوَنْدَ.

> ‘ʿUmar ibn al-Khaṭṭāb ﵁ appointed Nuʿmān ibn Muqarrin as the governor of Kaskar. Nuʿmān wrote to him, saying that if ʿUmar did not remove him from Kaskar and enlist him in one of the Muslim armies, then Kaskar would tempt him (towards the world) like a courtesan who adorns herself for him every day. So ʿUmar removed him and dispatched him with the army to Nahavand.’[5]

438. ʿAbd ar-Raḥmān ibn Yazīd narrated that Ibn Masʿūd ﵁ said,

أَنْتُمُ الْيَوْمَ أَطْوَلُ اجْتِهَادًا وَأَطْوَلُ صَلَاةً، أَوْ أَكْثَرُ صَلَاةً مِنْ أَصْحَابِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَكَانُوا خَيْرًا مِنْكُمْ. فَقِيلَ: لِمَ؟ قَالَ: كَانُوا أَزْهَدَ مِنْكُمْ فِي الدُّنْيَا وَأَرْغَبَ فِي الْآخِرَةِ.

> ‘You strive harder and pray longer (or you pray more *ṣalāh*) than the Companions of the Messenger of Allah ﷺ, but they were better than you.’ The people asked him, “Why is that?” He replied, “They abstained from this world more than you do, and they desired the Next World more.”’ (Abū Dāwūd in *Zuhd* 123, Ibn Abī Shaybah 34550, Ṭabarānī in *Kabīr* 8768, Ḥākim 7880, Abū Nuʿaym in *Ḥilyah* 1:136 and Bayhaqī in *Shuʿab* 10152).

439. ʿAmr ibn ʿAwf ﵁, who is the ally of the tribe of ʿĀmir ibn Luʾayy and was present at Badr with the Messenger of Allah ﷺ, narrated:

بَعَثَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ فَقَدِمَ بِمَالٍ مِنَ الْبَحْرَيْنِ، فَسَمِعَتِ الْأَنْصَارُ بِقُدُومِ أَبِي عُبَيْدَةَ، فَوَافَوْا صَلَاةَ الْفَجْرِ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا صَلَّى رَسُولُ اللهِ صَلَّى عَلَيْهِ وَسَلَّمَ انْصَرَفَ، فَتَعَرَّضُوا لَهُ، فَتَبَسَّمَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حِينَ رَآهُمْ، ثُمَّ قَالَ: أَظُنُّكُمْ سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدِمَ بِشَيْءٍ؟ قَالُوا: أَجَلْ يَا رَسُولَ اللهِ. قَالَ: فَأَبْشِرُوا وَأَمِّلُوا مَا يَسُرُّكُمْ، فَوَاللهِ مَا الْفَقْرَ أَخْشَى عَلَيْكُمْ، وَلَكِنِّي أَخْشَى أَنْ تُبْسَطَ الدُّنْيَا عَلَيْكُمْ كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ، فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا فَتُهْلِكَكُمْ كَمَا أَهْلَكَتْهُمْ.

Abū ʿUbaydah ibn al-Jarrāḥ returned with some goods from Bahrain after the Messenger of Allah ﷺ had sent him there. The Ansar heard of the arrival of Abū ʿUbaydah, so they prayed *Fajr* with the Messenger of Allah ﷺ and then presented themselves before him after they had prayed. The Messenger of Allah ﷺ smiled when he saw them and said, 'I think that you heard that Abū ʿUbaydah has come with something?' They answered, 'Yes, Messenger of Allah.'He said, 'Rejoice and hope for what pleases you. By Allah, I do not fear poverty for you, but I fear that this world will be given to you generously, as it was given generously to those before you, and you will fight over it like they fought over it and it will destroy you as it destroyed them.' (Tirmidhī 2462, Ibn Mājah 3997 and Nasāʾī in *as-Sunan al-Kubrā* 11817).

440. Ḥakīm ibn Ḥizām ؓ said,

سَأَلْتُ رَسُولَ اللهِ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي ثَلَاثًا. ثُمَّ قَالَ: يَا حَكِيمُ، إِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، فَمَنْ أَخَذَهُ بِسَخَاوَةِ نَفْسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى. قَالَ حَكِيمٌ: فَقُلْتُ: يَا رَسُولَ اللهِ، وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَرْزَأُ أَحَدًا بَعْدَكَ شَيْئًا حَتَّى أُفَارِقَ الدُّنْيَا. وَكَانَ أَبُو بَكْرٍ يَدْعُو حَكِيمًا إِلَى الْعَطَاءِ فَيَأْبَى أَنْ يَقْبَلَ مِنْهُ، ثُمَّ إِنَّ عُمَرَ دَعَاهُ لِلْعَطِيَّةِ فَأَبَى أَنْ يَقْبَلَ مِنْهُ شَيْئًا، فَقَالَ عُمَرُ: إِنِّي أُشْهِدُكُمْ يَا مَعْشَرَ الْمُسْلِمِينَ عَلَى حَكِيمٍ، أَنِّي أَعْرِضُ عَلَيْهِ حَقَّهُ مِنْ هَذَا الْفَيْءِ فَيَأْبَى أَنْ يَأْخُذَهُ، قَالَ: فَلَمْ يَرْزَأْ حَكِيمٌ أَحَدًا مِنَ النَّاسِ شَيْئًا بَعْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَتَّى تُوُفِّيَ.

'I asked of the Messenger of Allah ﷺ and he gave to me. Then I asked of him again and he gave to me. Then I asked of him and he gave to me for the third time. After that, he said, "Ḥakīm, this wealth is sweet and lush. Whoever takes it with a generous soul is blessed in it, but whoever takes it with a greedy soul is not blessed in it. He is like someone who eats and is not satisfied. The upper hand is better than the lower hand."' Ḥakīm said, 'I said, "Messenger of Allah, by the One who sent you with the truth, I will never take anything from anyone after you, until I leave this world!"' Later, Abū Bakr summoned Ḥakīm to receive his stipend, but he refused to accept it from him. Then ʿUmar summoned him to pay him his stipend and he refused to accept anything from him too. ʿUmar said, 'Muslims, I call on you to witness against Ḥakīm, that I offered him his due of this booty, but he refused to take it.' He said, 'Ḥakīm did not take anything from anyone from the people after the Messenger of Allah ﷺ until he died.' (Bukhārī 1472).

441. ʿUqbah ibn ʿĀmir ؓ narrated:

صَلَّى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى قَتْلَى أُحُدٍ بَعْدَ ثَمَانِي سِنِينٍ كَالْمُوَدِّعِ
لِلْأَحْيَاءِ وَالْأَمْوَاتِ، ثُمَّ طَلَعَ الْمِنْبَرَ، وَقَالَ: إِنِّي بَيْنَ أَيْدِيكُمْ فَرَطٌ، وَأَنَا عَلَيْكُمْ
شَهِيدٌ، وَإِنَّ مَوْعِدَكُمُ الْحَوْضُ، وَإِنِّي لَأَنْظُرُ إِلَيْهِ وَأَنَا فِي مَقَامِي هَذَا. وَإِنِّي لَسْتُ
أَخْشَى عَلَيْكُمْ أَنْ تُشْرِكُوا، وَلَكِنْ أَخْشَى عَلَيْكُمُ الدُّنْيَا أَنْ تَنَافَسُوهَا. قَالَ
عُقْبَةُ: وَكَانَتْ آخِرَ نَظْرَةٍ نَظَرْتُهَا إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

‘After eight years, the Messenger of Allah ﷺ prayed over those who were killed at Uḥud like one who was bidding farewell to the living and the dead. He then climbed the pulpit and said, “I am your predecessor before you, and I am a witness over you. Your appointed place is the Basin, and I can see it while I stand here in my place. I do not fear that you will associate partners with Allah, but I fear you will fight over this world.”’ ‘Uqbah said, ‘That was the last time I glanced at the Messenger of Allah ﷺ.’ (Bukhārī 6590 and Muslim 2296).

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[1] Ibn Abī ’d-Dunyā has transmitted a variation with only the first three acts.

[2] The mistake of Dāwūd ﵇ is referred to in the Qur’an (38:23). Many detailed Judaeo-Christian anecdotes also refer to it through inappropriate narrations. The underlying principle that needs to be appreciated in incidents like these is that all the Prophets ﵇ are infallible. His mistake drew Allah’s rebuke ﷻ but not His wrath and punishment. This is clear from Allah’s statement after referencing the mistake: *His reward will be nearness to us and a good place to return to* (38:25). In terms of these kinds of narrations, we affirm what is in accordance with traditional Islamic sources, we neither confirm nor deny what Islam has not addressed and we reject those narrations that are at odds with the Islamic understanding. This narration, Dāwūd killing a man referred to therein and the subsequent narrations on the same topic fall under the third category and can therefore not be accepted, as they are conflicting with the fundamental rule in Islam regarding the infallibility of the Prophets ﵇. Some scholars have preferred the

explanation that Dāwūd's offence ؑ was giving a judgement without listening to the second party in the dispute.

3 Bayhaqī has transmitted a portion of it.

4 Some copies of *Zuhd* have the narration of Anas ؓ in place of this. He narrated that the Prophet ﷺ said, 'When dinner is served and the prayer has started, begin with dinner.' Bukhārī (5463) and Muslim (557).

5 Ibn Abī Shaybah (33747) and Abū Nuʿaym in *Ḥilyah* (7:300) have transmitted variations of it.

MAKING DO WITH LITTLE OF THIS WORLD

442. Ibn Masʿūd ؓ narrated that the Messenger of Allah ﷺ said,

لَا تَتَّخِذُوا الضَّيْعَةَ، فَتَرْغَبُوا فِي الدُّنْيَا. قَالَ: وَبِالْمَدِينَةِ: مَا بِالْمَدِينَةِ، وَبِرَاذَانَ مَا بِرَاذَانُ.

> ‘Do not acquire properties, lest you become attached to this world.’ He [i.e. Ibn Masʿūd ؓ] said, ‘In Madinah too! What of Madinah? In Rādhān too! What of Rādhān?’ (Tirmidhī 2328 and Aḥmad 4048).[1]

443. ʿAbdullāh ibn as-Saʿdī ؓ, who was a companion of the Messenger of Allah ﷺ and a man from the tribe of ʿĀmir ibn Luʾayy, would narrate from him ﷺ:

> فَبَيْنَمَا أَنَا نَائِمٌ أَوْفَيْتُ عَلَى جَبَلٍ، فَبَيْنَمَا أَنَا عَلَيْهِ، طَلَعَتْ لِي ثُلَّةٌ مِنْ هَذِهِ الْأُمَّةِ، قَدْ سَدَّتِ الْأُفُقَ، حَتَّى إِذَا دَنَوْا مِنِّي دَفَعَتْ عَلَيْهِمُ الشِّعَابُ بِكُلِّ زَهْرَةٍ مِنَ الدُّنْيَا، فَمَرُّوا وَلَمْ يَلْتَفِتْ إِلَيْهَا مِنْهُمْ رَاكِبٌ، فَلَمَّا جَاوَزُوهَا قَلِصَتِ الشِّعَابُ بِمَا فِيهَا، فَلَبِثْتُ مَا شَاءَ اللهُ أَنْ أَلْبَثَ. ثُمَّ طَلَعَتْ ثُلَّةٌ عَلَيَّ مِثْلُهَا، حَتَّى إِذَا بَلَغُوا مَبْلَغَ الثُّلَّةِ الْأُولَى، دَفَعَتْ عَلَيْهِمُ الشِّعَابُ بِكُلِّ زَهْرَةٍ مِنَ الدُّنْيَا. قَالَ: فَالْآخِذُ وَالتَّارِكُ، وَهُمْ عَلَى ظَهْرٍ حَتَّى إِذَا جَاوَزُوهَا قَلِصَتِ الشِّعَابُ بِمَا فِيهَا، فَلَبِثْتُ مَا شَاءَ اللهُ. ثُمَّ طَلَعَتِ الثُّلَّةُ الثَّالِثَةُ، حَتَّى إِذَا بَلَغُوا مَبْلَغَ الثُّلَّتَيْنِ دَفَعَتِ الشِّعَابُ بِكُلِّ زَهْرَةٍ مِنَ الدُّنْيَا، فَأَنَاخَ أَوَّلُ رَاكِبٍ، فَلَمْ يُجَاوِزْهُ رَاكِبٌ، فَنَزَلُوا يَهْتَالُونَ مِنَ الدُّنْيَا، فَعَهْدِي بِالْقَوْمِ وَهُمْ يَهْتَالُونَ وَقَدْ ذَهَبَتِ الرُّكَّابُ.

> While I was asleep, I dreamed I climbed a mountain and while on it, a group of this community appeared before me covering the horizon. When they came near to me, the ravines presented them with every adornment of this world, but they passed them by without looking. Then the ravines closed up, covering what they contained. I remained as long as Allah wished for me to remain, and then a group of similar size appeared before me. When they reached the point the first group had reached, the ravines again showed them all the worldly adornments. Some took from them, while others passed them by on their mounts, and the ravines again closed over their contents. I remained as long as Allah wished, and then the third group appeared. When they reached the same point as the first two, the ravines again presented them with every adornment of this world. Once the first rider made his camel kneel, no rider passed him, and they all dismounted to amass these worldly gains. My time is with the people who amass this world, and the riders have all gone. (Ibn Abī ’d-Dunyā in *Zuhd* 253).

444. Ḥasan narrated that the Messenger of Allah ﷺ said,

إِنَّمَا مَثَلِي وَمَثَلُكُمْ وَمَثَلُ الدُّنْيَا كَمَثَلِ قَوْمٍ سَلَكُوا مَفَازَةً غَبْرَاءَ، لَا يَدْرُونَ مَا قَطَعُوا مِنْهَا أَكْثَرَ أَمْ مَا بَقِيَ مِنْهَا، فَحَسَرَ ظَهْرُهُمْ وَنَفِدَ زَادُهُمْ وَسَقَطُوا بَيْنَ ظَهْرَانَيِ الْمَفَازَةِ، فَأَيْقَنُوا بِالْهَلَكَةِ. فَبَيْنَا هُمْ كَذَلِكَ إِذْ خَرَجَ عَلَيْهِمْ رَجُلٌ فِي حُلَّةٍ، يَقْطُرُ رَأْسُهُ، فَقَالُوا: إِنَّ هَذَا لَحَدِيثُ الْعَهْدِ بِالرِّيفِ، فَانْتَهَى إِلَيْهِمْ، فَقَالَ: مَا لَكُمْ يَا هَؤُلَاءِ؟ قَالُوا: مَا تَرَى، حَسَرَ ظَهْرُنَا وَنَفِدَ زَادُنَا وَسَقَطْنَا بَيْنَ ظَهْرَانَيِ الْمَفَازَةِ، وَلَا نَدْرِي مَا قَطَعْنَا مِنْهَا أَكْثَرَ أَمْ مَا بَقِيَ عَلَيْنَا. قَالَ: مَا تَجْعَلُونَ لِي إِنْ أَوْرَدْتُكُمْ مَاءً رُوَاءً وَرِيَاضًا خُضْرًا؟ قَالُوا: نَجْعَلُ لَكَ حُكْمَكَ، قَالَ: تَجْعَلُونَ لِي عُهُودَكُمْ، وَمَوَاثِيقَكُمْ أَنْ لَا تَعْصُونِي؟ قَالَ: فَجَعَلُوا لَهُ عُهُودَهُمْ، وَمَوَاثِيقَهُمْ أَنْ لَا يَعْصُوهُ. فَمَالَ بِهِمْ، وَأَوْرَدَهُمْ رِيَاضًا خُضْرًا وَمَاءً رُوَاءً، فَمَكَثَ يَسِيرًا، ثُمَّ قَالَ: هَلُمُّوا إِلَى رِيَاضٍ أَعْشَبَ مِنْ رِيَاضِكُمْ هَذِهِ، وَمَاءٍ أَرْوَى مِنْ مَائِكُمْ هَذَا، فَقَالَ جُلُّ الْقَوْمِ: مَا قَدَرْنَا عَلَى هَذَا حَتَّى كِدْنَا أَنْ لَا نَقْدِرَ عَلَيْهِ، وَقَالَتْ طَائِفَةٌ مِنْهُمْ: أَلَسْتُمْ قَدْ جَعَلْتُمْ لِهَذَا الرَّجُلِ عُهُودَكُمْ، وَمَوَاثِيقَكُمْ أَنْ لَا تَعْصُوهُ، وَقَدْ صَدَقَكُمْ فِي أَوَّلِ حَدِيثِهِ، فَآخِرُ حَدِيثِهِ مِثْلُ أَوَّلِهِ، فَرَاحَ وَرَاحُوا مَعَهُ، فَأَوْرَدَهُمْ رِيَاضًا خُضْرًا، وَمَاءً رُوَاءً، وَأَتَى الْآخَرِينَ الْعَدُوُّ مِنْ تَحْتِ لَيْلَتِهِمْ، فَأَصْبَحُوا مِنْ بَيْنِ قَتِيلٍ وَأَسِيرٍ.

The likeness of me and you and the likeness of this world is like people travelling through a dusty desert, who do not know whether what they have traversed is more or what remains of the journey is more. Their mounts are weary, their provisions are depleted, and they collapse in the desert certain that they will die. While they are in that state, a man in a robe with his head dripping with water comes out to them. They say, ‘This person has just come from the countryside.’ They go to him and he asks, ‘What is wrong, people?’ They reply, ‘What you see of the weariness of our mounts and depletion of our provision, and we

> have fallen in the middle of the desert. We do not know which is more; what we have traversed or what still remains.’ He says, ‘What will you do for me, if I bring you water and green meadows?’ They reply, ‘We surrender judgement to you.’ He says, ‘You will give me your promise and your pledge to not disobey me.’ So they pledged to him and promised to not disobey him. He takes them and brings them to green meadows and fresh water, and they remain there for a short time. Then he says, ‘Come, let us move on to meadows lusher than these meadows of yours and water fresher than this water of yours.’ Most of the people say, ‘We cannot do this. It is almost impossible for us to do it.’ One group from them say, ‘Did you not give this man your promise and pledge to not disobey him? He spoke the truth to you at the beginning, and so his final words will be like his first words.’ So he goes and they go with him, and he brings them to green meadows and fresh water. Meanwhile, the enemy comes to the others in the night, and they are either killed or captured. (Rāmahurmuzī in *Amthāl al-Ḥadīth* p.59).

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[1] Ibn Ṣāʿid said, ‘Rādhān is a place in Madinah.’ ʿAbdullāh ibn Masʿud ﵁ had purchased properties in Madinah and in Rādhān, so he was lamenting over his failure to act upon the advice of the Prophet ﷺ. This hadith does not enforce a prohibition on purchasing properties. It does, however, call for an understanding of the world for what it is, and it advises us to not be excessive in this issue. ʿAbdullāh ibn Masʿūd ﵁, therefore, is not blameworthy in this respect. Rather, critiquing one’s own deeds, good or bad, is a sign of piety. Ibn Ḥajar in *Taʿjīl al-Manfaʿah* (2:443–444)

LOWLINESS OF THIS WORLD IN THE SIGHT OF ALLAH ﷻ

445. Mustawrid ibn Shaddād ؓ, one of the tribe of Fihr said, ‘I was one of the riders who stopped with the Messenger of Allah ﷺ at the dead lamb. [At that time,] the Messenger of Allah ﷺ said,

أَتَرَوْنَ هَذِهِ هَانَتْ عَلَى أَهْلِهَا حَتَّى أَلْقَوْهَا؟ قَالُوا: مِنْ هَوَانِهَا أَلْقَوْهَا يَا رَسُولَ اللهِ، قَالَ: فَالدُّنْيَا أَهْوَنُ عَلَى اللهِ مِنْ هَذِهِ عَلَى أَهْلِهَا.

> ‘Do you think that this was so insignificant to its people that they threw it away?’ The people replied, ‘They threw it away because of its insignificance, Messenger of Allah.’ He ﷺ then said, ‘This world is more insignificant in the sight of Allah than this lamb is to its people.’ (Aḥmad 18013, Tirmidhī 2321 and Ibn Mājah 4111).

446. ʿUthmān ibn ʿUbaydillāh ibn Rāfiʿ related that some men of the Companions of the Prophet ﷺ related that the Messenger of Allah ﷺ said,

لَوْ أَنَّ الدُّنْيَا تَعْدِلُ عِنْدَ اللهِ جَنَاحَ بَعُوضَةٍ فِي الْخَيْرِ مَا أَعْطَى مِنْهَا الْكَافِرَ شَيْئًا.

> ‘If this world were equal, in the sight of Allah, to the amount of a gnat’s wing of good, He would not give the disbeliever any of it.’ (Timridhī 2320).

447. Ḥasan said,

أَدْرَكْتُ أَقْوَامًا كَانَتِ الدُّنْيَا تَعْرِضُ لِأَحَدِهِمْ حَلَالَهَا فَيَدَعُهَا، فَيَقُولُ: وَاللهِ مَا أَدْرِي عَلَى مَا أَنَا مِنْ هَذِهِ إِذَا صَارَتْ فِي يَدَيَّ.

‘I have met people who refused to take lawful things of this world that were presented to them, saying, “By Allah, I do not know what state I will be in if I take it in my hand.”’

448. Mālik ad-Dār narrated:

أَخَذَ عُمَرُ بْنَ الْخَطَّابِ أَرْبَعمِائَةِ دِينَارٍ فَجَعَلَهَا فِي صُرَّةٍ، ثُمَّ قَالَ لِلْغُلَامِ: اذْهَبْ بِهَا إِلَى أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ، ثُمَّ تَلَّهَ سَاعَةً فِي الْبَيْتِ حَتَّى تَنْظُرَ مَا يَصْنَعُ. فَذَهَبَ بِهَا الْغُلَامُ إِلَيْهِ، فَقَالَ: يَقُولُ لَكَ أَمِيرُ الْمُؤْمِنِينَ: اجْعَلْ هَذِهِ فِي بَعْضِ حَوَائِجِكَ، فَقَالَ: وَصَلَهُ اللهُ وَرَحِمَهُ، ثُمَّ قَالَ: تَعَالَيْ يَا جَارِيَةُ، اذْهَبِي بِهَذِهِ السَّبْعَةِ إِلَى فُلَانٍ، وَبِهَذِهِ الْخَمْسَةِ إِلَى فُلَانٍ، حَتَّى أَنْفَدَهَا. فَرَجَعَ الْغُلَامُ إِلَى عُمَرَ بْنِ الْخَطَّابِ، فَأَخْبَرَهُ، وَوَجَدَهُ قَدْ أَعَدَّ مِثْلَهَا لِمُعَاذِ بْنِ جَبَلٍ، فَقَالَ: اذْهَبْ بِهَا إِلَى مُعَاذِ بْنِ جَبَلٍ، ثُمَّ تَلَّهَ فِي الْبَيْتِ سَاعَةً حَتَّى تَنْظُرَ إِلَى مَا يَصْنَعُ. فَذَهَبَ بِهَا إِلَيْهِ، فَقَالَ: يَقُولُ لَكَ أَمِيرُ الْمُؤْمِنِينَ: اجْعَلْ هَذَا فِي حَاجَتِكَ، فَقَالَ: وَصَلَهُ وَرَحِمَهُ، تَعَالَيْ يَا جَارِيَةُ، اذْهَبِي إِلَى فُلَانٍ بِكَذَا، وَإِلَى بَيْتِ فُلَانٍ بِكَذَا، وَإِلَى بَيْتِ فُلَانٍ بِكَذَا. فَاطَّلَعَتِ امْرَأَةُ مُعَاذٍ، فَقَالَتْ: وَنَحْنُ وَاللهِ مَسَاكِينُ، فَأَعْطِنَا، فَلَمْ يَبْقَ فِي الْخِرْقَةِ إِلَّا دِينَارَانِ، فَدَحَا بِهِمَا. فَرَجَعَ الْغُلَامُ إِلَى عُمَرَ فَأَخْبَرَهُ فَسُرَّ بِذَلِكَ عُمَرُ، وَقَالَ: إِنَّهُمْ إِخْوَةٌ بَعْضُهُمْ مِنْ بَعْضٍ.

ʿUmar ibn al-Khaṭṭāb ﷺ took 400 dinars and put them in a bag. He said to his servant, ‘Take these to Abū ʿUbaydah ibn al-Jarrāḥ, and wait in the house a while to see what he does.’ The boy took them to him and said, ‘The Amīr al-Muʾminīn has instructed you to use this for some of your needs.’ He said, ‘May Allah maintain a connection with him and show mercy to him.’ Then he said, ‘Girl, come and take these seven to this person and these five to that person,’ until he used it all up. The boy returned to ʿUmar ibn al-Khaṭṭāb and told him what Abū ʿUbaydah did, and he found that ʿUmar had prepared a similar amount for Muʿādh ibn Jabal. He said, ‘Take this to Muʿādh ibn Jabal and wait in his house a while to see what he does.’ He took them to him and said, ‘The Amīr al-Muʾminīn instructs you to use this for your needs.’ He said, ‘May Allah maintain a connection with him and have mercy on him! Girl, go to this person with this much, to the house of that person with that much, and to the house of another with this amount.’ The wife of Muʿādh appeared and said, ‘By Allah, we are poor. Leave some for us!’ There were only two dinars left in the cloth, so he gave them to her. The boy returned to ʿUmar and told him, and ʿUmar was delighted, saying, ‘They are the brothers of one another.’ (Ṭabarānī in *Kabīr* 46 and Abū Nuʿaym in *Ḥilyah* 1:237).

449. Mūsā ibn Abī ʿĪsā narrated that ʿUmar ibn al-Khaṭṭāb ﷺ received some drink from the tribe of Ḥārithah, and he saw Muḥammad ibn Maslamah, so ʿUmar asked him,

كَيْفَ تَرَانِي يَا مُحَمَّدُ؟ فَقَالَ: أَرَاكَ وَاللهِ كَمَا أُحِبُّ، وَكَمَا يُحِبُّ مَنْ يُحِبُّ لَكَ الْخَيْرَ، أَرَاكَ قَوِيًّا عَلَى جَمْعِ الْمَالِ، عَفِيفًا عَنْهُ، عَادِلًا فِي قَسْمِهِ وَلَوْ مِلْتَ عَدَلْنَاكَ، كَمَا يُعْدَلُ السَّهْمُ فِي الثِّقَافِ. فَقَالَ عُمَرُ: هَاهْ، فَقَالَ: لَوْ مِلْتَ عَدَلْنَاكَ، كَمَا يُعْدَلُ السَّهْمُ فِي الثِّقَافِ، فَقَالَ عُمَرُ: الْحَمْدُ لِلهِ الَّذِي جَعَلَنِي فِي قَوْمٍ إِذَا مِلْتُ عَدَلُونِي.

‘What is your opinion of me, Muḥammad?’ He answered, ‘By Allah, in my opinion, you are as I would love you to be and as all those who want good for you would love you to be. I think you have the power to gather wealth, but you stay away from it and you distribute it justly. If you were to deviate, we would straighten you, as an arrow is levelled in a straightening device.’ ʿUmar said, ‘There it is!’ He said again, ‘If you were to deviate, we would straighten you, as an arrow is levelled in a straightening device.’ So ʿUmar ؓ said, ‘All praise is for Allah who made me part of such people who, if I deviate, will straighten me.’ (Muttaqī al-Hindī in *Kanz* 35763).

450. ʿAbāyah ibn Rifāʿah ibn Rāfiʿ said,

بَلَغَ عُمَرَ بْنَ الْخَطَّابِ أَنَّ سَعْدًا اتَّخَذَ قَصْرًا، وَجَعَلَ عَلَيْهِ بَابًا، وَقَالَ: انْقَطَعَ الصُّوَيْتُ. فَأَرْسَلَ عُمَرُ مُحَمَّدَ بْنَ مَسْلَمَةَ، وَكَانَ عُمَرُ إِذَا أَحَبَّ أَنْ يُؤْتَى بِالْأَمْرِ كَمَا يُرِيدُ بَعَثَهُ، فَقَالَ لَهُ: ائْتِ سَعْدًا؛ فَأَحْرِقْ عَلَيْهِ بَابَهُ. فَقَدِمَ الْكُوفَةَ، فَلَمَّا أَتَى الْبَابَ أَخْرَجَ زَنْدَهُ، فَاسْتَوْرَى نَارًا، ثُمَّ أَحْرَقَ الْبَابَ، فَأُتِيَ سَعْدٌ، فَأُخْبِرَ، وَوُصِفَ لَهُ صِفَتُهُ، فَعَرَفَهُ، فَخَرَجَ إِلَيْهِ سَعْدٌ، فَقَالَ مُحَمَّدٌ: إِنَّهُ بَلَغَ أَمِيرَ الْمُؤْمِنِينَ أَنَّكَ قُلْتَ: انْقَطَعَ الصُّوَيْتُ، فَحَلَفَ سَعْدٌ بِاللهِ مَا قَالَ ذَلِكَ، فَقَالَ مُحَمَّدُ بْنُ مَسْلَمَةَ: نَفْعَلُ الَّذِي أُمِرْنَا، وَنُؤَدِّي عَنْكَ مَا تَقُولُ، ثُمَّ رَكِبَ رَاحِلَتَهُ. فَلَمَّا كَانَ بِبَطْنِ الرُّمَّةِ أَصَابَهُ مِنَ الْخَمْصِ وَالْجُوعِ مَا اللهُ بِهِ أَعْلَمُ، فَأَبْصَرَ غَنَمًا فَأَرْسَلَ غُلَامَهُ بِعِمَامَتِهِ، فَقَالَ: اذْهَبْ فَابْتَعْ مِنْهَا شَاةً، فَجَاءَ الْغُلَامُ بِشَاةٍ وَهُوَ يُصَلِّي، فَأَرَادَ ذَبْحَهَا، فَأَشَارَ إِلَيْهِ أَنْ يَكُفَّ، فَلَمَّا قَضَى صَلَاتَهُ، قَالَ: اذْهَبْ، فَإِنْ كَانَتْ مَمْلُوكَةً مُسْلِمَةً، فَارْدُدِ الشَّاةَ، وَخُذِ الْعِمَامَةَ، وَإِنْ كَانَتْ حُرَّةً فَارْدُدِ الشَّاةَ، فَذَهَبَ، فَإِذَا هِيَ مَمْلُوكَةٌ فَرَدَّ الشَّاةَ، وَأَخَذَ الْعِمَامَةَ. وَأَخَذَ بِخِطَامِ رَاحِلَتِهِ – أَوْ زِمَامِهَا – لَا يَمُرُّ بِبَقْلَةٍ إِلَّا خَطَفَهَا، حَتَّى آوَاهُ اللَّيْلُ إِلَى قَوْمٍ، فَأَتَوْهُ بِخُبْزٍ وَلَبَنٍ، وَقَالُوا: لَوْ كَانَ عِنْدَنَا شَيْءٌ أَفْضَلُ مِنْ هَذَا أَتَيْنَاكَ بِهِ، فَقَالَ: بِسْمِ اللهِ كُلُّ حَلَالٍ أَذْهَبَ السَّغَبَ خَيْرٌ مِنْ مَأْكَلِ السُّوءِ، حَتَّى قَدِمَ الْمَدِينَةَ، فَبَدَأَ بِأَهْلِهِ فَابْتَرَدَ مِنَ الْمَاءِ، ثُمَّ رَاحَ، فَلَمَّا أَبْصَرَهُ عُمَرُ، قَالَ: لَوْلَا حُسْنُ الظَّنِّ بِكَ مَا رَوَيْنَا أَنَّكَ أَدَّيْتَ، وَذَكَرَ أَنَّهُ أَسْرَعَ السَّيْرَ، فَقَالَ: قَدْ فَعَلْتُ، وَهُوَ يَعْتَذِرُ، وَيَحْلِفُ بِاللهِ مَا قَالَ ذَلِكَ. قَالَ: فَقَالَ عُمَرُ: هَلْ أَمَرَ لَكَ بِشَيْءٍ؟ فَقَالَ: قَدْ رَأَيْتُ مَكَانًا، أَتَأْمُرُ لِي؟ – قَالَ ابْنُ عُيَيْنَةَ: أَنْ تَأْخُذَ لِي مِنْهُ – قَالَ عُمَرُ: إِنَّ أَرْضَ الْعِرَاقِ أَرْضٌ رَفِيعَةٌ، وَإِنَّ أَهْلَ الْمَدِينَةِ يَمُوتُونَ حَوْلِي مِنَ الْجُوعِ، فَخَشِيتُ أَنْ آمُرَ لَكَ؛ فَيَكُونَ لَكَ الْبَارِدُ وَلِيَ الْحَارُّ، أَمَا سَمِعْتَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ يَقُولُ: لَا يَشْبَعُ الْمُؤْمِنُ دُونَ جَارِهِ، أَوْ قَالَ: الرَّجُلُ دُونَ جَارِهِ.

ʿUmar ibn al-Khaṭṭāb ﵁ came to know that Saʿd was residing in a castle and he had made a gate, saying, ‘It will keep out even small noises.’ So ʿUmar sent Muḥammad ibn Maslamah, whom ʿUmar would always send when he wanted a matter done according to his wishes. He said to him, ‘Go to Saʿd and burn his gate down.’[1] So Muḥammad went to Kūfah, and when he arrived at the door, he took out his flint, lit a fire and burned down the gate. Someone went to Saʿd and informed him, describing him [i.e. Muḥammad ibn Maslamah] to him. Saʿd recognised him, and so went out to him and Muḥammad said, ‘The Amīr al-Muʾminīn has come to know that you said, “It will keep out even small noises.”’ Saʿd swore by Allah that he did not say that, but Muḥammad ibn Maslamah said, ‘We will do what we are ordered to, and we will convey your message,’ and mounted his steed. Later, when he was in the Rummah valley, he was affected by such hunger that Allah knows best about. He saw a shepherd, so he sent his servant with his turban and said, ‘Go and purchase a goat from her.’ The servant came with a goat while he was praying. He was going to slaughter it, but he gestured to him to stop. When he finished his prayer he said, ‘Go back. If she is a Muslim slave, return the goat and take the turban, and if she is free, return the goat.’ So he went and came to know she was a slave, so he returned the goat and took the turban. He took hold of the halter (or the reigns) of his steed, and whenever he passed by any vegetation, he would pull it out, until they took up accommodation for the night with some people. They brought him some bread and milk and said, ‘If we had something better than this, we would give it to you.’ He responded, ‘In the name of Allah. Any lawful food that removes hunger is better than food from an evil source.’ When he reached Madinah, he first went to his family, cooled off with water and then rested. When ʿUmar saw him he said, ‘Had it not been for my good opinion of you, I would have thought you did not complete [the task],’because of how fast he completed the journey. He said, ‘I have done it, but he was making excuses and swearing by Allah that he did not say that.’ ʿUmar asked, ‘Did he order something for you [as provisions]?’[2] He said, ‘I went to a place [for food].

> Did you order something for me? (Ibn ʿUyaynah said, ‘to take it from him for me?’)’ ʿUmar said, ‘Iraq is an elevated land and the people of Madinah are dying around me out of hunger.[3] I feared that if I ordered it for you, it would get cold while I will have it warm. Have you not heard the Messenger of Allah ﷺ say, “A believer is not satiated without his neighbour”?’ Or he said, ‘A man is not satiated without his neighbour.’ (Aḥmad 390).

451. Ibrāhim ibn ʿAbd ar-Raḥmān ibn ʿAwf went to Muʿāwiyah in a delegation during his caliphate. He said,

> I entered the palace, greeted a gathering of people of the Levant with *salām* and I sat. One of them asked me, ‘Who are you, youngster?’ I answered, ‘I am Ibrāhim, the son of ʿAbd ar-Raḥmān ibn ʿAwf.’ He said, ‘May Allah have mercy on your father. This man (he named a man) told me that he swore he would go to meet the Companions of the Messenger of Allah ﷺ, study with them for a time and speak to them! He said,
>
> فَقَدِمْتُ الْمَدِينَةَ فِي خِلَافَةِ عُثْمَانَ بْنِ عَفَّانَ فَلَقِيتُهُمْ إِلَّا عَبْدَ الرَّحْمَنِ بْنَ
> عَوْفٍ. أُخْبِرْتُ أَنَّهُ بِأَرْضٍ لَهُ بِالْجُرُفِ، فَرَكِبْتُ إِلَيْهِ حَتَّى جِئْتُهُ، فَإِذَا هُوَ وَاضِعٌ
> رِدَاءَهُ يُحَوِّلُ الْمَاءَ بِمِسْحَاةٍ فِي يَدِهِ، فَلَمَّا رَآنِي اسْتَحْيَى مِنِّي فَأَلْقَى الْمِسْحَاةَ،
> وَأَخَذَ رِدَاءَهُ. فَسَلَّمْتُ عَلَيْهِ، وَقُلْتُ لَهُ: جِئْتُكَ لِأَمْرٍ، وَقَدْ رَأَيْتُ أَعْجَبَ مِنْهُ،
> هَلْ جَاءَكُمْ إِلَّا مَا جَاءَنَا؟ وَهَلْ عَلِمْتُمْ إِلَّا مَا عَلِمْنَا؟ فَقَالَ عَبْدُ الرَّحْمَنِ: لَمْ
> يَأْتِنَا إِلَّا مَا قَدْ جَاءَكُمْ، وَلَمْ نَعْلَمْ إِلَّا مَا قَدْ عَلِمْتُمْ. قُلْتُ: فَمَا زِلْنَا نَزْهَدُ فِي
> الدُّنْيَا وَتَرْغَبُونَ، وَنَخِفُّ فِي الْجِهَادِ وَتَتَثَاقَلُونَ، وَأَنْتُمْ سَلَفُنَا، وَخِيَارُنَا، وَأَصْحَابُ
> نَبِيِّنَا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ عَبْدُ الرَّحْمَنِ: لَمْ يَأْتِنَا إِلَّا مَا قَدْ جَاءَكُمْ، وَلَمْ
> نَعْلَمْ إِلَّا مَا قَدْ عَلِمْتُمْ، وَلَكِنَّا بُلِينَا بِالضَّرَّاءِ فَصَبَرْنَا، وَبُلِينَا بِالسَّرَّاءِ فَلَمْ نَصْبِرْ.
>
> “I arrived in Madinah during the caliphate of ʿUthmān ibn ʿAffān

ﷺ and I met all the Companions except ʿAbd ar-Raḥmān ibn ʿAwf. I was told that he was at his place near the coast. So I rode out to him, and when I got there, I saw him turning water with a spade in his hand while his shawl was on the ground. When he saw me, he became embarrassed and dropped the spade and picked up his shawl. I greeted him with *salām* and said to him, 'I have come to you for some matter, but what I see now is strange. Have you come across any extra knowledge that we have not come across? Do you know anything more than what we know?' ʿAbd ar-Raḥmān responded, 'We have not come across any knowledge that you have not come across, and we only know what you know.' I said, 'Why is it that we continue to abstain from the world, while you covet it and we are ever ready for jihad in Allah's way, while you find it burdensome, but you are our predecessors, the best of us and the Companions of our Prophet ﷺ ?' 'So ʿAbd ar-Raḥmān said, "We have only come across what you have come across, and we only know what you know. However, when we were tested with hardships, we were patient, but when we were tested with ease, we could not be patient."'" (Abū Dāwūd in *Zuhd* 113).[4]

452. Zuhrī said,

تَصَدَّقَ عَبْدُ الرَّحْمَنِ بْنِ عَوْفٍ عَلَى عَهْدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِشَطْرِ مَالِهِ أَرْبَعَةِ آلَافٍ، ثُمَّ تَصَدَّقَ بِأَرْبَعِينَ أَلْفًا، ثُمَّ تَصَدَّقَ بِأَرْبَعِينَ أَلْفًا، ثُمَّ تَصَدَّقَ بِأَرْبَعِينَ أَلْفَ دِينَارٍ، ثُمَّ حَمَلَ عَلَى خَمْسِمِائَةِ فَرَسٍ فِي سَبِيلِ اللهِ، ثُمَّ عَلَى أَلْفٍ وَخَمْسِ مِائَةِ رَاحِلَةٍ فِي سَبِيلِ اللهِ، وَكَانَ عَامَّةُ مَالِهِ مِنَ التِّجَارَةِ.

'In the time of the Messenger of Allah ﷺ, ʿAbd ar-Raḥmān ibn ʿAwf gave half of his wealth in charity—four thousand dinars, followed by forty thousand, another forty thousand and yet another forty thousand dinars. Then he provided 500 horses for the path of Allah and then 1, 500 camels for the path of Allah. The majority of his wealth was from trade.' (Ṭabarānī in *Kabīr*

265 and Abū Nuʿaym in *Ḥilyah* 265).

453. Saʿd ibn Ibrāhīm related from his father that ʿAbd ar-Raḥmān ibn ʿAwf was brought food while he was fasting, and he said,

قُتِلَ مُصْعَبُ بْنُ عُمَيْرٍ، وَهُوَ خَيْرٌ مِنِّي، وَكُفِّنَ فِي بُرْدَتِهِ، إِنْ غُطِّيَ رَأْسُهُ بَدَتْ
رِجْلَاهُ، وَإِنْ غُطِّتْ رِجْلَاهُ بَدَا رَأْسُهُ. وَأُرَاهُ قَالَ: وَقُتِلَ حَمْزَةُ وَهُوَ خَيْرٌ مِنِّي، ثُمَّ
بُسِطَ لَنَا مِنَ الدُّنْيَا مَا بُسِطَ. أَوْ قَالَ: أُعْطِينَا مِنَ الدُّنْيَا مَا أُعْطِينَا، وَقَدْ خَشِينَا
أَنْ تَكُونَ حَسَنَاتُنَا قَدْ عُجِّلَتْ لَنَا. ثُمَّ جَعَلَ يَبْكِي حَتَّى تَرَكَ الطَّعَامَ.

‘Musʿab ibn ʿUmayr, who was better than me, was killed and shrouded in his mantle. When it covered his head, his feet showed, and if it covered his feet, his head showed.’ I think he also said, ‘Ḥamzah, who was better than me, was killed, but then the affluence of this world was given to us (or he said, ‘We were given of this world what we were given’) and we feared that the fruit of our good actions was given to us in advance.’ Then he began to weep until he left the food. (Bukhārī 1275).

454. Ibn Shihāb narrated that some of the remaining Companions of the Messenger of Allah ﷺ visited Khabbāb ﵁ and when they said,

أَبْشِرْ أَبَا عَبْدِ اللهِ، إِخْوَانُكَ تُقْدِمُ عَلَيْهِمْ غَدًا، فَبَكَى، فَقَالُوا لَهُ: عَلَيْهَا مِنَ
الْحَالِ. فَقَالَ: أَمَا إِنَّهُ لَيْسَ بِهِ جَزَعٌ، لِكِنَّكُمْ ذَكَّرْتُمُونِي أَقْوَامًا، وَسَمَّيْتُمُوهُمْ لِي
إِخْوَانًا، وَإِنَّ أُولَئِكَ قَدْ مَضَوْا بِأُجُورِهِمْ كَمَا هِيَ، وَإِنِّي أَخَافُ أَنْ يَكُونَ ثَوَابُ
مَا تَذْكُرُونَ مِنْ تِلْكَ الْأَعْمَالِ مَا أَصَبْنَا بَعْدَهُمْ.

‘Rejoice, Abā ʿAbdillāh! You are going to meet your brothers tomorrow,’ he wept. They asked him, ‘Why are you in such a state?' He responded, 'It is not because of fear, but you reminded me of a people and you called them my brothers. Those people passed on with their rewards intact, but I fear we have already received the reward for our deeds.' (Abū Dāwūd in *Zuhd* 261, Ṭabarānī in *Kabīr* 3616, Abū Nuʿaym in *Ḥilyah* 1:145 and Bayhaqī in *Shuʿab* 10192).

455. Umayy al-Murādī narrated:

قَالَ أَبُو الْعُبَيْدَيْنِ لِعَبْدِ اللهِ بْنِ مَسْعُودٍ: يَا أَصْحَابَ مُحَمَّدٍ، لَا تَخْتَلِفُوا فَتَشُقُّوا عَلَيْنَا. فَقَالَ: يَرْحَمُكَ اللهُ أَبَا الْعُبَيْدَيْنِ، إِنَّمَا أَصْحَابُ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الَّذِينَ دُفِنُوا مَعَهُ فِي الْبُرُدِ.

'Abū 'l-ʿUbaydayn said to ʿAbdullāh ibn Masʿūd ﵁, "Companions of Muḥammad, do not differ and make things hard for us." He said, "May Allah have mercy on you, Abā 'l-ʿUbaydayn! The Companions of Muḥammad ﷺ are those who were buried with him in mantles."'[5]

456. Muḥammad ibn Ziyād narrated:

عَنْ أَبِي عِنَبَةَ الْخَوْلَانِيِّ أَنَّهُ كَانَ فِي مَجْلِسِ خَوْلَانَ فِي الْمَسْجِدِ جَالِسًا، فَخَرَجَ عَبْدُ اللهِ بْنُ عَبْدِ الْمَلِكِ هَارِبًا مِنَ الطَّاعُونَ، فَسَأَلَ عَنْهُ، فَقَالُوا: خَرَجَ يَتَزَحْزَحُ هَارِبًا مِنَ الطَّاعُونِ، فَقَالَ: إِنَّا لِلهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، مَا كُنْتُ أَرَى أَنِّي أَبْقَى حَتَّى أَسْمَعَ بِمِثْلِ هَذَا، أَفَلَا أُخْبِرُكُمْ عَنْ خِلَالٍ كَانَ عَلَيْهَا إِخْوَانُكُمْ؟ أَوَّلُهَا لِقَاءُ اللهِ كَانَ أَحَبَّ إِلَيْهِمْ مِنَ الشَّهْدِ، وَالثَّانِيَةُ لَمْ يَكُونُوا يَخَافُونَ عَدُوًّا قَلُّوا أَوْ كَثُرُوا، وَالثَّالِثَةُ لَمْ يَكُونُوا يَخَافُونَ عَوَزًا مِنَ الدُّنْيَا، كَانُوا وَاثِقِينَ بِاللهِ أَنْ يَرْزُقَهُمْ، وَالرَّابِعَةُ إِنْ نَزَلَ بِهِمُ الطَّاعُونَ لَمْ يَبْرَحُوا حَتَّى يَقْضِيَ اللهُ فِيهِمْ مَا قَضَى.

Abū ʿInabah al-Khawlānī ﷺ was sitting in a gathering of Khawlān in the masjid, when ʿAbdullāh ibn ʿAbd al-Malik went out, fleeing the plague. He asked about him and they said, 'He ran away from the plague.' He said, 'We belong to Allah and to Him we will return. I did not think that I would live long enough to hear such a thing. Shall I teach you about the qualities of your late brothers? Firstly, they preferred meeting Allah to the sweetness of honey. Second, they did not fear the enemy, whether they were few or many. Third, they did not fear scarcity in this world, they were certain that Allah would provide for them. And fourth, when plague spread, they did not leave until Allah had decided their fate.' (Ibn ʿAsākir in *Tārīkh* 67:123).

457. Ibn Sābiṭ (or someone else) narrated that Abū Jahm ibn Ḥudhayfah al-ʿAdawī said,

انْطَلَقْتُ يَوْمَ الْيَرْمُوكِ أَطْلُبُ ابْنَ عَمِّي، وَمَعِي شَنَّةٌ مِنْ مَاءٍ، وَإِنَاءٌ، فَقُلْتُ: إِنْ كَانَ بِهِ رَمَقٌ سَقَيْتُهُ مِنَ الْمَاءِ، وَمَسَحْتُ بِهِ وَجْهَهُ، فَإِذَا أَنَا بِهِ يَنْشَغُ. فَقُلْتُ لَهُ: أَسْقِيكَ؟ فَأَشَارَ أَنْ نَعَمْ، فَإِذَا رَجُلٌ يَقُولُ: آهِ، فَأَشَارَ ابْنُ عَمِّي أَنِ انْطَلِقْ بِهِ إِلَيْهِ، فَإِذَا هُوَ هِشَامُ بْنُ الْعَاصِ أَخُو عَمْرِو بْنِ الْعَاصِ. فَأَتَيْتُهُ، فَقُلْتُ: أَسْقِيكَ؟ فَسَمِعَ آخَرَ يَقُولُ: آهِ، فَأَشَارَ هِشَامٌ أَنِ انْطَلِقْ بِهِ إِلَيْهِ، فَجِئْتُهُ فَإِذَا هُوَ قَدْ مَاتَ، ثُمَّ رَجَعْتُ إِلَى هِشَامٍ، فَإِذَا هُوَ قَدْ مَاتَ، ثُمَّ أَتَيْتُ ابْنَ عَمِّي، فَإِذَا هُوَ قَدْ مَاتَ.

On the day of Yarmūk, I went looking for my cousin with a water skin and a vessel. I said to myself, 'If he is alive, I will give him water to drink and wipe his face with it.' Eventually, I found him moaning. I asked him, 'Shall I give you water?' and he indicated yes. At that moment, there was a man who groaned, 'Aah!' and my cousin indicated that I should go to him. It was Hishām ibn al-ʿĀṣ, the brother of ʿAmr ibn al-ʿĀṣ. I went to him and asked, 'Shall I give you water?' Then another man groaned, 'Aah!' and Hishām indicated that I should go to him. I went to him, but he had died.

Then I went back to Hishām and he too had died. Then I went to my cousin and he had died. (Bayhaqī in *Shuʿab* 3208).

458. ʿAbdullāh ibn Abī Bakr narrated:

أَنَّ أَبَا طَلْحَةَ كَانَ يُصَلِّي فِي حَائِطٍ لَهُ، فَطَارَ دُبْسِيٌّ، فَطَفِقَ يَتَرَدَّدُ يَلْتَمِسُ مَخْرَجًا، فَلَمْ يَجِدْهُ لِالْتِفَافِ النَّخْلِ، فَأَعْجَبَهُ ذَلِكَ، فَأَتْبَعَهُ بَصَرَهُ سَاعَةً، ثُمَّ رَجَعَ، فَإِذَا هُوَ لَا يَدْرِي كَمْ صَلَّى. فَقَالَ: لَقَدْ أَصَابَنِي فِي مَالِي هَذَا فِتْنَةٌ، فَأَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ: يَا رَسُولَ اللهِ، هُوَ صَدَقَةٌ، فَضَعْهُ حَيْثُ أَرَاكَ اللهُ.

Abū Ṭalḥah ﵁ was praying in his garden when a small bird flew by. It began flying back and forth looking for a way out, but could not find one, because of the density of the trees. His gaze followed it admiringly for a while and then he returned [to his prayer], but he did not know how much he had prayed. He said, ‘A trial has befallen me in this property of mine.’ So he went to the Prophet ﷺ and mentioned that to him and said, ‘Messenger of Allah, [my garden] is charity, so spend it wherever you see fit.’ (Mālik 326).

459. ʿAbdullāh ibn Abi Bakr narrated:

أَنَّ رَجُلًا مِنَ الْأَنْصَارِ كَانَ يُصَلِّي فِي حَائِطٍ لَهُ بِالْقُفِّ فِي زَمَنِ الثَّمَرِ، وَالنَّخْلُ قَدْ ذُلِّلَتْ، وَهِيَ مُطَوَّقَةٌ بِثَمَرِهَا، فَنَظَرَ إِلَى ذَلِكَ فَأَعْجَبَهُ مَا رَأَى مِنْ ثَمَرِهَا، ثُمَّ رَجَعَ إِلَى صَلَاتِهِ وَهُوَ لَا يَدْرِي كَمْ صَلَّى. فَقَالَ: لَقَدْ أَصَابَنِي فِي مَالِي هَذَا فِتْنَةٌ، فَأَتَى عُثْمَانَ بْنَ عَفَّانَ فَذَكَرَ لَهُ، فَقَالَ لَهُ: إِنَّهُ صَدَقَةٌ، فَاجْعَلْهُ فِي سُبُلِ الْخَيْرِ، فَبَاعَهُ عُثْمَانُ رَضِيَ اللهُ عَنْهُ بِخَمْسِينَ أَلْفًا، فَكَانَ اسْمُ ذَلِكَ الْمَالِ الْخَمْسِينَ.

‘A man from the Anṣār was praying in his garden in Quff during the date season, and the palms’ branches were weighed down with fruit on all sides. He looked at them and admired the fruits he saw. Then his focus reverted back to his prayer, but he did not know how much he had prayed. He said, “A trial has befallen me in this property of mine.” So he went to ʿUthmān ibn ʿAffān and mentioned that to him and said, “It is charity, so give it away in the path of good.” ʿUthmān ibn ʿAffān ﵁ sold it for fifty thousand, and that property became known as the Fifty.’ (Mālik 327).

459. ʿUbaydullāh ibn al-Qibṭiyyah narrated:

عَنِ ابْنِ أَبِي رَبِيعَةَ الْقُرَشِيِّ، أَنَّهُ فَاتَتْهُ الرَّكْعَتَانِ قَبْلَ الْفَجْرِ فَأَعْتَقَ رَقَبَةً.

‘Ibn Abī Rabīʿah al-Qurashī missed the two units before the *Fajr* prayer, so he freed a slave. (ʿAbd ar-Razzāq 4780).

460. Muḥammad ibn ʿAbd ar-Raḥmān ibn Abī Muslim al-Asadī related about his grandfather:

أَنَّهُ صَلَّى مَعَ عُمَرَ بْنِ الْخَطَّابِ – أَوْ حَدَّثَهُ مَنْ صَلَّى مَعَ عُمَرَ بْنِ الْخَطَّابِ – الْمَغْرِبَ، فَمَسَّى بِهَا أَوْ شَغَلَهُ بَعْضُ الْأَمْرِ حَتَّى طَلَعَ نَجْمَانِ، فَلَمَّا فَرَغَ مِنْ صَلَاتِهِ تِلْكَ أَعْتَقَ رَقَبَتَيْنِ.

‘He offered the *Maghrib* prayer with ʿUmar ibn al-Khaṭṭāb (or he related from someone who prayed with ʿUmar). Something distracted him until two stars appeared (signifying the ending of *Maghrib*), and as a result he prayed it a little later into the evening. So, when he finished that prayer, he freed two slaves.’ (Ibn Kathīr in *Musnad al-Fārūq* 1:140).

461. One of the people of Basra narrated:

مَاتَتِ امْرَأَتُ مُطَرِّفِ بْنِ الشِّخِّيرِ أَوْ بَعْضُ أَهْلِهِ، فَقَالَ نَاسٌ مِنْ إِخْوَانِهِ:
انْطَلِقُوا بِنَا إِلَى أَخِيكُمْ مُطَرِّفٍ؛ لَا يَخْلُو بِهِ الشَّيْطَانُ، فَيُدْرِكَ بَعْضَ حَاجَتِهِ
مِنْهُ. فَأَتَوْهُ، فَخَرَجَ عَلَيْهِمْ دَهِينًا فِي هَيْئَةٍ حَسَنَةٍ، فَقَالُوا: خَشِينَا شَيْئًا فَنَرْجُو
أَنْ يَكُونَ اللهُ تَعَالَى قَدْ عَصَمَكَ مِنْهُ، وَأَخْبَرُوهُ بِالَّذِي قَالُوا، فَقَالَ مُطَرِّفٌ: لَوْ
كَانَتْ لِيَ الدُّنْيَا كَمَا هِيَ، ثُمَّ سُئِلْتُهَا بِشَرْبَةٍ أُسْقَاهَا يَوْمَ الْقِيَامَةِ لَافْتَدَيْتُ بِهَا.

When Muṭarrif ibn ash-Shikhkhīr’s wife (or one of his family) passed away, some of his brothers said, ‘Let us visit our brother Muṭarrif, so the Shaytan is not alone with him to distract him.’ When they went, he greeted them, appearing well and with his hair oiled. They said, ‘We were worries, and hoped that Allah Almighty would protect you.’ They told him what they had said, and Muṭarrif responded, ‘If I possessed everything in this world, and was asked to exchange it for a drink of water on the Day of Rising, I would ransom it all for that drink.’ (Ibn Abī ’d-Dunyā in *Zuhd* 244).

462. Yaḥyā ibn al-Mukhtār narrated that Ḥasan said,

وَاللهِ مَا تَعَاظَمَ فِي أَنْفُسِهِمْ مَا طَلَبُوا بِهِ الْجَنَّةَ أَبْكَاهُمُ الْخَوْفُ مِنَ النَّارِ.

‘By Allah, they did not cherish deeds that win the Garden. It was fear of the Fire that made them weep.’ (Abū Nuʿaym in *Ḥilyah* 2:153).[6]

463. Ibn Ṣabīḥ narrated that Ḥasan said,

الْمُؤْمِنُ مَنْ يَعْلَمُ أَنَّ مَا قَالَ اللهُ عَزَّ وَجَلَّ كَمَا قَالَ، وَالْمُؤْمِنُ أَحْسَنُ النَّاسِ
عَمَلًا، وَأَشَدُّ النَّاسِ خَوْفًا. لَوْ أَنْفَقَ جَبَلًا مِنْ مَالٍ مَا أَمِنَ دُونَ أَنْ يُعَايِنَ، وَلَا
يَزْدَادُ صَلَاحًا وَبِرًّا وَعِبَادَةً إِلَّا ازْدَادَ فَرَقًا. يَقُولُ: لَا أَنْجُو لَا أَنْجُو وَالْمُنَافِقُ يَقُولُ:
سَوَادُ النَّاسِ كَثِيرٌ، وَسَيُغْفَرُ لِي، وَلَا بَأْسَ عَلَيَّ، يُسِيءُ الْعَمَلَ، وَيَتَمَنَّى عَلَى اللهِ
تَعَالَى.

The believer is the one who knows that what Allah ﷻ says is as He said. The believer is the person with the best actions and the most fear. If he were to spend a mountain of wealth, he would not feel safe, unless he sees for himself. The believer does not increase in righteousness, piety and worship without increasing in fear. He says, ‘I am not safe! I am not safe!’ The hypocrite says, ‘The crowds of people will be huge, and I will be forgiven. I will have no problems,’ while he commits sins and has high hopes of Allah Almighty. (Ibid).

464. ʿAṭāʾ narrated that Mūsā ﵇ asked,

أَيْ رَبِّ، أَيُّ عِبَادِكَ أَحْكَمُ؟ قَالَ: الَّذِي يَحْكُمُ لِلنَّاسِ كَمَا يَحْكُمُ لِنَفْسِهِ.
قَالَ: أَيُّ عِبَادِكَ أَغْنَى؟ قَالَ: أَرْضَاهُمْ بِمَا قَسَمْتُ لَهُ. قَالَ: فَأَيُّ عِبَادِكَ أَخْشَى؟
قَالَ: أَعْلَمُهُمْ بِي.

‘O Lord, which of Your slaves is the best judge?’ He ﷻ answered, ‘The one who judges for people as he judges for himself.’ Mūsā ﵇ asked, ‘Which of Your slaves is wealthiest?’ He ﷻ answered, ‘The one who is most content with what I have allotted him.’ He ﵇ asked, ‘Which of Your slaves is the most fearful?’ He ﷻ answered, ‘The one with the most knowledge of Me.’ (Dārimī 374 and Abū Nuʿaym in *Ḥilyah* 3:293).

465. Khālid ibn ʿUmayr al-ʿAdawī narrated:

خَطَبَنَا عُتْبَةُ بْنُ غَزْوَانَ، فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: أَمَّا بَعْدُ، فَإِنَّ الدُّنْيَا قَدْ آذَنَتْ بِصُرْمٍ وَوَلَّتْ حَذَّاءَ، فَإِنَّهُ لَمْ يَبْقَ مِنْهَا إِلَّا صُبَابَةٌ كَصُبَابَةِ الْإِنَاءِ يَصْطَبُّهَا صَاحِبُهَا، وَأَنْتُمْ تَتَنَقَّلُونَ مِنْهُ إِلَى دَارٍ لَا زَوَالَ لَهَا، فَانْتَقِلُوا بِخَيْرِ مَا بِحَضْرَتِكُمْ، فَإِنَّهُ قَدْ ذُكِرَ لَنَا: أَنَّ الْحَجَرَ يُلْقَى مِنْ شَفِيرِ جَهَنَّمَ فَيَهْوِي فِيهَا سَبْعِينَ عَامًا، لَا يُدْرِكُ لَهَا قَعْرًا، وَاللهِ لَتُمْلَأَنَّ، فَعَجِبْتُمْ. وَقَدْ ذُكِرَ لَنَا أَنَّ مَا بَيْنَ مِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ مَسِيرَةُ أَرْبَعِينَ عَامًا، وَلَيَأْتِيَنَّ عَلَيْهِ يَوْمٌ وَهُوَ كَظِيظُ الزِّحَامِ. وَلَقَدْ رَأَيْتُنِي وَإِنِّي سَابِعُ سَبْعَةٍ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، مَا لَنَا طَعَامٌ إِلَّا وَرَقُ الشَّجَرِ، حَتَّى قَرِحَتْ أَشْدَاقُنَا. وَالْتَقَطْتُ بُرْدَةً، فَاشْتَقَقْتُهَا بَيْنِي وَبَيْنَ سَعْدِ بْنِ مَالِكٍ، وَاتَّزَرْتُ بِنِصْفِهَا وَاتَّزَرَ بِنِصْفِهَا، فَمَا أَصْبَحَ مِنَّا الْيَوْمَ أَحَدٌ حَيًّا إِلَّا أَصْبَحَ أَمِيرًا عَلَى مِصْرٍ مِنَ الْأَمْصَارِ، فَإِنِّي أَعُوذُ بِاللهِ أَنْ أَكُونَ فِي نَفْسِي عَظِيمًا، وَعِنْدَ اللهِ صَغِيرًا. وَإِنَّهَا لَمْ تَكُنْ نُبُوَّةٌ قَطُّ إِلَّا تَنَاسَخَتْ حَتَّى تَصِيرَ عَاقِبَتُهَا مُلْكًا، وَسَتَبْلَوْنَ، أَوْ سَتُجَرِّبُونَ الْأُمَرَاءَ بَعْدِي.

ʿUtbah ibn Ghazwān ؓ delivered a sermon, wherein he praised Allah and commended Him and then said, ‘As to what follows; the world has foretold of separation and it has fled in haste. Nothing of it remains except the likeness of a little water left remaining in a container which you then spill. You are moving from this life to an abode which has no end, so take with you the best of what you have. We know this because it has been mentioned to us that a stone will be cast into a pit of Hell and it will fall for seventy years without hitting the bottom. By Allah, it will be filled, and you will be astonished. It has also been mentioned to us that the distance between two panels on the gates of the Garden is forty years, but there will surely come a day when it is at full capacity. I remember when I was one of seven with the Messenger of Allah ﷺ and we had no food except leaves from trees which caused ulcers to grow in our mouths. I once picked up a mantle and tore it in two for myself and Saʿd ibn Mālik. I used half as a lower garment, and he used the other half as a lower garment, but now, those of us who are alive today have become amīrs of cities. I seek Allah's refuge that I should consider myself great while in the sight of Allah I am inferior. There comes a time when prophethood must come to an end and, eventually, it is replaced with sovereignty. You will surely be tested, or you will experience the amīrs after me.' (Aḥmad 17575).

466. Mubārak ibn Faḍālah related that when Ḥasan recited this verse: *Do not let the life of this world delude you and do not let the Deluder delude you concerning Allah* (35:5), he said,

مَنْ قَالَ ذَا؟ قَالَ مَنْ خَلَقَهَا وَهُوَ أَعْلَمُ بِهَا. قَالَ: وَقَالَ الْحَسَنُ: إِيَّاكُمْ وَمَا شَغَلَ مِنَ الدُّنْيَا، فَإِنَّ الدُّنْيَا كَثِيرَةُ الْأَشْغَالِ، لَا يَفْتَحُ رَجُلٌ عَلَى نَفْسِهِ بَابَ شُغْلٍ إِلَّا أَوْشَكَ ذَلِكَ الْبَابُ أَنْ يَفْتَحَ عَلَيْهِ عَشَرَةَ أَبْوَابٍ.

'Who said that? The One who created it and is best aware of it said it. Beware of being distracted by worldly gains, for this world is extremely distracting. When a man opens a door to a matter, it will lead to ten more doors after it.' (Abū Nuʿaym in *Ḥilyah* 2:153).

467. Wuhayb narrated:

بَاعَ ابْنُ عُمَرَ حِمَارًا، فَقِيلَ لَهُ: لَوْ أَمْسَكْتَهُ، فَقَالَ: لَقَدْ كَانَ لَنَا مُوَافِقًا، وَلَكِنَّهُ أَذْهَبَ بِشُعْبَةٍ مِنْ قَلْبِي، فَكَرِهْتُ أَنْ أَشْغَلَ قَلْبِي بِشَيْءٍ.

'Ibn ʿUmar sold a donkey. Someone asked, "Why don't you keep it?" and he replied, "We would agree, but it has taken part of my heart, and I would hate for my heart to be distracted by something."' (Ḥakīm Tirmidhī in *Nawādir* 2:309).

468. Sufyān narrated that Luqmān ﵇ said,

يَا بُنَيَّ، إِنَّ الدُّنْيَا بَحْرٌ عَمِيقٌ، قَدْ غَرِقَ فِيهَا نَاسٌ كَثِيرٌ، فَلْتَكُنْ سَفِينَتُكَ فِيهَا تَقْوَى اللهِ، وَحَشْوُهَا إِيمَانًا بِاللهِ عَزَّ وَجَلَّ، وَشِرَاعُهَا التَّوَكُّلَ عَلَى اللهِ، لَعَلَّكَ نَاجٍ، وَلَا أَرَاكَ نَاجِيًا.

> ‘My son, this world is a deep sea where many have drowned. Let your ship be the fear of Allah in this sea. Fill it with faith in Allah ﷻ, and make its sail trust in Allah. You might just be saved, but I do not find it likely.’ (Ibn Abī ’d-Dunyā in *Zuhd* 179).

469. Bakkār ibn ʿAbdillāh said that he heard Wahb ibn Munabbih say,

مَرَّ رَجُلٌ مِنَ الْعُبَّادِ عَلَى رَجُلٍ فَوَجَدَهُ مَهْمُومًا مُنَكَّسًا، فَقَالَ: مَا شَأْنُكَ، أَرَاكَ مُنَكَّسًا؟ فَقَالَ: أَعْجَبَنِي أَمْرُ فُلَانٍ، قَدْ بَلَغَ مِنَ الْعِبَادَةِ مَا قَدْ عَلِمْتَ، ثُمَّ رَجَعَ إِلَى أَهْلِ الدُّنْيَا. فَقَالَ: لَا تَعْجَبْ مِمَّنْ يَرْجِعُ، وَلَكِنِ اعْجَبْ مِمَّنْ يَسْتَقِيمُ.

> ‘A worshipper passed by a man and found him hanging his head in sadness. He asked, “What is wrong? I see you dejected.” The man replied, “What occurred with a particular person surprised me. You know he reached an elevated level of worship, but then he became a worldly person again.” The worshipper said, “Do not be surprised at someone who relapsed. Be surprised at someone who is consistent.”’

470. Ḥasan used to address the world,

خَبَاثُ! كُلُّ عِيدَانِكَ مَضَضْنَا، فَوَجَدْنَا عَاقِبَتَهُ مُرًّا.

> ‘How wicked! We have suffered all of your festivals and we have found them to be bitter in the end.’[7]

471. Sufyān related from someone who heard Ḥasan say,

مَا بَسَطَهَا لِأَحَدٍ إِلَّا اغْتِرَارًا. قَالَ: وَقَالَ الْحَسَنُ: مَا عَالَ مُقْتَصِدٌ.

‘It [i.e. the world] has never pleased anyone except in deception.’ Ḥasan also said, ‘No moderate person would ever deviate.’ (*Awsaṭ* 8241 and *Kabīr* 12656).

472. Sufyān said,

كَانَ يُقَالُ: خَيْرُ الدُّنْيَا لَكُمْ مَا لَمْ تُبْتَلُوا بِهِ مِنْهَا، وَخَيْرُ مَا ابْتُلِيتُمْ بِهِ مِنْهَا مَا خَرَجَ مِنْ أَيْدِيكُمْ.

‘It used to be said that the best of this world for you is that which you are not tested in, and the best of what you are tested in is what leaves your hands.’ (Abū Nuʿaym in *Ḥilyah* 7:21).

473. Suhayl ibn Hassān al-Kalbī related that the Messenger of Allah ﷺ said,

إِنَّ الصَّفَا الزَّلَّالَ الَّذِي لَا يَثْبُتُ عَلَيْهِ أَقْدَامُ الْعُلَمَاءِ: الطَّمَعُ.

‘Avarice is the slippery slope where not even the feet of scholars are firm.’ (Ibn Abī ’d-Dunyā in *Qanāʿah* 184).

474. Khālid ibn Maʿdān narrated that Abū ’d-Dardāʾ ؓ said,

الدُّنْيَا مَلْعُونَةٌ، مَلْعُونٌ مَا فِيهَا، إِلَّا ذِكْرَ اللهِ وَمَا أَدَّى إِلَيْهِ، وَالْعَالِمُ، وَالْمُتَعَلِّمُ فِي الْخَيْرِ شَرِيكَانِ، وَسَائِرُ النَّاسِ هَمَجٌ لَا خَيْرَ فِيهِمْ.

‘This world is cursed and what it contains is cursed, except for the remembrance of Allah and what leads to it. The scholar and the student both have a share in good, but the rest of the people are ravenous with no good in them.’ (Tirmidhī 2322, Ibn Mājah 4112).[8]

475. Shahr ibn Ḥawshab narrated that ʿUbādah ibn aṣ-Ṣāmit ﵁ said,

يُؤْتَى بِالدُّنْيَا يَوْمَ الْقِيَامَةِ فَيُمَيَّزُ مَا كَانَ لِلهِ عَزَّ وَجَلَّ، ثُمَّ يُرْمَى بِسَائِرِ ذَلِكَ فِي النَّارِ.

> ‘The world will be brought on the Day of Rising and everything that was for Allah ﷻ will be separated from it. Then the rest will be cast into the Fire.’[9]

476. Ḥasan related that Ubayy ibn Kaʿb ﵁ said,

إِنَّ مَطْعَمَ ابْنِ آدَمَ ضُرِبَ لِلدُّنْيَا مَثَلًا، وَإِنْ قَزَّحَهُ وَمَلَّحَهُ.

> ‘Though they may embellish and season it, the food of Humans is a metaphor for this world.’ (Aḥmad 21239 and Ibn Ḥibbān 702).[10]

477. ʿAbd ar-Raḥmān ibn ʿAwf narrated that the Messenger of Allah ﷺ said,

إِنَّ الشَّيْطَانَ قَالَ: لَنْ يَنْجُوَ مِنِّي الْغَنِيُّ مِنْ إِحْدَى ثَلَاثٍ: إِمَّا أُزَيِّنُهُ فِي عَيْنَيْهِ
فَيَمْنَعَهُ عَنْ حَقِّهِ، وَإِمَّا أَنْ أُسَهِّلَ لَهُ سَبِيلَهُ فَيُنْفِقَهُ فِي غَيْرِ حَقِّهِ، وَإِمَّا أَنْ أُحَبِّبَهُ
إِلَيْهِ فَيَكْسِبَهُ بِغَيْرِ حَقِّهِ.

> ‘Shayṭān said, “I will get to the wealthy in one of three ways: I beautify wealth in his eyes so much he refuses to pay what’s due on it; I make it easy for him to earn it so that he spends it improperly; or I make him love it so much, he acquires it unlawfully.”’ (Muttaqī al-Hindī in *Kanz* 16677).

478. Sālim ibn Abī ’l-Jaʿd narrated that Ibn Masʿūd ﵁ said,

إِنَّ الشَّيْطَانَ يُرِيدُ الْإِنْسَانَ بِكُلِّ رَيْدَةٍ، فَيَمْتَنِعُ مِنْهُ. فَيَجْثُمُ لَهُ عِنْدَ الْمَالِ، فَيَأْخُذُهُ بِعُنُقِهِ.

‘Shayṭān makes every effort against people, but he is prevented from them. So he lies in wait for them where there is wealth and then grabs him by the neck.’ (Ibn al-Jawzī in *Talbīs* p.349).

479. Anas ibn Mālik ؓ related that the Prophet ﷺ said,

إِنَّ اللهَ يُعْطِي الدُّنْيَا عَلَى نِيَّةِ الْآخِرَةِ، وَأَبَى أَنْ يُعْطِيَ الْآخِرَةَ عَلَى نِيَّةِ الدُّنْيَا.

‘Allah grants people this world when they aim for the Next World, but He refuses to grant people the Next World when they aim for this world.’ (Quḍāʿī in *Musnad ash-Shihāb* 1108).[11]

480. Muhāṣir ibn Ḥabīb reported that Abū ’d-Dardāʾ ؓ said,

لَئِنْ حَلَفْتُمْ لِي عَلَى رَجُلٍ مِنْكُمْ أَنَّهُ أَزْهَدُكُمْ، لَأَحْلِفَنَّ لَكُمْ أَنَّهُ خَيْرُكُمْ.

‘If you were to swear to me that one of you was the most abstinent in terms of the world, I would swear to you that he is the best of you.’ (Ibn Abī ’d-Dunyā in *Zuhd* 138).

481. Sufyān narrated that Ibrāhīm at-Taymī said,

كَمْ بَيْنَكُمْ وَبَيْنَ الْقَوْمِ! أَقْبَلَتْ عَلَيْهِمُ الدُّنْيَا فَهَرَبُوا مِنْهَا، وَأَدْبَرَتْ عَنْكُمْ فَاتَّبَعْتُمُوهَا.

‘How different you are from the people! This world was offered to them and they fled from it, but it turns away from you and you chase after it.’ (Abū Nuʿaym in *Ḥilyah* 4:212).[12]

482. Sālim ibn Abī ’l-Jaʿd narrated that someone told him:

قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أُوتِيتُ بِمَفَاتِيحِ الْأَرْضِ، فَوُضِعَتْ فِي
يَدَيَّ. فَذَهَبَ نَبِيُّكُمْ بِخَيْرِ مَذْهَبٍ، وَتُرِكْتُمْ فِي الدُّنْيَا تَأْكُلُونَ مِنْ خَبِيصِهَا،
مِنْ أَصْفَرِهِ، وَأَحْمَرِهِ، وَأَخْضَرِهِ، وَأَبْيَضِهِ، وَإِنَّمَا هِيَ شَيْءٌ وَاحِدٌ لَوَّثْتُمُوهُ؛ الْتِمَاسَ
الشَّهَوَاتِ.

> 'The Messenger of Allah ﷺ said, "I was brought the treasures of the earth and they were placed in my hand." Then your Prophet went the best way, and you were left in this world, eating its food in all its colours, yellow, red, green and white. But your weakness is just one thing: craving to fulfil your desires.' (Bukhārī 6998 and Muslim 523).[13]

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[1] This may seem like an extreme measure, but he gave this order because Saʿd actions contravened ʿUmar's policy on the availability of the governors for the people's complaints. ʿUmar ibn al-Khaṭṭāb ؓ was very concerned about the citizens of Muslim lands and the lands under the protection of the Muslims. He went to great lengths to ensure no one was oppressed, and on the rare occasions when oppression did take place, he commanded his governors to employ a very strict and literal open door policy. In this way, the people could take their grievances to the governor at any hour of the day or night, and they would be given a fair hearing. This is a far cry from all the complexities and formalities followed by miles of red tape one must claw through to get the attention of leaders and representatives, only to receive a standard template letter in response. Ṭabarānī also records a variation where Muḥammad brought Saʿd out of the castle and told him, 'Sit here for the people.' Ṭabarānī in *Kabīr* (321)

[2] A variation of this narration mentions that as Muḥammad ibn Maslamah was leaving to return to Madinah, Saʿd offered him provisions for his journey, but Muḥammad declined. (Aḥmad 390)

[3] ʿUmar ؓ could not justify giving the food to Muḥammad ibn Maslamah for his journey to Saʿd instead of tending to the immediate problem of the hungry people of Madinah.

[4] Tirmdhī has only transmitted the words of ʿAbd ar-Raḥmān ibn

ʿAwf ؓ at the end of the narration. (2464)

5 Those who died in poverty were buried in whatever they could find, which was mostly mantles or upper garment sheets. Those who lived to see more affluent times, on the other hand, could afford to purchase custom-made shrouds. One a side note, ʿAbdullāh ibn Masʿūd ؓ was rightful of the respect and veneration he received, but he practically demonstrated why he deserves those praises; by being humble. One cannot help but be amazed at the humility of the Companions ؓ, who attributed excellence to anyone but themselves.

6 Ibn Abī ʾd-Dunyā has recorded a lengthier variation in which Ḥasan describes the qualities of the Companions of the Prophet ؓ. *Zuhd* (233)

7 Ibn Abī ʾd-Dunyā in *Zuhd* (551) and Abū Nuʿaym in *Ḥilyah* (8:167) have *maṣaṣnā* (we have tasted and experienced) instead of *maḍaḍnā* (we have suffered) which is more suitable in the context.

8 The first part of this hadith has been related directly from the Prophet ﷺ. Abū Hurayrah ؓ narrated that the Messenger of Allah ﷺ said, ‘The world is cursed and what it contains is cursed except for the remembrance of Allah, what leads to it, a scholar and a student.’

9 In another edition of *Zuhd*, this narration is followed by the same narration with a variation in the chain and it is directly attributed to the Prophet ﷺ. *Zuhd*, Ed. Ḥabīb ar-Raḥmān al-Aʿẓamī, Beirut: DKI, 1:192.

10 Other versions of it mention at the end: ‘Look at what it turns into eventually.’ Ibid.

11 Those who seek the Next World may not achieve the riches and glamour of this world, but Allah ﷻ will grant them honour in this world and the next. As for those who seek the world, they may or may not achieve what they crave of this world, but they have most certainly lost the Next World.

12 The people referred here are the Companions of the Prophet ﷺ.

13 There is a shorter variation of this statement of the Prophet ﷺ in an authentic hadith. Abū Hurayrah ؓ said, ‘The Messenger of Allah ﷺ departed and now you are searching for it.’ i.e. the wealth and riches.

RELIANCE AND HUMILITY

483. Faḍālah ibn ʿUbayd ؓ narrated the he heard the Messenger of Allah ﷺ say,

طُوبَى لِمَنْ هُدِيَ لِلْإِسْلَامِ، وَكَانَ عَيْشُهُ كَفَافًا، وَقَنَعَ.

> ‘Blessed is the one who is guided to Islam, whose livelihood is enough and he is content.’ (Aḥmad 23944 and Tirmidhī 2349).

484. Abū Hāniʾ al-Khawlānī heard ʿAmr ibn Ḥurayth and others say,

إِنَّمَا أُنْزِلَتْ هَذِهِ الْآيَةُ فِي أَصْحَابِ الصُّفَّةِ: ﴿وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ﴾ وَذَلِكَ أَنَّهُمْ قَالُوا: لَوْ أَنَّ لَنَا الدُّنْيَا، فَتَمَنَّوُا الدُّنْيَا.

> ‘This verse was revealed about the people of the Ṣuffah: *Were Allah to expand the provision of His slaves, they would act as tyrants on the earth* (42:27). That is because they desired worldly things, saying, “If only we had had this world.”’ (Ḥākim 3663, Abū Nuʿaym in *Ḥilyah* 1:338, and Bayhaqī in *Shuʿab* 9848).[1]

485. Abū Dharr ؓ said,

ذُو الدِّرْهَمَيْنِ أَشَدُّ حِسَابًا – أَوْ قَالَ: حَبْسًا – مِنْ ذِي الدِّرْهَمِ.

> ‘The one who owns two dirhams will be scrutinized more in reckoning (or he said he will be held longer) than the one with one dirham.’ (Abū Dāwūd in *Zuhd* 192 and Ibn Abī Shaybah 34684).

486. Ḍamrah, Muhāṣir ibn Ḥabīb and Ḥākim ibn ʿUmayr narrated that the Messenger of Allah ﷺ said,

يَبْعَثُ اللهُ يَوْمَ الْقِيَامَةِ عَبْدَيْنِ مِنْ عِبَادِهِ كَانَا عَلَى سِيرَةٍ وَاحِدَةٍ، أَحَدُهُمَا مَقْتُورٌ عَلَيْهِ، وَالْآخَرُ مُوَسَّعٌ عَلَيْهِ. فَيُقْبِلُ الْمَقْتُورُ فِي الْجَنَّةِ، لَا يَنْثَنِي عَنْهَا حِينَ يَنْتَهِي إِلَى أَبْوَابِهَا، فَيَقُولُ لَهُ حَجَبَتُهَا إِلَيْكَ، فَيَقُولُ: إِذًا لَا أَرْجِعُ. وَإِنَّ سَيْفَهُ فِي عُنُقِهِ، فَيَقُولُ: إِنِّي أُعْطِيتُ هَذَا السَّيْفَ فِي الدُّنْيَا أُجَاهِدُ بِهِ، فَلَمْ أَزَلْ مُجَاهِدًا بِهِ حَتَّى قُبِضْتُ وَأَنَا عَلَى ذَلِكَ، فَيَرْمِي بِسَيْفِهِ إِلَى الْخَزَنَةِ، وَيَنْطَلِقُ لَا يُثْنُونَهُ، وَلَا يَحْبِسُونَهُ عَنِ الْجَنَّةِ، فَيَدْخُلُهَا، فَيَمْكُثُ فِيهَا دَهْرًا. قَالَ: ثُمَّ يَمُرُّ بِهِ أَخُوهُ الْمُوَسَّعُ عَلَيْهِ، فَيَقُولُ لَهُ: يَا فُلَانُ، مَا حَبَسَكَ؟ فَيَقُولُ: مَا خُلِّيَ سَبِيلِي إِلَّا الْآنَ، وَلَقَدْ حُبِسْتُ مَا لَوْ أَنَّ ثَلَاثَ مِائَةِ بَعِيرٍ أَكَلَتْ حَمْضًا، لَا يَرِدْنَ الْمَاءَ إِلَّا خِمْسًا، وَرَدْنَ عَلَى عَرَقِي لَصَدَرْنَ مِنْهُ رِيًّا.

On the Day of Rising, Allah will resurrect two of His slaves who were on the same course of action. One of them was poor and the other wealthy. The first will be admitted to the Garden and not turned away from it when he reaches its gates. Its chamberlains will say to him, ‘This is for you.’ He will say, ‘Then I will not return.’ With his sword on his neck, he will say, ‘I was given this sword to strive with in this world, and I continued to strive with it until I died in that state.’ He will then hand his sword to its custodians and walk in. They will not turn him away nor withhold him from the Garden. He will enter it and remain in it for a time. Then his brother, who had ample provisions [in this life], will pass by him and he [i.e. the poor person] will ask, ‘What kept you?’ He [i.e. the wealthy one] will reply, ‘I have not been let go until now. I was called to such a difficult reckoning, that if there had been three hundred camels which had eaten chickpeas and drank no water, they would have been quenched by my perspiration.’ (Muttaqī al-Hindī in *Kanz* 16632).

487. Abū Hurayrah narrated that the Messenger of Allah ﷺ said,

إِنَّمَا أَتَخَوَّفُ عَلَى أُمَّتِي ضَعْفَ الْيَقِينِ.

> ‘I fear lack certainty for my community.’ (Ṭabarānī in *Awsaṭ* 8869 and Bayhaqī in *Shuʿab* 30).

488. Ḥasan narrated that the Messenger of Allah ﷺ said,

أَلَا إِنَّ النَّاسَ لَمْ يُؤْتَوْا فِي الدُّنْيَا شَيْئًا خَيْرًا مِنَ الْيَقِينِ، وَالْعَافِيَةِ، فَسَلُوهُمَا اللهَ عَزَّ وَجَلَّ.

وَقَالَ الْحَسَنُ: صَدَقَ اللهُ، وَصَدَقَ رَسُولُهُ، بِالْيَقِينِ هُرِبَ مِنَ النَّارِ، وَبِالْيَقِينِ طُلِبَتِ الْجَنَّةُ، وَبِالْيَقِينِ صُبِرَ عَلَى الْمَكْرُوهِ، وَبِالْيَقِينِ أُدِّيَتِ الْفَرَائِضُ، وَفِي مُعَافَاةِ اللهِ خَيْرٌ كَثِيرٌ، قَدْ وَاللهِ رَأَيْنَاهُمْ يَتَقَارَبُونَ فِي الْعَافِيَةِ، فَإِذَا وَقَعَ الْبَلَاءُ تَبَايَنُوا.

> ‘Listen! People have not been given anything better than certainty and wellbeing in this world, so ask Allah ﷻ for those.’
>
> Ḥasan said, ‘Allah spoke the truth and His Messenger spoke the truth. One flees from the Fire with certainty, and the Garden is sought with certainty. One is steadfast in adversity with certainty, and obligations are performed with certainty. There is much good in well-being given by Allah. By Allah, we have seen people drawing near to one another when there is well-being and when there is affliction, they drew apart.’ (Ibn Abī ’d-Dunyā in *Yaqīn* 13 and Bayhaqī in *as-Sunan aṣ-Ṣaghīr* 15).

489. ʿUmar ibn al-Khaṭṭāb ؓ said that he heard the Messenger of Allah ﷺ say,

لَوْ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى اللهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا تُرْزَقُ الطَّيْرُ، تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا.

> ‘If you were to put your trust in Allah as He should be trusted, He would provide for you as He provides for the birds; they go out hungry in the morning and return at night full.’ (Aḥmad 205, Tirmidhī 2344 and Ibn Mājah 4164).

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[1] Ibn Ṣāʿid said that this ʿAmr ibn Ḥurayth was a man from Egypt who was not a Companion, and he is not ʿAmr ibn Ḥurayth al-Makhzūmī who saw the Messenger of Allah ﷺ and related from him.

CONTENTMENT AND PLEASURE

490. Saʿd ibn al-Akhram related that Ibn Masʿūd ﵇ said,

مَا يَضُرُّ عَبْدًا يُصْبِحُ عَلَى الْإِسْلَامِ، وَيُمْسِي عَلَيْهِ، مَاذَا أَصَابَ مِنَ الدُّنْيَا.

> ‘A servant of Allah who remains in Islam in the morning and the evening is not harmed by anything that comes to him from this life.’ (Ibn Abī Shaybah 34534, Abū Nuʿaym in *Ḥilyah* 1:132 and Bayhaqī in *Shuʿab* 1199).

491. Yazīd ibn Abī Ḥabīb narrated that Rabīʿah ibn Laqīṭ informed him that he was with ʿAmr ibn al-ʿĀṣ ﵇ during the Year of Unity[1] while they were returning from someone’s house, when it suddenly began to rain down blood. Rabīʿah said,

وَلَقَدْ رَأَيْتُنِي أَنْصِبُ الْإِنَاءَ فَيَمْتَلِئُ دَمًا عَبِيطًا، فَظَنَّ النَّاسُ أَنَّهَا هِيَ، وَمَاجَ
النَّاسُ بَعْضُهُمْ فِي بَعْضٍ. فَقَامَ عَمْرُو بْنُ الْعَاصِ، فَأَثْنَى عَلَى اللهِ عَزَّ وَجَلَّ بِمَا
هُوَ لَهُ أَهْلٌ، ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ، أَصْلِحُوا مَا بَيْنَكُمْ وَبَيْنَ اللهِ تَعَالَى، وَلَا
يَضُرُّكُمْ وَلَوِ اصْطَدَمَ هَذَانِ الْجَبَلَانِ.

> ‘I remember holding up a vessel and it filled up with fresh blood. People thought that this was the end, and they became agitated. At that moment, ʿAmr ibn al-ʿĀṣ ﵇ stood and praised Allah ﷿ with praises He is rightful of, and then he said, “People, correct your relationships with Allah Almighty and nothing will harm you, even if these two mountains were to collide.”’ (Muttaqī al-

Hindī in *Kanz* 23552).

492. Maqburī narrated that Abū Hurayrah ؓ said,

تَعِسَ عَبْدُ الدِّينَارِ وَعَبْدُ الدِّرْهَمِ، بَادَرُوا النَّوْكَى الْمُكِبِّينَ عَلَى الدُّنْيَا.

'The slave of the dinar is wretched and the slave of the dirham is wretched. Only the foolish rush to be devoted to this world.' (Bukhārī 2886)[2]

493. Abū Hurayrah ؓ said,

كَانَ عِيسَى ابْنُ مَرْيَمَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لِأَصْحَابِهِ: اتَّخِذُوا الْمَسَاجِدَ
مَسَاكِنَ، وَالْبُيُوتَ مَنَازِلَ، وَكُلُوا مِنْ بَقْلِ الْبَرِيَّةِ، وَانْجُوا مِنَ الدُّنْيَا بِسَلَامٍ.
قَالَ شَرِيكٌ: فَذَكَرْتُ ذَلِكَ لِسُلَيْمَانَ، فَزَادَنِي: وَاشْرَبُوا مِنَ الْمَاءِ الْقَرَاحِ.

'ʿĪsā ibn Maryam ؑ said to his companions, "Take the mosques as your homes, and your houses as stopping places. Eat from the plants of the wilderness and be saved from this world with peace."'

Sharīk said, 'I mentioned that to Sulaymān and he added for me, "Drink pure water."' (Ibn Abī Shaybah 34228).

494. Faḍl ibn Thawr ibn Shaqīq ibn Thawr, who was concerned about his self, said,

قُلْتُ لِلْحَسَنِ: يَا أَبَا سَعِيدٍ، رَجُلَانِ طَلَبَ أَحَدُهُمَا الدُّنْيَا بِحَلَالِهَا فَأَصَابَهَا،
فَوَصَلَ فِيهَا رَحِمَهُ، وَقَدَّمَ فِيهَا لِنَفْسِهِ، وَجَانَبَ الْآخَرُ الدُّنْيَا؟ فَقَالَ: أَحَبُّهُمَا إِلَيَّ
الَّذِي جَانَبَ الدُّنْيَا. فَأَعَدْتُ عَلَيْهِ، فَأَعَادَ عَلَيَّ مِثْلَهَا.

'I asked Ḥasan, "Abā Saʿīd, which of these two men would you prefer? One who sought worldly gains and acquired them through lawful means, maintained his family ties and sent forth for himself; or the other, who inclined to this world?" He answered, "The most beloved of them to me is the one who inclined to the world." I repeated it to him and he answered me with the same.'[3] (Aḥmad in *Zuhd* 1554 and Ibn Abī 'd-Dunyā in *Zuhd* 213).

495. Muḥammad ibn Sulaym narrated from Ḥasan that Abū 'ṣ-Ṣahbāʾ, who is Ṣilah ibn Ashyam, said,

طَلَبْتُ الرِّزْقَ فِي وُجُوهِهِ فَأَعْيَانِي أَنْ أُصِيبَهُ إِلَّا رِزْقَ يَوْمٍ بِيَوْمٍ، فَعَلِمْتُ أَنَّهُ خَيْرٌ لِي.

وَقَالَ: وَسَمِعْتُ الْحَسَنَ، وَإِلَّا فَحَدَّثَنِي دَاوُدُ، عَنِ الْحَسَنِ أَنَّهُ قَالَ: مَا مِنْ مُسْلِمٍ يُرْزَقُ رِزْقَ يَوْمٍ بِيَوْمٍ، وَلَا يَعْلَمُ أَنَّهُ قَدْ خِيرَ لَهُ إِلَّا عَاجِزٌ، أَوْ قَالَ: غَبِيُّ الرَّأْيِ.

'I sought steady provision, but earning it made me weary. However, seeking provision for one day at a time did not tire me, so I realised that was better for me.' (Bayhaqī in *Shuʿab* 1229).

He also said, 'I heard Ḥasan say, or Dāwūd related to me that Ḥasan said, "Any Muslim who receives provisions one day at a time and does not think that is better for him is someone weak." Or he said "someone with foolish opinions."' (Ibn Abī 'd-Dunyā in *Dhamm ad-Dunyā* 184).

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[1] ʿĀm al-Jamāʿah is the year when the wars between the Muslims came to an end, when Ḥasan ﵁, ʿAlī's ﵁ son and successor relinquished the caliphate in favour of unity between the Muslims. The Messenger of Allah ﷺ once prophesied about his grandson: 'This son of mine is a leader. Perhaps Allah use him to bring peace between two great groups of Muslims.' Bukhārī (2704).

[2] Bukhārī transmits the first part of it as an elevated hadith from the Prophet ﷺ.

[3] Ḥasan did not actually believe that a person should pursue the world completely. His statement, however, is alluding to the importance of dedication towards a single goal with complete focus. In a Muslims case, the Hereafter is the primary goal, and lawful worldly pursuits, while permitted, are distractions from the Hereafter. Ḥasan explains that he admires the dedication of the one who immerses himself in the world over the one whose heart is divided.

POVERTY

496. Qays ibn Ḥabtar al-Asadī narrated that ʿAbdullāh ibn Masʿūd ؓ said,

حَبَّذَا الْمَكْرُوهَانِ: الْمَوْتُ وَالْفَقْرُ! وَايْمُ اللهِ مَا هُوَ إِلَّا الْغِنَى وَالْفَقْرُ، وَمَا أُبَالِي
بِأَيِّهِمَا ابْتُلِيتُ، لِأَنَّ حَقَّ اللهِ فِي كُلِّ وَاحِدٍ مِنْهُمَا وَاجِبٌ. إِنْ كَانَ الْغِنَى إِنَّ فِيهِ
لَلْعَطْفَ، وَإِنْ كَانَ الْفَقْرُ إِنَّ فِيهِ لَلصَّبْرَ.

> ‘How beloved are the two disliked things, death and poverty! By Allah, there is only wealth and poverty, and I do not care with which of them I am tested, because the right of Allah is justified in each of them. If it is wealth, there is affection in it, and if it is poverty, there is steadfastness in it.’ (Ṭabarānī in *Kabīr* 8505, Abū Nuʿaym in *Ḥilyah* 1:132 and Bayhaqī in *Shuʿab* 9502).[1]

497. Qāsim ibn ʿAbd ar-Raḥmān narrated that ʿAbdullāh ibn Masʿūd ؓ said,

لَوَدِدْتُ أَنِّي مِنَ الدُّنْيَا فَرْدٌ كَالرَّاكِبِ الرَّائِحِ الْغَادِي.

> ‘I wish that I could be alone in this world like a rider who comes and goes.’ (Ibn Abī ’d-Dunyā in *Zuhd* 241).

498. Saʿd ibn Masʿūd ؓ narrated that the Messenger of Allah ﷺ said,

الْفَقْرُ أَحْسَنُ – أَوْ أَزْيَنُ – بِالْمُؤْمِنِ مِنَ الْعِذَارِ الْجَيِّدِ عَلَى خَدِّ الْفَرَسِ.

‘Poverty is better (or more beautiful) for a believer than a fine cheek-piece on the horse’s harness.’ (Ṭabarānī in *Kabīr* 7181).

499. ʿAlī ibn Abī Ṭalḥah narrated:

خَرَجَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ بَعْضِ بُيُوتِهِ إِلَى الْمَسْجِدِ، فَلَمْ يَرَ أَحَدًا فِيهِ، فَسَمِعَ فِي زَاوِيَةٍ مِنْ زَاوِيَاهُ صَوْتًا فَأَتَاهُمْ، فَقَالَ: الصَّلَاةَ تَنْتَظِرُونَ؟ أَمَا إِنَّهَا صَلَاةٌ لَمْ تَكُنْ فِي الْأُمَمِ قَبْلَكُمْ، وَهِيَ الْعِشَاءُ. ثُمَّ نَظَرَ إِلَى السَّمَاءِ، فَقَالَ: إِنَّ النُّجُومَ أَمَانٌ لِلسَّمَاءِ، فَإِذَا طُمِسَتِ النُّجُومُ أَتَى السَّمَاءَ مَا تُوعَدُ، وَأَنَا أَمَانٌ لِأَصْحَابِي، فَإِذَا مِتُّ أَتَى أَصْحَابِي مَا يُوعَدُونَ، وَأَصْحَابِي أَمَانٌ لِأُمَّتِي، فَإِذَا ذَهَبَ أَصْحَابِي أَتَى أُمَّتِي مَا يُوعَدُونَ.

The Messenger of Allah ﷺ left one of his rooms to go to the masjid, but he did not see anyone there. He heard a sound from one of its corners, so he went to the people and asked them, ‘Are you waiting for the prayer? This prayer did not exist in the communities before you. It is *ʿIshā*ʾ.’ He looked at the sky and said, ‘The stars are the safeguard of heaven. When the stars are destroyed, the heavens will bring what is promised. I am the safeguard of my Companions. When I die, what my Companions are promised will come to them. My Companions are the safeguard of my community. When My Companions are gone, what my community is promised will come to them.’ (Ṭabarānī in *Ṣaghīr* 967 and *Kabīr* 11023). [2]

500. ʿUthmān ibn Ḥayyān said,

أَكَلْنَا مَعَ أُمِّ الدَّرْدَاءِ طَعَامًا، فَأَغْفَلْنَا الْحَمْدَ لِلهِ، فَقَالَتْ: يَا بَنِيَّ، لَا تَدَعُوا أَنْ تَأْدِمُوا طَعَامَكُمْ بِذِكْرِ اللهِ. أَكْلًا وَحَمْدًا خَيْرٌ مِنْ أَكْلٍ وَصَمْتٍ.

‘We ate some food with Umm ad-Dardāʾ ﵂, but we forgot to praise Allah, so she said, “My son, do not fail to season your food with the mention of Allah. Eating with praise is better than eating in silence.”’ (Ibn ʿAsākir in *Tārīkh* 70:163).

501. Awzāʿī informed us that the Messenger of Allah ﷺ said,

مَا أُبَالِي مَا رَدَدْتُ بِهِ عَنِّي الْجُوعَ.

‘‘I do not care if I am not kept away from poverty.’ (Ibn Abī ’d-Dunyā in *Jūʿ* 183).

502. Anas ibn Mālik ؓ narrated that the Messenger of Allah ﷺ said,

إِنَّ مَثَلَ أَصْحَابِي فِي أُمَّتِي كَالْمِلْحِ فِي الطَّعَامِ، لَا يَصْلُحُ الطَّعَامُ إِلَّا بِالْمِلْحِ.
قَالَ الْحَسَنُ: فَقَدْ ذَهَبَ مِلْحُنَا، فَكَيْفَ نَصْلُحُ؟

‘The example of my Companions among my community is like salt in food. Food is only good with salt.’

Ḥasan said, ‘Our salt has gone, so how can we be good?’ (Ājurrī in *Sharīʿah* 1157).

503. Khaythamah narrated that Sulaymān ibn Dāwūd ؑ said,

كُلُّ الْعَيْشِ قَدْ جَرَّبْنَاهُ، لَيِّنُهُ وَشَدِيدُهُ، فَوَجَدْنَا يَكْفِي مِنْهُ أَدْنَاهُ.

‘We have experienced all kinds of life, affluence and poverty, and we found that what is less is enough.’ (Ibn Abī Shaybah 34266 and Abū Nuʿaym in *Ḥilyah* 4:118).

504. Ḥafṣah ؓ asked ʿUmar ؓ,

أَلَا تَلْبَسُ ثَوْبًا لَيِّنًا أَلْيَنَ مِنْ ثَوْبِكَ، وَتَأْكُلُ طَعَامًا أَطْيَبَ مِنْ طَعَامِكَ هَذَا؟ فَقَدْ
فَتَحَ اللهُ عَلَيْكَ الْأَرْضَ، وَأَوْسَعَ عَلَيْكَ مِنَ الرِّزْقِ. قَالَ: سَأُخْصِمُكِ إِلَى نَفْسِكِ.
فَذَكَرَ أَمْرَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ، وَمَا كَانَ يَلْقَى مِنْ شِدَّةِ الْعَيْشِ، وَلَمْ يَزَلْ
يَذْكُرُ حَتَّى بَكَتْ. ثُمَّ قَالَ عُمَرُ: لَأُشْرِكَنَّهُمَا فِي مِثْلِ عَيْشِهِمَا الشَّدِيدِ لَعَلِّي
أُدْرِكُ مَعَهُمَا مِثْلَ عَيْشِهِمَا الرَّخِيِّ.

‘Why do you not wear softer clothes than what you have, or eat better food than this food of yours? Allah ﷻ has conquered the land for you and made sustenance plentiful for you.’ He responded, ‘I will explain my case to you,’ and then proceeded to mention the circumstance of the Messenger of Allah ﷺ and the harsh life he experienced. He continued to do so until she wept, and then ʿUmar said, ‘I will most certainly share in their [the Prophet and Abū Bakr] difficult living, in the hope that I will join them in their comfortable life.’ (Ibn Abī Shaybah 34334, Abū Nuʿaym in *Ḥilyah* 1:48 and Bayhaqī in *Shuʿab* 5777).

505. Yaḥyā ibn al-Mukhtār said that Ḥasan spoke about the Messenger of Allah ﷺ, saying,

لَا وَاللهِ مَا كَانَتْ تُغْلَقُ دُونَهُ الْأَبْوَابُ، وَلَا تَقُومُ دُونَهُ الْحَجَبَةُ، وَلَا يُغْدَى عَلَيْهِ
بِالْجِفَانِ، وَلَا يُرَاحُ عَلَيْهِ بِهَا، وَلَكِنَّهُ كَانَ بَارِزًا. مَنْ أَرَادَ أَنْ يَلْقَى نَبِيَّ اللهِ صَلَّى
اللهُ عَلَيْهِ وَسَلَّمَ لَقِيَهُ، وَكَانَ وَاللهِ يَجْلِسُ بِالْأَرْضِ، وَيُوضَعُ طَعَامُهُ بِالْأَرْضِ،
وَيَلْبَسُ الْغَلِيظَ، وَيَرْكَبُ الْحِمَارَ، وَيُرْدِفُ بَعْدَهُ، وَيَلْعَقُ وَاللهِ يَدَهُ.

‘By Allah, the doors were not locked behind him, chamberlains were not appointed for him and bowls were not brought to him in the morning or evening. Whoever wanted to meet the Prophet ﷺ could meet him. By Allah, he sat on the ground, put his food on the ground and wore rough clothing. He rode donkeys, let people ride behind him on his mount and, by Allah, the donkeys licked his hand.’[3]

506. Aslam, the freed-slave of ʿUmar ﵁ said,

قَدِمَ عَلَيْهِ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ – وَهُوَ أَبْيَضُ وَأَبَضُّ النَّاسِ وَأَجْمَلُهُمْ – فَخَرَجَ إِلَى الْحَجِّ مَعَ عُمَرَ بْنِ الْخَطَّابِ، فَكَانَ عُمَرُ بْنُ الْخَطَّابِ يَنْظُرُ إِلَيْهِ، فَيَعْجَبُ لَهُ، ثُمَّ يَضَعُ أُصْبُعَهُ عَلَى مَتْنِهِ، ثُمَّ يَرْفَعُهَا عَنْ مِثْلِ الشِّرَاكِ، فَيَقُولُ: بَخٍ بَخٍ، نَحْنُ إِذًا خَيْرُ النَّاسِ إِنْ جُمِعَ لَنَا خَيْرُ الدُّنْيَا وَالْآخِرَةِ. فَقَالَ مُعَاوِيَةُ: يَا أَمِيرَ الْمُؤْمِنِينَ، سَأُحَدِّثُكَ إِنَّا بِأَرْضِ الْحَمَّامَاتِ وَالرِّيفِ، فَقَالَ عُمَرُ: سَأُحَدِّثُكَ مَا بِكَ، إِلْطَافُكَ نَفْسَكَ بِأَطْيَبِ الطَّعَامِ، وَتَصَبُّحُكَ حَتَّى تَضْرِبَ الشَّمْسُ مَتْنَكَ، وَذَوُو الْحَاجَاتِ وَرَاءَ الْبَابِ. قَالَ: فَلَمَّا جِئْنَا ذَا طُوًى أَخْرَجَ مُعَاوِيَةُ حُلَّةً فَلَبِسَهَا، فَوَجَدَ عُمَرُ مِنْهَا رِيحًا كَأَنَّهُ رِيحُ طِيبٍ، فَقَالَ: يَعْمَدُ أَحَدُكُمْ فَيَخْرُجُ حَاجًّا تَفِلًا حَتَّى إِذَا جَاءَ أَعْظَمَ بُلْدَانِ اللهِ: حَرَمَهُ، أَخْرَجَ ثَوْبَيْهِ كَأَنَّهُمَا كَانَا فِي الطِّيبِ فَلَبِسَهُمَا، فَقَالَ مُعَاوِيَةُ: إِنَّمَا لَبِسْتُهُمَا لِأَنْ أَدْخُلَ فِيهِمَا عَلَى عَشِيرَتِي أَوْ قَوْمِي، وَاللهِ لَقَدْ بَلَغَنِي أَذَاكَ هَهُنَا وَبِالشَّامِ، وَاللهُ يَعْلَمُ لَقَدْ عَرَفْتُ الْحَيَاءَ فِيهِ، وَنَزَعَ مُعَاوِيَةُ الثَّوْبَيْنِ، وَلَبِسَ ثَوْبَيْهِ اللَّذَيْنِ أَحْرَمَ فِيهِمَا.

Muʿāwiyah ibn Abī Sufyān, who was the most handsome of men with the fairest and softest of skin, came to visit, then set off with ʿUmar ibn al-Khaṭṭāb on the Hajj pilgrimage. ʿUmar was looking at him in amazement, then he placed his finger on his body and lifted what seemed to be lace, and said, ‘How excellent! We would be the best of people if we received both this world and the next.’ Muʿāwiyah, [eager to tell him more about the luxuries of Shām][4] said to him, ‘Amīr al-Muʾminīn, I will tell you that we are in a land of pools and rural areas.’ ʿUmar responded, ‘I will tell you what is wrong with you; you treat yourself with the finest foods, and you awake when the sun hits your body, while the needy are at your door.’ When we arrived at Dhū Ṭuwā, Muʿāwiyah took out a garment to wear, and ʿUmar caught a fragrant smell from it like the scent of perfume, so he said, “One of you intends to set out as a pilgrim without any fragrance, and then, when he arrives at the greatest land of Allah, His Sanctuary, he takes out his two garments that seem to have been perfumed and wears it.” Muʿāwiyah said in response, “I only wore them for my family and my people when I visit them. By Allah, your grievance here and in the Levant has upset me, and Allah knows that I feel shame because of it.” Then Muʿāwiyah removed the two garments and wore his two-piece pilgrim garb.’ (Dhahabī in *Tārikh al-Islām* 4:310).

507. Ṭāwūs related:

رَأَى عُمَرُ بْنُ الْخَطَّابِ يَزِيدَ بْنَ أَبِي سُفْيَانَ كَاشِفًا عَنْ بَطْنِهِ، فَرَأَى جِلْدَةً
رَقِيقَةً، فَرَفَعَ عَلَيْهِ الدِّرَّةَ، فَقَالَ: أَجِلْدَةُ كَافِرٍ؟

‘ʿUmar ibn al-Khaṭṭāb ؓ saw Yazīd ibn Abī Sufyān with his stomach uncovered. He saw his soft skin, so he lifted a stick over him and asked, “Skin of an disbeliever?”’ (Abū Dāwūd in *Zuhd* 94).

508. Saʿīd ibn Jubayr narrated that Ibn ʿUmar ؓ said,

بَلَغَ عُمَرَ بْنَ الْخَطَّابِ أَنَّ يَزِيدَ بْنَ أَبِي سُفْيَانَ يَأْكُلُ أَلْوَانَ الطَّعَامِ، فَقَالَ عُمَرُ
لِمَوْلًى لَهُ يُقَالُ لَهُ يَرْفَأُ: إِذَا عَلِمْتَ أَنَّهُ قَدْ حَضَرَ عَشَاؤُهُ فَأَعْلِمْنِي. فَلَمَّا حَضَرَ
عَشَاؤُهُ أَعْلَمَهُ، فَأَتَى عُمَرُ، فَسَلَّمَ وَاسْتَأْذَنَ، فَأَذِنَ لَهُ، فَدَخَلَ، فَقَرَّبَ عَشَاءَهُ،
فَجَاءَ بِثَرِيدَةِ لَحْمٍ، فَأَكَلَ عُمَرُ مَعَهُ مِنْهَا، ثُمَّ قَرَّبَ شِوَاءً، فَبَسَطَ يَزِيدُ يَدَهُ،
فَكَفَّ عُمَرُ، ثُمَّ قَالَ عُمَرُ: وَاللهِ يَا يَزِيدُ بْنَ أَبِي سُفْيَانَ، أَطْعَامٌ بَعْدَ طَعَامٍ؟
وَالَّذِي نَفْسُ عُمَرَ بِيَدِهِ، لَئِنْ خَالَفْتُمْ عَنْ سُنَّتِهِمْ لَيُخَالِفَنَّ بِكُمْ عَنْ طَرِيقَتِهِمْ.

> News that Yazīd ibn Abī Sufyān was eating different kinds of foods reached ʿUmar ibn al-Khaṭṭāb, so ʿUmar said to his freed-slave Yarfaʾ, ‘When you come to know that his food has been brought to him, inform me.’ When his food was brought, Yarfaʿ informed him, so ʿUmar went, greeted Yazīd with *salām* and asked to enter, which Yazīd permitted. ʿUmar entered, and he brought the food closer. He brought meaty broth, and ʿUmar ate from it with him. Then he brought the roasted meat and Yazīd stretched out his hand while ʿUmar refrained. ʿUmar then said to him, ‘Yazīd ibn Abī Sufyān, by Allah, is this a meal after a meal?! By the One in Whose Hand lies ʿUmar’s life, if you are going to oppose their way, you will surely go down a different path to them,’ [referring to the Prophet ﷺ and the Muslims who had since passed]. (Ibn Shabbah in *Tārīkh al-Madīnah* 3:831).

509. Ḥasan narrated:

قَدِمَ عَلَى أَمِيرِ الْمُؤْمِنِينَ عُمَرَ وَفْدٌ مِنْ أَهْلِ الْبَصْرَةِ مَعَ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ: فَكُنَّا نَدْخُلُ عَلَيْهِ، وَلَهُ كُلَّ يَوْمٍ خُبْزٌ يُلَتُّ، وَرُبَّمَا وَافَيْنَاهُ مَا دَوَّمَ بِسَمْنٍ، وَأَحْيَانًا بِزَيْتٍ، وَأَحْيَانًا بِاللَّبَنِ، وَرُبَّمَا وَافَقْنَا الْقَدَائِدَ الْيَابِسَةَ قَدْ دُقَّتْ، ثُمَّ أُغْلِيَ بِمَاءٍ، وَرُبَّمَا وَافَقْنَا اللَّحْمَ الْغَرِيضَ وَهُوَ قَلِيلٌ، فَقَالَ لَنَا يَوْمًا: إِنِّي وَاللهِ لَقَدْ أَرَى تَعْذِيرَكُمْ، وَكَرَاهِيَتَكُمْ طَعَامِي، وَإِنِّي وَاللهِ لَوْ شِئْتُ لَكُنْتُ أَطْيَبَكُمْ طَعَامًا، وَأَرَقَّكُمْ عَيْشًا، أَمَا وَاللهِ مَا أَجْهَلُ عَنْ كَرَاكِرَ وَأَسْنِمَةٍ، وَعَنْ صِلَاءٍ، وَعَنْ صَلَائِقَ، وَصِنَابٍ – قَالَ جَرِيرٌ: الصِّلَاءُ الشِّوَاءُ، وَالصِّنَابُ الْخَرْدَلُ، وَالصَّلَائِقُ الْخُبْزُ الرِّقَاقُ – وَلَكِنِّي سَمِعْتُ اللهَ تَعَالَى عَيَّرَ قَوْمًا بِأَمْرٍ فَعَلُوهُ، فَقَالَ: ﴿أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا﴾ قَالَ: فَكَلَّمَنَا أَبُو مُوسَى الْأَشْعَرِيُّ، فَقَالَ: لَوْ كَلَّمْتُمْ أَمِيرَ الْمُؤْمِنِينَ، فَفَرَضَ لَكُمْ مِنْ بَيْتِ الْمَالِ طَعَامًا تَأْكُلُونَهُ. قَالَ: فَكَلَّمْنَاهُ، فَقَالَ: يَا مَعْشَرَ الْأُمَرَاءِ، أَمَا تَرْضَوْنَ لِأَنْفُسِكُمْ مَا أَرْضَى لِنَفْسِي؟ قَالَ: فَقُلْنَا: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ الْمَدِينَةَ أَرْضٌ الْعَيْشُ بِهَا شَدِيدٌ، وَلَا نَرَى طَعَامَكَ يُغْشَى، وَلَا يُؤْكَلُ، وَإِنَّا بِأَرْضٍ ذَاتِ رِيفٍ، وَإِنَّ أَمِيرَنَا يُغْشَى، وَإِنَّ طَعَامَهُ يُؤْكَلُ. قَالَ: فَنَكَّسَ عُمَرُ سَاعَةً، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: قَدْ فَرَضْتُ لَكُمْ مِنْ بَيْتِ الْمَالِ شَاتَيْنِ، وَجَرِيبَيْنِ، فَإِذَا كَانَ بِالْغَدَاةِ فَضَعْ إِحْدَى الشَّاتَيْنِ عَلَى أَحَدِ الْجَرِيبَيْنِ، فَكُلْ أَنْتَ وَأَصْحَابُكَ، ثُمَّ ادْعُ بِشَرَابٍ فَاشْرَبْ – قَالَ ابْنُ صَاعِدٍ: يَعْنِي الشَّرَابَ الْحَلَالَ – ثُمَّ اسْقِ الَّذِي عَنْ يَمِينِكَ، ثُمَّ الَّذِي يَلِيهِ، ثُمَّ قُمْ لِحَاجَتِكَ، فَإِذَا كَانَ بِالْعَشِيِّ فَضَعِ الشَّاةَ الْغَابِرَةَ عَلَى الْجَرِيبِ الْغَابِرِ، فَكُلْ أَنْتَ وَأَصْحَابُكَ، أَلَا وَأَشْبِعُوا النَّاسَ فِي بُيُوتِهِمْ، وَأَطْعِمُوا عِيَالَهُمْ، فَإِنَّ تَحْفِينَكُمْ لِلنَّاسِ لَا يُحَسِّنُ أَخْلَاقَهُمْ، وَلَا يُشْبِعُ جَائِعَهُمْ، وَاللهِ مَعَ ذَلِكَ مَا أَظُنُّ رُسْتَاقًا يُؤْخَذُ مِنْهُ كُلَّ يَوْمٍ شَاتَانِ وَجَرِيبَانِ إِلَّا يُسْرِعُ ذَلِكَ فِي خَرَابِهِ.

A delegation from Basra came to the Amīr al-Muʾminīn, ʿUmar ؓ with Abū Mūsā al-Ashʿarī ؓ who said, ‘We would visit him, and every day he would have bread mixed with water. Sometimes we would bring it to him with a condiment of fat, sometimes with oil and other times with milk. At times, we presented dried pieces of diced meat boiled in water and sometimes we provided tender meat—but that was rare. One day, he said to us, “By Allah, I see your difficulty with my food and your dislike for it. By Allah, if I wanted, I could have the best food and the most comfortable life of all of you. By Allah, I am not ignorant of meat from camels’ necks and their humps, of roasts, of fine bread and mustard seeds,[5] but I heard Allah ﷻ reproach a people because of something they did. He said: *You dissipated the good things you had in your worldly life* (46:20).”’ The narrator said, ‘Abū Mūsā al-Ashʿarī ؓ spoke to us saying, “If you would, speak to the Amīr al-Muʾminīn and ask him to stipulate food for you from the treasury.” So we spoke to him, and he said, “Governors, are you not pleased for yourselves with what I am pleased for myself ?” We answered, “Amīr al-Muʾminīn, Madinah is a city where living is difficult, and we do not think your food is palatable or edible. We, on the other hand, live in a rural land, and our governor’s food is palatable and edible.” ʿUmar ؓ lowered his head for a moment, then he raised it again and said, “I have stipulated for you two sheep and two patches of arable land from the treasury. In the morning, place one of the sheep in one of the patches of land and you and your people eat from there. Thereafter, call for beverage and drink,[6] and give to the one on your right and then the one after them, and then get up for your work. When it is evening, place the remaining sheep on the remaining patch of land and you and your people eat from there. Listen, feed the people in their homes to their fill, and feed their families, because calling the people to a meal will not improve their behaviour nor will it satiate their hunger.[7] Having said that, by Allah, I think that any district which loses two sheep and two patches of land every day is headed for ruin.”’ (*Tārīkh al-Madīnah* 2:696)

510. Ibn Ṭāwūs related that his father said,

أَجْدَبَ النَّاسُ عَلَى عَهْدِ عُمَرَ، فَمَا أَكَلَ سَمِينًا، وَلَا سَمْنًا حَتَّى أَكَلَ النَّاسُ.

> ‘The people suffered a drought during ʿUmar’s time, so he did not eat any fat nor butter until the people had eaten.’ (Ibn Shabbah in *Tārīkh al-Madīnah* 2:740).

511. ʿAlqamah ibn ʿAbdillāh al-Muzanī said,

أُتِيَ عُمَرُ بْنُ الْخَطَّابِ بِبِرْذَوْنٍ، فَقَالَ: مَا هَذَا؟ فَقِيلَ: يَا أَمِيرَ الْمُؤْمِنِينَ، هَذِهِ دَابَّةٌ لَهَا وَطْأَةٌ، وَلَهَا هَيْئَةٌ، وَلَهَا جَمَالٌ، تَرْكَبُهُ الْعَجَمُ، فَقَامَ فَرَكِبَهُ، فَلَمَّا سَارَ هَزَّ مَنْكِبَيْهِ، فَقَالَ: قَبَّحَ اللهُ هَذَا، بِئْسَ الدَّابَّةُ هَذَا، فَنَزَلَ عَنْهُ.

> ‘ʿUmar ibn al-Khaṭṭāb was brought a work horse, so he asked, “What is this?” Someone said, “Amīr al-Muʾminīn, it is a beast with weight, form and beauty which the non-Arabs ride.” He got up and when he mounted, its flanks shook. He said, “May Allah make this ugly. By Allah, this is a bad animal!” and he dismounted.’ (Ibn Shabbah in *Tārīkh al-Madīnah* 3:824).

512. Ḥasan narrated that ʿUmar ibn al-Khaṭṭāb ﵁ said,

لَا تَنْخُلُوا الدَّقِيقَ فَإِنَّهُ طَعَامٌ كُلُّهُ.

> ‘Do not sift flour. All of it is food.’ (Ibn al-Jaʿd in *Musnad* 3210 and Ibn Shabbah in *Tārīkh al-Madīnah* 2:695).

513. Abū Wāʾil narrated that Yasār ibn Numayr said,

مَا نَخَلْتُ لِعُمَرَ طَعَامًا قَطُّ إِلَّا وَأَنَا لَهُ عَاصٍ.

> ‘I would never sift food for ʿUmar unless I was to disobey him.’ (Abū Dāwūd in *Zuhd* 79 and Ibn Abī Shaybah 34453).

514. Ṭāriq ibn Shihāb said,

لَمَّا قَدِمَ عُمَرُ أَرْضَ الشَّامِ أُتِيَ بِبِرْذَونٍ فَرَكِبَهُ، فَهَزَّهُ، فَكَرِهَهُ، فَنَزَلَ عَنْهُ، وَرَكِبَ بَعِيرَهُ، فَعَرَضَتْ لَهُ مَخَاضَةٌ، فَنَزَلَ عَنْ بَعِيرِهِ، وَنَزَعَ مُوقَيْهِ، فَأَخَذَهُمَا بِيَدِهِ، وَخَاضَ الْمَاءَ، وَهُوَ مُمْسِكٌ بَعِيرَهُ بِخِطَامِهِ – أَوْ قَالَ: بِزِمَامِهِ. فَقَالَ لَهُ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ: لَقَدْ صَنَعْتَ الْيَوْمَ صَنِيعًا عَظِيمًا عِنْدَ أَهْلِ الْأَرْضِ. قَالَ: فَصَكَّ فِي صَدْرِهِ، ثُمَّ قَالَ، أَوَّهَ يَمُدُّ بِهَا صَوْتَهُ: لَوْ غَيْرُكَ يَقُولُ هَذَا يَا أَبَا عُبَيْدَةَ! إِنَّكُمْ كُنْتُمْ أَذَلَّ النَّاسِ، وَأَقَلَّ النَّاسِ، وَأَحْقَرَ النَّاسِ، فَأَعَزَّكُمُ اللهُ بِالْإِسْلَامِ، فَمَهْمَا تَطْلُبُوا الْعِزَّ بِغَيْرِهِ يُذِلَّكُمُ اللهُ.

When ʿUmar came to the Levant, a work horse was brought to him, but it jolted to and fro and he disliked it, so he got down and then mounted his own camel. He was then presented with a pregnant camel, so he got down from his camel, took off his leather socks, held them in his hand and he walked into some water while he was holding its halter (or he said its rein). Abū ʿUbaydah ibn al-Jarrāḥ said to him, 'Today you have done something grave in the sight of the people of this land.' So he struck his chest and exclaimed while raising his voice, 'If only someone other than you had said this, Abā ʿUbaydah! You were all the lowliest of people, few in number and the most despised, then Allah honoured you with Islam. Whenever you seek honour through anything else, Allah will disgrace you.' (Ḥākim 207).

515. Qāsim ibn Muḥammad said.

سَمِعْتُ أَسْلَمَ مَوْلَى عُمَرَ يَذْكُرُ أَنَّهُ كَانَ مَعَ عُمَرَ وَهُوَ يُرِيدُ الشَّامَ حَتَّى إِذَا دَنَا مِنَ الشَّامِ، أَنَاخَ عُمَرُ، وَذَهَبَ لِحَاجَةٍ لَهُ. قَالَ أَسْلَمُ: فَطَرَحْتُ فَرْوَتِي بَيْنَ شِعْبَتَيْ رَحْلِي. فَلَمَّا فَرَغَ عُمَرُ عَمَدَ إِلَى بَعِيرِ أَسْلَمَ، فَرَكِبَ عَلَى الْفَرْوِ، وَرَكِبَ أَسْلَمُ بَعِيرَ عُمَرَ، فَخَرَجَا يَسِيرَانِ حَتَّى لَقِيَهُمَا أَهْلُ الْأَرْضِ، قَالَ أَسْلَمُ: فَلَمَّا دَنَوْا مِنَّا أَشَرْتُ لَهُمْ إِلَى عُمَرَ، فَجَعَلُوا يَتَحَدَّثُونَ بَيْنَهُمْ، فَقَالَ عُمَرُ: تَطْمَحُ أَبْصَارُهُمْ إِلَى مَرَاكِبِ مَنْ لَا خَلَاقَ لَهُمْ. كَأَنَّ عُمَرَ يُرِيدُ مَرَاكِبَ الْعَجَمِ.

I heard Aslam, the freed-slave of ʿUmar, mention that he was with ʿUmar when he was on his way to the Levant. When they approached the Levant, ʿUmar made his camel kneel and he went to tend to his needs. Aslam said, ‘I put my fur between the pommels of my saddle.’ When ʿUmar finished, he went to Aslam’s camel and mounted on the fur, and Aslam rode ʿUmar’s camel. They set off again until the people of the land met them, and Aslam said, ‘When they were near to us, I pointed out ʿUmar to them. They began to speak among themselves, and ʿUmar said, “Their eyes turn to the mounts which have no worth,” referring to the mounts of the non-Arabs.’ (Mālik as transmitted by Muḥammad ibn al-Ḥasan ash-Shaybānī 928).

516. Hishām ibn ʿUrwah narrated that his father said,

قَدِمَ عُمَرُ بْنُ الْخَطَّابِ الشَّامَ، فَتَلَقَّاهُ أُمَرَاءُ الْأَجْنَادِ، وَعُظَمَاءُ أَهْلِ الْأَرْضِ، فَقَالَ عُمَرُ: أَيْنَ أَخِي؟ قَالُوا: مَنْ؟ قَالَ: أَبُو عُبَيْدَةَ، قَالُوا: يَأْتِيكَ الْآنَ، قَالَ: فَجَاءَ عَلَى نَاقَةٍ مَخْطُومَةٍ بِحَبْلٍ، فَسَلَّمَ عَلَيْهِ، وَسَأَلَهُ، ثُمَّ قَالَ لِلنَّاسِ: انْصَرِفُوا عَنَّا. فَسَارَ مَعَهُ حَتَّى أَتَى مَنْزِلَهُ، فَنَزَلَ عَلَيْهِ، فَلَمْ يَرَ فِي بَيْتِهِ إِلَّا سَيْفَهُ، وَتُرْسَهُ، وَرَحْلَهُ، فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ: لَوِ اتَّخَذْتَ مَتَاعًا — أَوْ قَالَ: شَيْئًا — قَالَ أَبُو عُبَيْدَةَ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ هَذَا سَيُبَلِّغُنَا الْمَقِيلَ.

ʿUmar ibn al-Khaṭṭāb came to the Levant, and the generals of the armies and great men of the land met him. ʿUmar asked, ‘Where is my brother?’ They asked, ‘Who?’ He said, ‘Abū ʿUbaydah.’ They said, ‘He is coming to you now.’ He came on a camel with a nose-band and greeted him and asked him some questions. Then he told the people, ‘Leave us.’ They went to his house, and ʿUmar did not see anything there but his sword, his shield and his saddle. ʿUmar ibn al-Khaṭṭāb said to him, ‘You should keep some goods (or something).’Abū ʿUbaydah said, ‘Amīr al-Muʾminīn, this will get us to our destination.’ (Ibn Abī ’d-Dunyā in *Zuhd* 116).

517. ʿUrwah related that ʿUmar’s governor who oversaw Daraa[8] said,

قَدِمَ عَلَيْنَا عُمَرُ بْنُ الْخَطَّابِ، وَإِذَا عَلَيْهِ قَمِيصٌ مِنْ كَرَابِيسَ، فَأَعْطَانِيهِ، فَقَالَ: اغْسِلْهُ وَارْقَعْهُ. قَالَ: فَغَسَلْتُهُ وَرَقَعْتُهُ، ثُمَّ قَطَعْتُ عَلَيْهِ قَمِيصًا، فَأَتَيْتُهُ بِهِمَا، فَقُلْتُ: هَذَا قَمِيصُكَ، وَهَذَا قَمِيصٌ قَطَعْتُهُ عَلَيْهِ لِتَلْبَسَهُ. فَمَسَّهُ، فَوَجَدَهُ لَيِّنًا، فَقَالَ: لَا حَاجَةَ لَنَا فِيهِ، هَذَا أَنْشَفُ لِلْعَرَقِ مِنْهُ.

“ʿUmar ibn al-Khaṭṭāb came to us wearing a cotton shirt, and then he gave it to me. He said, “Wash it and patch it.” I washed it, patched it and then cut him another shirt on those measurements. I gave them to him and said, “This is your shirt, and this is another shirt which I cut for you to wear.” He touched it, found it too soft, and said, “We have no need for it. This shirt absorbs sweat better than that.”’ (Maʿmar ibn Rāshid in *Jāmiʿ* 20627).

518. Thābit al-Bunānī related that Anas ibn Mālik ﵁ said,

لَقَدْ رَأَيْتُ بَيْنَ كَتِفَيْ عُمَرَ أَرْبَعَ رِقَاعٍ فِي قَمِيصِهِ.

‘I saw four patches on ʿUmar’s shirt between his shoulder blades.’ (Ibn Abī Shaybah 34447).

519. Yaḥyā ibn Abī Kathīr narrated from a Levantine man:

دَخَلَ عَلَى أَبِي ذَرٍّ، وَهُوَ يُوقِدُ تَحْتَ قِدْرٍ لَهُ مِنْ حَطَبٍ، قَدْ أَصَابَهُ مَطَرٌ وَدُمُوعُهُ تَسِيلُ، فَقَالَتْ لَهُ امْرَأَتُهُ: لَقَدْ كَانَ لَكَ مِنْ هَذَا مَنْدُوحَةٌ، وَلَوْ شِئْتَ لَكُفِيتَ. فَقَالَ: فَأَنَا أَبُو ذَرٍّ وَهَذَا عَيْشِي، فَإِنْ رَضِيتِ وَإِلَّا فَتَحْتُ كَنَفَ اللهِ. قَالَ: فَكَأَنَّمَا أَلْقَمَهَا حَجَرًا حَتَّى إِذَا أَنْضَجَ مَا فِي قِدْرِهِ جَاءَ بِصَحْفَةٍ، فَكَسَرَ فِيهَا خُبْزًا لَهُ غَلِيظًا، ثُمَّ جَاءَ بِالَّذِي كَانَ فِي الْقِدْرِ فَكَدَّرَهُ عَلَيْهِ، ثُمَّ جَاءَ بِهِ إِلَى امْرَأَتِهِ، ثُمَّ قَالَ: ادْنُ. فَأَكَلْنَا جَمِيعًا، ثُمَّ أَمَرَ جَارِيَتَهُ أَنْ تَسْقِيَنَا، فَسَقَتْنَا مَذْقَةً مِنْ لَبَنِ مِعْزَاهُ. فَقُلْتُ: يَا أَبَا ذَرٍّ، لَوِ اتَّخَذْتَ فِي بَيْتِكِ عَيْشًا. فَقَالَ: عِبَادَ اللهِ، أَتُرِيدُونَ مِنَ الْحِسَابِ أَكْثَرَ مِنْ هَذَا؟ أَلَيْسَ هَذَا مِثَالًا نَرْقُدُ عَلَيْهِ، وَعِبَاءَةً نَبْسُطُهَا، وَكِسَاءً نَلْبَسُهُ، وَبُرْمَةً نَطْبُخُ فِيهَا، وَصَحْفَةً نَأْكُلُ مِنْهَا، وَبَطَّةً فِيهَا زَيْتٌ، وَغِرَارَةً فِيهَا دَقِيقٌ، أَتُرِيدُ لِي مِنَ الْحِسَابِ أَكْثَرَ مِنْ هَذَا؟ قُلْتُ: فَإِنَّ عَطَاءَكَ أَرْبَعُ مِائَةِ دِينَارٍ، وَأَنْتَ فِي شَرَفٍ مِنَ الْعَطَاءِ، فَأَيْنَ يَذْهَبُ عَطَاؤُكَ؟ فَقَالَ: أَمَا أَنِّي لَنْ أُعَمِّيَ عَلَيْكَ، لِي بِهَذِهِ الْقَرْيَةِ – وَأَشَارَ إِلَى قَرْيَةٍ بِالشَّامِ – ثَلَاثُونَ فَرَسًا، فَإِذَا خَرَجَ عَطَائِي اشْتَرَيْتُ لَهُمْ عَلَفًا، وَأَرْزَاقًا لِمَنْ يَقُومُ عَلَيْهَا، وَنَفَقَةً لِأَهْلِي، فَإِنْ بَقِيَ مِنْهُ شَيْءٌ اشْتَرَيْتُ بِهِ فُلُوسًا، فَجَعَلْتُ عِنْدَ نَبَطِيٍّ هَهُنَا، فَإِنِ احْتَاجَ أَهْلِي إِلَى لَحْمٍ أَخَذُوا مِنْهُ، وَإِنِ احْتَاجُوا إِلَى شَيْءٍ أَخَذُوا مِنْهُ، ثُمَّ أَحْمِلُ عَلَيْهَا فِي سَبِيلِ اللهِ، لَيْسَ عِنْدَ آلِ أَبِي ذَرٍّ دِينَارٌ وَلَا دِرْهَمٌ.

He visited Abū Dharr while he was lighting a fire under a pot with wood that had been drenched with rain, and his tears were flowing. His wife said to him, ‘You had a choice to get away from this. If you want, you could have more than enough.’ He replied, ‘I am Abū Dharr and this is my way of living. You should be content, otherwise I will have forfeited the protection of Allah.’

> He seemed to be feeding the fire stone morsels, until the food in the pot was well-cooked, so he brought a plate and broke some pieces of coarse bread in it. Then he brought the contents of the pot and poured it over the bread. He then brought it to his wife and said, ‘Come close!’ and we ate together. He then asked his servant girl to give us drink, so she gave us a taste of milk from his goat. I said, ‘Abā Dharr, if only you would keep some sustenance in your home.’Abū Dharr retorted, ‘Servants of Allah, do you wish to be taken to account for more than this? Is this not a bed we recline on, a cloak which we spread out, a garment we wear, a pot we cook in, a plate we eat from, a leather flask containing oil and a sack of flour? Do you want me to be held accountable for more than this?’ I said, ‘You are given a large stipend of 400 dinars, so where does it all go?’ He answered, ‘I will be straight with you. In this city (and he indicated a city in the Levant) I have thirty horses. When I receive my stipend, I buy fodder for them, food for those who tend to them and maintenance for my family. If anything remains, I purchase some coins and leave them with that Nabatean there, and if my family needs some meat, they take from him and if they need anything else, they take it from him. Then I provide those horses as mounts in the Path of Allah, and there are no dinars and dirhams left for the family of Abū Dharr.’ (Maʿmar ibn Rāshid in *Jāmiʿ* 20629).

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[1] Abū Dāwūd has transmitted the first portion of it. *Zuhd* (165).

[2] Ṭabarānī has transmitted a variation of it.

[3] Dīnawarī has transmitted a variation of it in *Mujālasah* (2631).

[4] The Levant.

[5] Jarīr said that *ṣilāʾ* is roasts, *ṣināb* is mustard and *ṣalāʾiq* is fine bread.

[6] Ibn Ṣāʿid said this is lawful beverage.

[7] ʿUmar’s ﵁ concern for the people can be appreciated from this statement. He understood that some people are not comfortable eating with strangers and they intentionally eat less to save embarrassment, whereas others embarrass themselves at public dinners with a lack of manners and etiquette. Receiving their food in the comfort of the homes

will allow the people to eat without worrying about being judged by others and it will prevent them from offending others with their bad manners.

[8] A city in the south-west region of Syria about 90km south of Damascus.

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520. Ḥasan said about the words of Allah Almighty: *Allah expands provision to whomever He wishes of His slaves and constricts for them,* ‘He chooses what is best for him.’ (Ibn Abī Ḥātim in *Tafsīr* 17168).

521. Ibn Lahīʿah narrated that Yazīd ibn Abī Ḥabīb said,

مَنْ لَمْ يَسْتَحْيِ مِنَ الْحَلَالِ خَفَّتْ مُؤْنَتُهُ، وَقَلَّ كِبْرِيَاؤُهُ.

> ‘Whoever is not ashamed of the lawful will have his burdens lightened and his pride decreased.’ (Ibn Abī ’d-Dunyā in *Iṣlāḥ al-Māl* 177).

522. Luqmān ibn ʿĀmir narrated that Abū ’d-Dardāʾ ﵁ said,

أَهْلُ الْأَمْوَالِ يَأْكُلُونَ وَنَأْكُلُ، وَيَشْرَبُونَ وَنَشْرَبُ، وَيَلْبَسُونَ وَنَلْبَسُ، وَيَرْكَبُونَ
وَنَرْكَبُ، لَهُمْ فُضُولُ أَمْوَالٍ يَنْظُرُونَ إِلَيْهَا، وَنَنْظُرُ إِلَيْهَا مَعَهُمْ، عَلَيْهِمْ حِسَابُهَا،
وَنَحْنُ مِنْهَا بَرَاءٌ.

> ‘The people of wealth eat and drink, and we eat and drink, they wear clothes, and we wear clothes and they ride, and we ride. They have surplus wealth which they gaze at, and we gaze at it with them. Its reckoning, however, is their burden, while we are free of it.’ (Ibn ʿAsākir in *Tārīkh* 47:174).

523. Baqiyyah ibn al-Walīd narrated that ʿUmar ibn al-Khaṭṭāb ﵁ said,

الزَّهَادَةُ فِي الدُّنْيَا رَاحَةٌ لِلْقَلْبِ وَالْجَسَدِ.

‘Self-discipline in this world is rest for the heart and body.’ (Ibn al-Aʿrābī in *Zuhd* 52).

524. ʿAbd al-ʿAzīz ibn Jūrān[1] heard Wahb ibn Munabbih say,

مَثَلُ الدُّنْيَا وَالْآخِرَةِ كَمَثَلِ رَجُلٍ لَهُ ضَرَّتَانِ، إِنْ أَرْضَى إِحْدَاهُمَا أَسْخَطَ الْأُخْرَى.

‘The example of this world and the Next World is like a man’s two wives. If one of them is pleased, the other is angry.’ (Ibn Abī ’d-Dunyā in *Zuhd* 64).

525. Ḥasan said,

سَأَلَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَعْضُ أَصْحَابِهِ، فَقَالَ: أَشْيَاءُ نَشْتَهِيهَا لَا نَقْدِرُ عَلَيْهَا، فَهَلْ لَنَا فِيهَا أَجْرٌ؟ قَالَ: فَفِيمَ تُؤْجَرُونَ إِذَا لَمْ تُؤْجَرُوا عَلَى ذَلِكَ؟

‘One of the companions asked Messenger of Allah ﷺ, “Will we have a reward for things we desired but were unable to get?” He answered, “What else would you be rewarded for, if not for that?!”’ (Ibn al-Aʿrābī in *Zuhd* 64).

526. Muʿāwiyah ibn Abī Sufyān ﵁ said on the pulpit,

سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ مَا بَقِيَ مِنَ الدُّنْيَا بَلَاءٌ وَفِتْنَةٌ، وَإِنَّمَا مَثَلُ عَمَلِ أَحَدِكُمْ كَمَثَلِ الْوِعَاءِ، إِذَا طَابَ أَعْلَاهُ طَابَ أَسْفَلُهُ، وَإِذَا خَبُثَ أَعْلَاهُ خَبُثَ أَسْفَلُهُ.

‘I heard the Messenger of Allah ﷺ say, “What remains in this world is affliction and trial. Your actions are like a vessel: when they are good on top, they are good at the bottom. When they are bad on top, they are bad at the bottom.”’ (Aḥmad 16853).

527. ʿAbdullāh ibn ʿAmr ؓ said,

إِنَّ الدُّنْيَا جَنَّةُ الْكَافِرِ وَسِجْنُ الْمُؤْمِنِ، وَإِنَّمَا مَثَلُ الْمُؤْمِنِ حِينَ تَخْرُجُ نَفْسُهُ كَمَثَلِ رَجُلٍ كَانَ فِي سِجْنٍ، فَخَرَجَ مِنْهُ فَجَعَلَ يَتَقَلَّبُ فِي الْأَرْضِ، وَيَتَفَسَّحُ فِيهَا.

> ‘This world is a garden for the disbeliever and a prison for the believer. A believer, when his soul leaves his body, is like a man who leaves prison who begins to move around in the earth, roaming freely in it.’ (Ibn Abī ’d-Dunyā in *Zuhd* 192).

528. ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ؓ narrated that the Messenger of Allah ﷺ said,

الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَسَنَتُهُ، فَإِذَا فَارَقَ الدُّنْيَا فَارَقَ السِّجْنَ وَالسَّنَةَ.

> ‘This world is the prison of the believer and his slumber. When he leaves this world, he leaves the prison and his slumber.’ (Aḥmad 6855, Ḥākim 7882 and Abū Nuʿaym in *Ḥilyah* 8:177).

529. ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ؓ narrated that the Prophet ﷺ said,

تُحْفَةُ الْمُؤْمِنِ الْمَوْتُ.

> ‘Death is a gift for the believer.’ (Ḥākim 7900 and Abū Nuʿaym in *Ḥilyah* 8:185).

530. Muḥārib ibn Dithār narrated:

قَالَ لِي خَيْثَمَةُ: أَيَسُرُّكَ الْمَوْتُ؟ قُلْتُ: لَا، قَالَ: لَا أَعْلَمُ أَحَدًا لَا يَسُرُّهُ الْمَوْتُ إِلَّا مَنْقُوصًا.

> ‘Khaythamah asked me, “Does death delight you?” I answered, “No.” He said, “I know that anyone who is not happy with death is defective.”’ (Ibn ʿAsākir has transmitted a variation of it in

Tārīkh 57:69).

531. Abū ʿAbd ar-Raḥmān narrated:

كَانَ أَبُو الْأَعْوَرِ السُّلَمِيُّ جَالِسًا فِي مَجْلِسٍ، فَقَالَ رَجُلٌ: وَاللهِ مَا خَلَقَ اللهُ شَيْئًا أَحَبَّ إِلَيَّ مِنَ الْمَوْتِ، فَقَالَ أَبُو الْأَعْوَرِ السُّلَمِيُّ: لَأَنْ أَكُونَ مِثْلَكَ أَحَبُّ إِلَيَّ مِنْ حُمْرِ النَّعَمِ، وَلَكِنِّي وَاللهِ أَرْجُو أَنْ أَمُوتَ قَبْلَ أَنْ أَرَى ثَلَاثًا: أَنْ أَنْصَحَ فَتُرَدَّ نَصِيحَتِي، وَأَرَى الْغَيْرَ فَلَا أَسْتَطِيعُ تَغْيِيرَهُ، وَقَبْلَ الْهَرَمِ.

‘Abū ’l-Aʿwar as-Sulamī was sitting in a gathering, when a man said, “By Allah, Allah did not create anything I love more than death.” Abū ’l-Aʿwar as-Sulamī said, “I would prefer to be like you to having red camels, but, by Allah, I hope that I will die before I see three things: myself giving advice which is rejected, myself not being able to change someone [for the better] and senility.”’ (Ibn ʿAsākir in *Tārīkh* 46:58).

532. Shuraḥbīl ibn Muslim narrated:

عَنْ عَمْرِو بْنِ الْأَسْوَدِ الْعَنْسِيِّ أَنَّهُ كَانَ يَدَعُ كَثِيرًا مِنَ الشِّبَعِ مَخَافَةَ الْأَشَرِ.

‘ʿAmr ibn al-Aswad al-ʿAnasī would refrain from eating his fill out of fear of insolence.’ (Ibn Abī ’d-Dunyā in *Jūʿ* 193).

533. Miqdām ibn Maʿdīkarib ؓ said that he heard the Messenger of Allah ﷺ say,

مَا مَلَأَ آدَمِيٌّ وِعَاءً شَرًّا مِنْ بَطْنٍ، بِحَسْبِ ابْنِ آدَمَ أُكُلٌ يُقِمْنَ صُلْبَهُ، فَإِنْ كَانَ لَا مَحَالَةَ فَثُلُثٌ طَعَامٌ، وَثُلُثٌ شَرَابٌ، وَثُلُثٌ لِنَفَسِهِ.

‘The son of Adam has not filled a vessel worse than the belly. The son of Adam should eat what is sufficient to straighten his back. If it that is not possible, then a third should be for food, a third for drink and a third to breathe.’[2]

534. Ayyūb ibn ʿUthmān narrated that the Messenger of Allah ﷺ heard a man belch, so he said,

أَقْصِرْ مِنْ جُشَائِكَ، فَإِنَّ أَطْوَلَ النَّاسِ جُوعًا يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ شِبَعًا فِي الدُّنْيَا.

‘Cut down your belching. The person who will be hungry for the longest on the Day of Rising will be the one who was most full in this world.’ (Ṭabarānī in *Kabīr* 68, Ḥākim 7864, Abū Nuʿaym in *Ḥilyah* 7:256 and Bayhaqī in *Shuʿab* 5255).

535. Ḥamzah ibn ʿAbdillāh ibn ʿUmar narrated:

لَوْ أَنَّ طَعَامًا كَثِيرًا كَانَ عِنْدَ عَبْدِ اللهِ بْنِ عُمَرَ مَا شَبِعَ مِنْهُ بَعْدَ أَنْ يَجِدَ لَهُ آكِلًا، قَالَ: فَدَخَلَ عَلَيْهِ ابْنُ مُطِيعٍ يَعُودُهُ، فَرَآهُ قَدْ نَحَلَ جِسْمُهُ، فَقَالَ لِصَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ امْرَأَتِهِ: أَلَا تُلَطِّفِينَهُ، لَعَلَّهُ يَرْتَدُّ إِلَيْهِ جِسْمُهُ، وَتَصْنَعِينَ لَهُ طَعَامًا؟ قَالَتْ: إِنَّا لَنَفْعَلُ، وَلَكِنَّهُ لَا يَدَعُ أَحَدًا مِنْ أَهْلِهِ، وَلَا مِمَّنْ بِحَضْرَتِهِ إِلَّا دَعَاهُ عَلَيْهِ، فَكَلِّمْ أَنْتَ فِي ذَلِكَ. فَقَالَ لَهُ ابْنُ مُطِيعٍ: يَا أَبَا عَبْدَ الرَّحْمَنِ، لَوْ أَكَلْتَ فَيَرْجِعَ إِلَيْكَ جِسْمُكَ، فَقَالَ: إِنَّهُ لَيَأْتِي عَلَيَّ ثَمَانِي سِنِينَ مَا أَشْبَعُ فِيهَا شَبْعَةً وَاحِدَةً – أَوْ إِلَّا شَبْعَةً وَاحِدَةً – فَالْآنَ تُرِيدُ أَنْ أَشْبَعَ حِينَ لَمْ يَبْقَ مِنْ عُمْرِي إِلَّا ظِمْءُ حِمَارٍ.

If ʿAbdullāh ibn ʿUmar ؓ ever had a lot of food with him, he would not eat his fill unless he found someone else to feed. Once, Ibn Muṭīʿ visited him and he saw that his body had grown thin, so he said to his wife, Ṣafiyyah bint Abī ʿUbayd, ‘Could you have pity on him and feed him, so that his body returns to him?’ She replied, ‘We do so, but he always calls his family or those around him to [eat] it. So you speak to him about it.’ So Ibn Muṭīʿ said to him, ‘Abā ʿAbd ar-Raḥmān, if only you would eat, so that your body returns to you!’ He replied, ‘Eight years have passed since I have not once eaten to my fill (or he said, except once). Now, when nothing of my life remains except the thirst of a donkey, you want me to eat to my fill?’ (Abū Dāwūd in *Zuhd* 304, Abū Nuʿaym in *Ḥilyah* 1:298–299 and Baqyhaqī in *Shuʿab* 10144).

536. Abū Dharr ﵁ said,

أَوْصَانِي خَلِيلِي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: إِذَا صَنَعْتَ مَرَقًا فَأَكْثِرْ مَاءَهَا، ثُمَّ انْظُرْ إِلَى أَهْلِ بَيْتٍ مِنْ جِيرَانِكَ فَأَصِبْهُمْ مِنْهُ بِمَعْرُوفٍ.

‘My friend ﷺ advised me, “When you make broth, add a lot of water to it. Then look for families among your neighbours and give them a fair share.”’ (Muslim 2625).[3]

537. Ṣafiyyah bint Abī ʿUbayd said,

مَا رَأَيْتُهُ شَبِعَ، فَأَقُولُ قَدْ شَبِعَ – تَعْنِي ابْنَ عُمَرَ – فَلَمَّا رَأَيْتُهُ ذَلِكَ، وَكَانَ لَهُ يَتِيمَانِ، صَنَعْتُ لَهُ شَيْئًا، فَدَعَاهُمَا، فَأَكَلَا مَعَهُ. فَلَمَّا نَامَا جِئْتُهُ بِشَيْءٍ، فَقَالَ: ادْعُ فُلَانَةَ، قُلْتُ: قَدْ نَامَا، وَقَدْ أَشْبَعْتُهُمَا. قَالَ: فَادْعِي لِي بَعْضَ أَهْلِ الصُّفَّةِ، فَدُعِيَ لَهُ مَسَاكِينُ، فَأَكَلُوا مَعَهُ.

‘I have never seen him eat to a point where I could say, “He is full,” (meaning Ibn ʿUmar). I once saw him like that, when he had two orphans, and I had prepared something for him. He encouraged them to eat with him, and they did. When they went to sleep, I brought him something, and he said, “Invite this person.” I said, “They are asleep, and you have already fed them.” So he said, “Invite some of the people of the Ṣuffah for me.” So some poor people were invited and they ate with him.’ (Ibn Abī ’d-Dunyā in *Jūʿ* 52).

538. ʿAbd al-ʿAzīz ibn Abī Rawwād narrated:

كَانَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُ فِي مَسِيرٍ، فَنَزَلَ مُنْزَلًا وَلَمْ يَجِئْ ثَقَلُهُ، فَلَمَّا رَأَتْهُ الرِّفَاقُ أَرْسَلُوا إِلَيْهِ مِنْ طَعَامِهِمْ، فَقَعَدَ ابْنُ عُمَرَ وَأَصْحَابُهُ. قَالَ: وَجَاءَهُ الْمَسَاكِينُ، فَنَظَرَ ابْنُ عُمَرَ إِلَى أَفْضَلِ شَيْءٍ بِحَضْرَتِهِ مِنَ الطَّعَامِ، فَإِذَا قَصْعَةٌ فِيهَا ثَرِيدٌ، فَرَفَعَهَا؛ لِيُنَاوِلَهُمْ، فَأَخَذَ ابْنٌ لَهُ الْقَصْعَةَ، فَقَالَ: هَذَا أَفْضَلُ طَعَامِكَ فَدَعْهُ لَنَا، وَهَهُنَا مِنَ الطَّعَامِ مَا نُطْعِمُ. قَالَ: فَتَنَازَعَ الْقَصْعَةَ بَيْنَهُمَا، فَقَالَ ابْنُ عُمَرَ: إِنَّمَا أُجَاحِشُ بِهَا عَنْ رَقَبَتِي.

Ibn ʿUmar رضي الله عنهما was on a journey and he stopped somewhere. He had not bring anything with him, so when the companions saw him, they sent some of their food to him, and Ibn ʿUmar and his companions sat to eat. Some poor people came, so Ibn ʿUmar looked for the best food in his presence. There was plate with some stew on it, so he took it to give it to them. His son took hold of the plate and said, ‘This is the best food you have! Leave it for us! Here is food we can give them.’ They tugged the plate back and forth between them, and Ibn ʿUmar said, ‘I am only trying to save my neck with it.’[4]

539. Shahr ibn Ḥawshab said,

كَانَ يُقَالُ: إِذَا جَمَعَ الطَّعَامُ أَرْبَعًا كَمُلَ كُلُّ شَيْءٍ مِنْ شَأْنِهِ: إِذَا كَانَ أَوَّلُهُ حَلَالًا، وَذُكِرَ اسْمُ اللهِ تَعَالَى، وَكَثُرَتْ عَلَيْهِ الْأَيْدِي، وَحُمِدَ اللهُ تَعَالَى عَلَيْهِ حِينَ يَفْرُغُ مِنْهُ، فَقَدْ كَمُلَ كُلُّ شَيْءٍ مِنْ شَأْنِهِ.

‘It was said that when food has four things, every aspect of it is complete: when it is first purchased through lawful means, when the name of Allah Almighty is mentioned on it, when there are a lot of hands sharing it and when one praises Allah Almighty after finishing. Then every aspect of it is complete.’ (Abū Nuʿaym in *Ḥilyah* 6:61).

540. Abū Ṣāliḥ narrated that he ate food in the presence of ʿĀʾishah ﵂, and she said,

آدِمُوهُ! قَالُوا: بِمَا نَأْدِمُهُ؟ قَالَتْ: تَحْمَدُونَ اللهَ عَلَيْهِ إِذَا فَرَغْتُمْ.

> ‘Have some condiment with it.’ They asked, ‘What condiment should we have with it?’ She said, ‘Praising Allah for it when you finish.’ (Ibn Abī Shaybah 24506).

541. Abū Bakr ibn Ḥafṣ said,

كَانَ ابْنُ عُمَرَ لَا يَحْبِسُ عَنْ طَعَامِهِ بَيْنَ مَكَّةَ وَالْمَدِينَةِ مَجْذُومًا، وَلَا أَبْرَصَ، وَلَا مُبْتَلًى حَتَّى يَقْعُدُوا مَعَهُ عَلَى مَائِدَتِهِ، فَبَيْنَمَا هُوَ يَوْمًا قَاعِدٌ عَلَى مَائِدَتِهِ، أَقْبَلَ مَوْلَيَانِ مِنْ مَوَالِي أَهْلِ الْمَدِينَةِ، فَسَلَّمَا، فَرَحَّبُوا بِهِمَا، وَحَيَّوْهُمَا، وَأَوْسَعُوا لَهُمَا، فَضَحِكَ عَبْدُ اللهِ بْنُ عُمَرَ. فَأَنْكَرَ الْمَوْلَيَانِ ضَحِكَهُ، فَقَالَا: يَا أَبَا عَبْدِ الرَّحْمَنِ، ضَحِكْتَ أَضْحَكَ اللهُ سِنَّكَ، فَمَا أَضْحَكَكَ؟ قَالَ: عَجَبًا مِنْ بَنِي هَؤُلَاءِ، يَجِيءُ هَؤُلَاءِ الَّذِينَ تَدْمَى أَفْوَاهُهُمْ مِنَ الْجُوعِ، فَيُضَيِّقُونَ عَلَيْهِمْ، وَيَتَأَذَّوْنَ بِهِمْ، حَتَّى لَوْ أَنَّ لِأَحَدِهِمْ أَنْ يَأْخُذَ مَكَانَ اثْنَيْنِ فَعَلَ تَأَذِّيًا بِهِمْ، وَتَضْيِيقًا عَلَيْهِمْ، وَجِئْتُمَا أَنْتُمَا قَدْ أَوْفَرْتُمَا الزَّادَ، فَأَوْسَعُوا لَكُمَا، وَحَيَّوْكُمَا، يُطْعِمُونَ طَعَامَهُمْ مَنْ لَا يُرِيدُهُ، وَيَمْنَعُونَهُ مِمَّنْ يُرِيدُهُ.

> Between Makkah and Madinah, Ibn ʿUmar ﵄ never prevented a pariah, a leper or any afflicted person from eating his food, and they all sat with him at his table. One day, while he was sat at his table, two clients of the people of Madinah came and greeted him. They welcomed them both, greeted them and made space for them, and then ʿAbdullāh ibn ʿUmar smiled. The two clients did not appreciate his smiling, so they asked, ‘May Allah keep you smiling, what makes you smile, Abā ʿAbd ar-Raḥmān?’ He responded, ‘I am amazed at these people. Those [afflicted people,]

> whose mouths are bleeding out of hunger come, but these people feel cramped by them and are annoyed by them, to the point where if one of them could take the space of two people, he would do so, just to harm them and restrict them. And now you two have come with plentiful sustenance, so they made space for you and greeted you warmly. They give their food to those who do not want it, and they do not give it to those who want it.’ (Ibn Abī ’d-Dunyā in *Jūʿ* 56).

542. Saʿīd ibn Abī Hilāl narrated that Abū ’d-Dardāʾ ؓ used to say,

مَنْ كَانَ الْأَجْوَفَانِ هَمَّهُ، خَسِرَ مِيزَانَهُ يَوْمَ الْقِيَامَةِ.

> ‘Whoever’s concern is his two cavities will waste his scale on the Day of Rising.’[5]

543. Ṣafwān ibn Sulaym narrated that Ibn ʿAbbās ﵄ said,

لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَكُونُ هِمَّةُ أَحَدِهِمْ فِيهِ بَطْنَهُ، وَدِينُهُ هَوَاهُ.

> ‘A time will come upon the people when the worry of one of them will be his belly, but he won’t give his religion a second thought.’ (Ibn Abī ’d-Dunyā in *Jūʿ* 218).

544. Ibrāhīm ibn Nushayṭ al-Waʿlānī reported that a man said,

دَخَلَ رَجُلَانِ عَلَى عَبْدِ اللهِ بْنِ الْحَارِثِ بْنِ جَزْءٍ الزُّبَيْدِيِّ – صَاحِبِ النَّبِيِّ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ – فَقَالَ: مَرْحَبًا بِكُمَا، فَنَزَعَ وِسَادَةً كَانَ مُتَّكِئًا عَلَيْهَا،
فَأَلْقَاهَا إِلَيْهِمَا، فَقَالَا: لَا نُرِيدُ هَذَا، إِنَّمَا جِئْنَا نَسْمَعُ شَيْئًا نَنْتَفِعُ بِهِ، قَالَ: إِنَّهُ
مَنْ لَمْ يُكْرِمْ ضَيْفَهُ فَلَيْسَ مِنْ مُحَمَّدٍ، وَلَا إِبْرَاهِيمَ صَلَوَاتُ اللهِ عَلَيْهِ، طُوبَى
لِعَبْدٍ أَمْسَى مُتَعَلِّقًا بِرَسَنِ فَرَسِهِ فِي سَبِيلِ اللهِ، أَفْطَرَ عَلَى كِسْرَةٍ، وَمَاءٍ بَارِدٍ،
وَيْلٌ لِلْوَّاثِينَ الَّذِينَ يَلُوثُونَ مِثْلَ الْبَقَرِ، ارْفَعْ يَا غُلَامُ، ضَعْ يَا غُلَامُ، فِي ذَلِكَ لَا
يَذْكُرُونَ اللهَ تَعَالَى.

Two men visited ʿAbdullāh ibn al-Ḥārith ibn Jazʾin az-Zubaydī ﵁, the companion of the Prophet ﷺ, and he said, ‘Welcome to you!’ He removed a pillow which he was leaning on and he threw it to them, and they said, ‘We do not want this. We came to you to hear something and benefit from it.’ He responded, ‘Whoever does not honour a guest is not from Muḥammad or Ibrahim ﵇. Blessed is a man who ties the halter of his horse in the Way of Allah and, in the evening, breaks his fast on chunks of bread and cold water! Woe to those who wander about like cattle, [saying,] “Boy, pick this up! Boy, put that down!” without mentioning Allah Almighty in that.’ (Abū Dāwūd in *Zuhd* 389).[6]

545. Shuraḥbīl ibn Muslim al-Khawlānī narrated that Abū ’d-Dardāʾ ﵁ said,

بِئْسَ مَا لِأَحَدِكُمْ أَنْ يَكُونَ ضَيْفًا عَلَى أَهْلِهِ الدَّهْرَ، أَلَا لِيَأْكُلْ مَا وَجَدَ.

‘How evil is it that one of you is a guest for his family for all his life. Listen! One should eat whatever he finds.’ (*Āḥād* 2830)[7]

546. Anas ibn Mālik ﵁ said,

خَدَمْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَشْرَ سِنِينَ، لَيْسَ كُلُّ أَمْرِي كَمَا يَشْتَهِي صَاحِبِي يَكُونُ، مَا قَالَ لِي أُفٍّ، وَلَا قَالَ لِي لِمَ فَعَلْتَ هَذَا.

‘I served the Prophet ﷺ for ten years. My circumstance was not always as my companion desired it, but he did not say, “Ugh!” to me, and he never said to me, “Why did you not do it?”’ (Bukhārī 6038 and Muslim 2309).

547. Hārūn ibn Ibrāhīm narrated that he heard Ḥasan say,

صُمْ وَلَا تَبْغِ فِي صَوْمِكَ. قِيلَ: وَمَا بَغْيِي فِي صَوْمِي؟ قَالَ: أَنْ يَقُولَ الرَّجُلُ: ارْفَعُوا لِي كَذَا، ارْفَعُوا لِي كَذَا، فَإِنِّي أُرِيدُ الصَّوْمَ غَدًا.

‘Fast, and do not be unjust in your fast.’ Someone asked, ‘What is injustice in my fast?’ He said, ‘When you say, “Get this for me and get that for me. I want to fast tomorrow.”’ (Shajarī in *Tartīb al-Amālī* 1349).[8]

548. Thābit narrated:

اسْتَسْقَى عُمَرُ، فَأُتِيَ بِإِنَاءٍ مِنْ عَسَلٍ، فَوَضَعَهُ عَلَى كَفِّهِ، فَجَعَلَ يَقُولُ: أَشْرَبُهَا، فَتَذْهَبُ حَلَاوَتُهَا، وَتَبْقَى نِقْمَتُهَا. قَالَهَا ثَلَاثًا، ثُمَّ رَفَعَهُ إِلَى رَجُلٍ مِنَ الْقَوْمِ فَشَرِبَهُ.

‘ʿUmar ؓ asked for drink, so he was brought a cup of honey. He placed it in his palm and began to say, “If I drink it, its sweetness will go but resentment will remain.” He said it three times, and then offered it to one of the men who drank it.’ (Muttaqī al-Hindī in *Kanz* 35950).

549. Abū ’r-Rabīʿ narrated:

سَمِعْتُ أَبَا هُرَيْرَةَ، وَنَظَرَ إِلَى مَزْبَلَةٍ، فَقَالَ: إِنَّ هَذِهِ مُذْهِبَةٌ لِدُنْيَاكُمْ وَآخِرَتِكُمْ.

‘I heard Abū Hurayrah ﵁ say while he was looking at a garbage tip, “This will take your worldly life and your afterlife away.”’ (Bayhaqī in *Shuʿab* 10204).

550. Ḥasan narrated that the Messenger of Allah ﷺ mentioned three statements one after the other, when he passed by a garbage dump on one of the pathways of Madinah:

مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى الدُّنْيَا بِحَذَافِيرِهَا، فَلْيَنْظُرْ إِلَى هَذِهِ الْمَزْبَلَةِ. ثُمَّ قَالَ: لَوْ أَنَّ الدُّنْيَا تَعْدِلُ عِنْدَ اللهِ جَنَاحَ ذُبَابٍ، مَا أَعْطَى كَافِرًا مِنْهَا شَيْئًا. ثُمَّ ذَكَرَ الْمَوْتَ وَغَمَّهُ وَكَرْبَهُ وَعَلَزَهُ، فَقَالَ: ثَلَاثُ مِائَةِ ضَرْبَةٍ بِالسَّيْفِ.

‘Whoever wishes to look at the World in its entirety should look at this garbage dump.’ Then he ﷺ said, ‘If the world were equal to the wing of a gnat in the sight of Allah, He would not give anything of it to an disbeliever.’ Then he ﷺ mentioned death, its distress, affliction, and anxiety saying, ‘It is 300 strikes with a sword.’ (Ibn Abī ’d-Dunyā in *Zuhd* 187).

551. ʿAṭāʾ al-Khurasānī said,

مَرَّ نَبِيٌّ مِنَ الْأَنْبِيَاءِ بِسَاحِلٍ، فَإِذَا هُوَ بِرَجُلٍ يَصْطَادُ حِيتَانًا، فَقَالَ: بِسْمِ اللهِ، وَأَلْقَى شَبَكَتَهُ، فَلَمْ يَخْرُجْ فِيهَا حُوتٌ وَاحِدٌ، ثُمَّ مَرَّ بِآخَرَ، فَقَالَ: بِسْمِ الشَّيْطَانِ، فَخَرَجَ فِيهَا مِنَ الْحِيتَانِ حَتَّى جَعَلَ الرَّجُلُ يَتَقَاعَسُ مِنْ كَثْرَتِهَا، فَقَالَ: أَيْ رَبِّ، هَذَا الَّذِي دَعَاكَ وَلَمْ يُشْرِكْ بِكَ شَيْئًا ابْتَلَيْتَهُ بِأَنْ لَمْ يَخْرُجْ فِي شَبَكَتِهِ شَيْءٌ، وَهَذَا الَّذِي دَعَا غَيْرَكَ ابْتَلَيْتَهُ وَخَرَجَ فِي شَبَكَتِهِ مَا جَعَلَ الرَّجُلَ يَتَقَاعَسُ تَقَاعُسًا مِنْ كَثْرَتِهَا، وَقَدْ عَلِمْتُ أَنَّ كُلَّ ذَلِكَ بِيَدِكَ، فَأَنَّى هَذَا؟ قَالَ: اكْشِفُوا لِعَبْدِيَا عَنْ مَنْزِلِهِمَا. فَلَمَّا رَأَى مَا أَعَدَّ اللهُ لِهَذَا مِنَ الْكَرَامَةِ، وَمَا أَعَدَّ اللهُ لِهَذَا مِنَ الْهَوَانِ، قَالَ: رَضِيتُ يَا رَبِّي.

One of the Prophets passed by the coast where there was a man catching fish. He said, ‘In the Name of Allah,’and threw his net, but not one fish came out of it. He passed by another man who said, ‘In the Name of Shayṭān,’ and many fish came out, and he had to leave some of them, because they were so many. The Prophet said, ‘Lord, this one called on You, did not associate anything with You and You tested him by not casting anything into his net. You tested the one who called on other than You by putting such a great number of fish into his net that he had to leave some. I know that everything is in Your hand. So how is this?’ Allah ﷻ said, ‘Show their stations [in the afterlife] to My slave.’ When he saw what Allah had prepared of honour for the first man, and what He had prepared of lowliness for the second, he said, ‘I am satisfied, O Lord.’ (Ghazālī has recorded this hadith in *Iḥyā*ʾ 4:195).

552. Ḥumayd aṭ-Ṭawīl narrated that Thābit al-Bunānī said—and he thinks he related it from Anas ibn Mālik ؓ,

يُؤْتَى بِأَنْعَمِ أَهْلِ الدُّنْيَا مِنَ الْكُفَّارِ، فَيَقُولُ اللهُ سُبْحَانَهُ وَتَعَالَى: اغْمِسُوهُ غَمْسَةً
فِي النَّارِ، فَيُقَالُ لَهُ: هَلْ رَأَيْتَ نَعِيمًا قَطُّ؟ فَيَقُولُ: لَا. وَيُؤْتَى بِأَشَدِّ الْمُؤْمِنِينَ ضُرًّا،
فَيَقُولُ: اغْمِسُوهُ غَمْسَةً فِي الْجَنَّةِ، فَيَقُولُ لَهُ: هَلْ رَأَيْتَ ضُرًّا قَطُّ؟ — أَوْ مَسَّكَ
بَلَاءٌ قَطُّ؟ — فَيَقُولُ: لَا.

‘The disbeliever who had the most comfort in this world will be brought forth, and Allah—glory be to Him and Exalted is He—will say, “Dip him once in the Fire.” He will then be asked, “Have you ever experienced bliss?” He will respond, “No.” Then the believer who suffered the most harm in this life will be brought and dipped in the Garden once, and then he will be asked, “Did you ever experience any harm, or were you ever afflicted?” and he will say “No.”’ (Muslim 2807).[9]

553. Ziyād ibn Thawbān narrated that Abū Hurayrah ؓ said,

لَا تَغْبِطَنَّ فَاجِرًا بِنِعْمَةٍ، فَإِنَّ مِنْ وَرَائِهِ طَالِبًا حَثِيثًا، طَلَبُهُ جَهَنَّمَ ﴿كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا﴾

‘Do not envy an impious person’s ease, for he is being pursued by a swift seeker—Hell is seeking him: *Whenever the blaze dies down, We will increase it for them.*’ (17:97) (Bukhārī in *Tārīkh* 2296 and Bayhaqī in *Shuʿab* 4222).

554. Wahb ibn Munabbih said, ‘I have found that Allah says in the books which He has revealed,

لَا تَعْجَبَنَّ بِرَحْبِ الْيَدَيْنِ يَسْفِكُ الدِّمَاءَ، وَإِنَّ لَهُ عِنْدَ اللهِ قَاتِلًا لَا يَمُوتُ. وَلَا تَعْجَبَنَّ بِامْرِئٍ أَصَابَ مَالًا مِنْ غَيْرِ حِلِّهِ، فَإِنَّ مَا أَنْفَقَ مِنْهُ لَمْ يُبَارَكْ لَهُ فِيهِ، وَمَا تَصَدَّقَ مِنْهُ لَمْ يَتَقَبَّلِ اللهُ مِنْهُ، وَجَعَلَهُ زَادَهُ إِلَى النَّارِ. وَلَا تَعْجَبَنَّ لِصَاحِبِ نِعْمَةٍ بِنِعْمَتِهِ، فَإِنَّكَ لَا تَدْرِي إِلَى مَا يَصِيرُ بَعْدَ الْمَوْتِ.

“Do not be amazed at the person who sheds blood freely, for Allah has appointed a killer for him who will not die. Do not be amazed at a person who acquires wealth by unlawful means, for he will not be blessed in what he spends of it, Allah will not accept what he gives in charity of it and He will make his sustenance in the Fire. Do not be amazed at a comfortable person’s ease, for you do not know where he will go after death.”’[10]

555. Qāsim ibn Mukhaymirah narrated that the Messenger of Allah ﷺ said,

مَنْ أَصَابَ مَالًا مِنْ مَأْثَمٍ فَوَصَلَ بِهِ رَحِمًا، أَوْ تَصَدَّقَ بِهِ، أَوْ أَنْفَقَهُ فِي سَبِيلِ اللهِ، جُمِعَ ذَلِكَ جَمِيعًا، ثُمَّ قُذِفَ بِهِ فِي جَهَنَّمَ.

‘If someone acquires wealth through sinful means and uses it to join family ties, to give it as charity or spends it in the Way of Allah, all of that will be collected and then it will be thrown with him into Hell.’ (Dīnawarī in *Mujālasah* 1491).

556. Yaḥyā ibn Jābir narrated that Abū ’d-Dardāʾ ﵁ said,

أَلَا رُبَّ مُنْعِمٍ لِنَفْسِهِ، وَهُوَ لَهَا جَدُّ مُهِينٍ. أَلَا رُبَّ مُبَيِّضٍ لِثِيَابِهِ، وَهُوَ لِدِينِهِ مُدَنِّسٌ.

‘Beware, sometimes a person favours his self, but he is harming it and being negligent of it. Beware, sometimes a person keeps his clothes clean, but he stains his faith.’ (Abū Dāwūd has transmitted the first part of it in *Zuhd* 236).

557. ʿĪsā ibn Maryam ﵇ said,

يُوشِكُ أَنْ يُفْضِيَ بِالصَّابِرِ الْبَلَاءُ إِلَى الرَّخَاءِ، وَبِالْفَاجِرِ الرَّخَاءُ إِلَى الْبَلَاءِ.

‘Affliction will soon take the steadfast one to ease, and ease will soon take the impious one to affliction.’ (Ibn Abī ’d-Dunyā in *Ṣabr* 74).

558. Kaʿb ibn ʿAlqamah narrated that Saʿd ibn Masʿūd at-Tujībī said,

إِذَا رَأَيْتَ الرَّجُلَ دُنْيَاهُ تَزْدَادُ، وَآخِرَتُهُ تَنْقُصُ، مُقِيمًا عَلَى ذَلِكَ، رَاضِيًا بِهِ، فَذَلِكَ الْمَغْبُونَ، الَّذِي يُلْعَبُ بِوَجْهِهِ وَهُوَ لَا يَشْعُرُ.

‘When you see a person’s worldly life increasing and his Hereafter decreasing, and he is persistent in that and is satisfied with it, then he has been duped. He is being toyed with right in front of his face, but he is unaware.’ (Ibn Abī ’d-Dunyā in *Zuhd* 185).

559. Wuhayb narrated that ʿĪsā ibn Maryam ﵇ said,

أَرْبَعٌ لَا تَجْتَمِعُ فِي أَحَدٍ مِنَ النَّاسِ إِلَّا يُعْجَبُ – أَوْ إِلَّا يُعْجِبُهُ: الصَّمْتُ، وَهُوَ
أَوَّلُ الْعِبَادَةِ، وَالتَّوَاضُعُ لِلَّهِ، وَالزَّهَادَةُ فِي الدُّنْيَا، وَقِلَّةُ الشَّيْءِ.

‘When four things come together in a person, he is marvelled at (or he is admired): silence—which is the first stage of worship, humility before Allah, rejection of the world and a lack of material possessions.’ (Abū Nuʿaym in *Ḥilyah* 8:157).

560. Mujāhid said that ʿUmar ibn al-Khaṭṭāb ﵁ said,

إِنَّا وَجَدْنَا خَيْرَ عَيْشِنَا بِالصَّبْرِ.

‘We found that the best of our lives was when we were patient.’ (Bukhari 8:99)[11]

561. ʿUrwah narrated that ʿUmar ibn al-Khaṭṭāb ﵁ said in his sermon,

تَعْلَمُونَ أَنَّ الطَّمَعَ فَقْرٌ، وَأَنَّ الْإِيَاسَ غِنًى، وَإِنَّهُ مَنْ أَيِسَ مِمَّا عِنْدَ النَّاسِ
اسْتَغْنَى عَنْهُمْ.

‘You know that greed is poverty, despair is wealth and someone who despairs of what people have is free of them.’ (Abū Nuʿaym in *Ḥilyah* 1:50).

562. Abū Ḥāzim said,

وَجَدْتُ الْأَشْيَاءَ شَيْئَيْنِ: شَيْءٌ لِي، وَشَيْءٌ لَيْسَ لِي؛ فَأَمَّا مَا كَانَ لِي، فَلَوْ كَانَ فِي
ذَنَبِ الرِّيحِ لَأَدْرَكْتُهُ حَتَّى آخُذَهُ. وَأَمَّا مَا لَمْ يَكُنْ لِي، فَلَوِ اجْتَمَعَ الْخَلْقُ عَلَى أَنْ
يَجْعَلُوهُ لِي مَا قَدَرُوا عَلَيْهِ، فَفِيمَ الْهَمُّ هَهُنَا؟

‘I find there are two types of things: things that are mine and things that are not mine. As for what is mine, even if it flies away with the wind, I will still catch it and have it. As for what is not mine, if creation were to join forces to procure it for me, they would not be able to do it. So what is there to worry about here?' (Abū Nuʿaym has transmitted a variation of it. *Ḥilyah* 10:103)

563. Abū ʿUbaydah ibn ʿAbdillāh related that ʿAbdullāh ibn Masʿūd ﵁ said,

أَيُّكُمُ اسْتَطَاعَ أَنْ يَجْعَلَ فِي السَّمَاءِ كَنْزَهُ فَلْيَفْعَلْ، حَيْثُ لَا تَأْكُلُهُ السُّوسُ، وَلَا تَنَالُهُ السَّرِقَةُ، فَإِنَّ قَلْبَ كُلِّ امْرِئٍ عِنْدَ كَنْزِهِ.

'Whoever can put his treasure in the heavens, where the worms will not eat it and where it will not be subject to theft, should do it. The heart of every man is indeed with his treasure.' (Abū Dāwūd in *Zuhd* 167, Abū Nuʿaym in *Ḥilyah* 1:135 and Bayhaqī in *Shuʿab* 10155).[12]

564. ʿAbdullāh ibn ʿUbayd said,

جَاءَ رَجُلٌ مِنَ الْأَنْصَارِ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللهِ، مَا لِي لَا أُحِبُّ الْمَوْتَ؟ قَالَ: هَلْ لَكَ مَالٌ؟ قَالَ: نَعَمْ يَا رَسُولَ اللهِ. قَالَ: فَقَدِّمْ مَالَكَ بَيْنَ يَدَيْكَ. قَالَ: لَا أُطِيقُ ذَلِكَ يَا رَسُولَ اللهِ. قَالَ: فَإِنَّ الْمَرْءَ مَعَ مَالِهِ، إِنْ قَدَّمَهُ أَحَبَّ أَنْ يَلْحَقَهُ، وَإِنْ خَلَّفَهُ أَحَبَّ أَنْ يَتَخَلَّفَ مَعَهُ.

'One of the Ansar went to the Messenger of Allah ﷺ and said, "Messenger of Allah, why is it that I do not love death?" He asked, "Do you have any wealth?" "Yes, Messenger of Allah," he answered. He said, "Send your wealth ahead of you [to the Hereafter, by way of charity]." He said, "I cannot do it." He ﷺ then said, "A man is with his wealth. If he sends it ahead of him, he will want to receive [the reward for] it, and if he leaves it behind [with him in the world], he will want to stay behind with it."' (Abū Nuʿaym in *Ḥilyah* 3:359).

565. Bilāl ibn Saʿd narrated that Abū ’d-Dardāʾ ؓ said,

أَعُوذُ بِاللهِ مِنْ تَفْرِقَةِ الْقَلْبِ. قِيلَ: وَمَا تَفْرِقَةُ الْقَلْبِ؟ قَالَ: أَنْ يُوضَعَ لِي فِي كُلِّ وَادٍ مَالٌ.

‘I seek Allah’s refuge from a divided heart.’ Someone asked, ‘What is a divided heart?’ He answered, ‘When wealth is placed for me in every valley.’ (Abū Dāwūd in *Zuhd* 223, Abū Nuʿaym in *Ḥilyah* 1:219 and Bayhaqī in *Shuʿab* 10181).

566. Anas ibn Mālik ؓ narrated that the Messenger of Allah ﷺ said,

يَتْبَعُ الْمَيِّتَ ثَلَاثَةٌ، فَيَرْجِعُ اثْنَانِ، وَيَبْقَى وَاحِدٌ: يَتْبَعُهُ أَهْلُهُ، وَمَالُهُ، وَعَمَلُهُ، فَيَرْجِعُ أَهْلُهُ وَمَالُهُ، وَيَبْقَى مَعَهُ عَمَلُهُ.

‘Three things follow the dead person: his family, his wealth and his actions. Two of them return and one remains with him: his family and wealth return, while his actions remain.’ (Bukhārī 6514 and Muslim 2960).

567. Ḥabīb ibn Abī Thābit related:

أَنَّ أَبَا الدَّرْدَاءِ كَانَ إِذَا دَخَلَ قَرْيَةً خَرِبَةً قَالَ: أَيْنَ أَهْلُكِ يَا قَرْيَةُ؟ ثُمَّ يَقُولُ: ذَهَبُوا، وَبَقِيَتِ الْأَعْمَالُ.

‘When Abū ’d-Dardāʾ ؓ entered a deserted town, he would say, “Where are your people, O town?” Then he would say, “They have gone, but their deeds remain.” (Bayhaqī in *Shuʿab* 10198).

568. Mujāhid narrated:

مَرَرْتُ مَعَ عَبْدِ اللهِ بْنِ عُمَرَ بِخَرِبَةٍ فَقَالَ: يَا مُجَاهِدُ، نَادِهْ: يَا خَرِبَةُ، أَيْنَ أَهْلُكِ؟
– أَوْ مَا فَعَلَ أَهْلُكِ؟ قَالَ: فَنَادَيْتُ، فَقَالَ ابْنُ عُمَرَ: ذَهَبُوا، وَبَقِيَتْ أَعْمَالُهُمْ.

‘I was walking past some ruins with ʿAbdullāh ibn ʿUmar ؓ when he said, “Mujāhid, call out, ‘O ruins, where are your people? (Or what has happened to your people?)’” So I called out, and Ibn ʿUmar replied, “They have gone, but their deeds remain.”’ (Abū Dāwūd in *Zuhd* 309).

569. Mālik ibn Mighwal narrated:

بَلَغَنِي أَنَّ عِيسَى ابْنَ مَرْيَمَ صَلَّى اللهُ عَلَيْهِ مَرَّ بِخَرِبَةٍ فَقَالَ: يَا خَرِبَةُ الْخَرِبِينَ
– أَوْ قَالَ: يَا خَرِبَةُ خَرِبَتْ – أَيْنَ أَهْلُكِ؟ فَأَجَابَهُ مِنْهَا شَيْءٌ، فَقَالَ: يَا رُوحَ
اللهِ، بَادُوا، فَاجْتَهِدْ – أَوْ قَالَ: فَإِنَّ أَمْرَ اللهِ جِدٌّ، فَجِدَّ.

‘It has reached me that ʿĪsā ibn Maryam ؑ passed by some ruins, so he said, “O ruins of the destroyed (or he said, O destroyed ruins), where are your people?” Something from there answered him saying, “O *Rūḥ* of Allah, they perished. So work hard!” or it said, “The command of Allah is grave, so strive earnestly.”’ (Ibn Abī ’d-Dunyā in *Qaṣr al-Amal* 322).

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[1] Or Jūzān.

[2] Aḥmad (17186), Tirmidhī (2380) and Ibn Mājah (3349) transmit variations of it.

[3] Muslim transmits it as a hadith from the Prophet ﷺ, but with the word *ṭabakhta* instead of *ṣanaʿta*.

[4] He was trying to gain Allah’s ﷻ pleasure and salvation from the Fire by being charitable with the best of what he had.

[5] This refers to one’s mouth and private parts.

[6] Ḥarbī said that he thinks *lawwāthīn* refers to those around whom different kinds of foods are circulated. Nihāyah (4:275)

[7] Ibn Abi ʿĀṣim transmits a similar statement from ʿAmr ibn al-

Aswad ؓ.

8 He intends to fast the following day, but he wants to break his fast with lavish food, so he troubles his wife by asking her to prepare for the meal a day in advance.

9 Muslim transmits a variation of it from Anas ibn Mālik ؓ, who related it from the Prophet ﷺ.

10 Ṭayālisī in *Musnad* (308), Ṭabarānī in *Kabīr* (10111), Abū Nuʿaym in *Ḥilyah* (6:295) and Bayhaqī in *Shuʿab* (4222) have transmitted a variation of it. Ibn Abī Maryam said the killer is the Fire. Bayhaqī (4222).

11 Bukhārī has related it as part of a note under a chapter title in his *Ṣaḥīḥ*.

12 The result of this statement is that it is impossible to place one's treasure in the heavens, and it will always be in danger of being consumed by creatures of the earth or being stolen, unless of course we shift our understanding of what treasure really is. The true everlasting treasure is our deeds which climb up to the heavens, so this statement could be understood as an exhortation for increasing good deeds and perfecting one's intention in them.

CHARITY

570. Sufyān ibn ʿUyaynah narrated from a specific companion of his, from one of the scholars who said,

إِنَّ اللهَ أَعْطَى لَكُمُ الدُّنْيَا قَرْضًا وَسَأَلَكُمُوهُ قَرْضًا، فَإِنْ أَعْطَيْتُمُوهَا طَيِّبَةً بِهَا أَنْفُسُكُمْ ضَاعَفَ اللهُ لَكُمْ مَا بَيْنَ الْحَسَنَةِ إِلَى الْعَشْرِ، إِلَى سَبْعِ مِائَةٍ، إِلَى أَكْثَرَ مِنْ ذَلِكَ. وَإِنْ أَخَذَهَا مِنْكُمْ وَأَنْتُمْ كَارِهُونَ، فَصَبَرْتُمْ، وَاحْتَسَبْتُمْ كَانَ لَكُمُ الصَّلَاةُ وَالرَّحْمَةُ، وَأَوْجَبَ لَكُمُ الْهُدَى.

> ‘Allah gave you this world as a loan, and you asked Him for it as a loan. If you are given it and are happy with it, Allah will double your good actions by ten to seven hundred times and even more. If He takes it from you and you dislike it, but are patient in expectation of a reward, you will have blessings and mercy, and guidance is guaranteed for you.’ (Ibn Abī ’d-Dunyā has transmitted a variation of it from *Ḥasan*. Ṣabr 56).

571. Abū Kathīr narrated that he heard ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﵄ say,

تُجْمَعُونَ، فَيُقَالُ: أَيْنَ فُقَرَاءُ هَذِهِ الْأُمَّةِ وَمَسَاكِينُهَا؟ فَيَبْرُزُونَ، فَيُقَالُ: مَا عِنْدَكُمْ؟ فَيَقُولُونَ: يَا رَبَّنَا، ابْتَلَيْتَنَا فَصَبَرْنَا، وَأَنْتَ أَعْلَمُ – وَأَحْسَبُهُ قَالَ: وَوَلَّيْتَ الْأَمْوَالَ وَالسُّلْطَانَ غَيْرَنَا – فَيُقَالُ: صَدَقْتُمْ، فَيَدْخُلُونَ الْجَنَّةَ قَبْلَ سَائِرِ النَّاسِ بِزَمَنٍ، وَتَبْقَى شِدَّةُ الْحِسَابِ عَلَى ذَوِي الْأَمْوَالِ وَالسُّلْطَانِ. قَالَ: قُلْتُ: فَأَيْنَ الْمُؤْمِنُونَ يَوْمَئِذٍ؟ قَالَ: تُوضَعُ لَهُمْ كَرَاسِيُّ مِنْ نُورٍ، وَيُظَلَّلُ عَلَيْهِمُ الْغَمَامُ، وَيَكُونُ ذَلِكَ الْيَوْمُ أَقْصَرَ عَلَيْهِمْ مِنْ سَاعَةِ نَهَارٍ.

> When you are gathered [on the Day of Rising], it will be said, 'Where are the poor of this community and its paupers?' They will emerge, and they will be asked, 'What do you have?' They will reply, 'Our Lord, we were tried and remained steadfast. You know best.' (And I think he said, 'You gave wealth and authority to those other than us.') It will be said, 'You have spoken the truth.' They will then enter the Garden some time before other people, and the harshness of the reckoning will remain for those with wealth and authority. He (i.e. the narrator) asked, 'Where will the believers be on that day?' He answered, 'They will have thrones of light set up for them, clouds will shade them, and that day will be shorter for them than an hour of a day.' (Ibn Abī Shaybah 34715 and Abū Nuʿaym in *Ḥilyah* 1:289).

572. ʿAdī ibn Ḥātim ؓ narrated that the Prophet ﷺ mentioned the Fire, sought refuge from it and averted his face two or three times, saying,

اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَإِنْ لَمْ تَجِدُوا فَبِكَلِمَةٍ طَيِّبَةٍ.

> 'Guard yourself from the Fire, even with half a date. If you cannot find it, then with a good word.' (Bukhārī 1413 and Muslim 1016).

573. ʿUqbah ibn ʿĀmir ؓ narrated that he heard the Messenger of Allah ﷺ say,

كُلُّ امْرِئٍ فِي ظِلِّ صَدَقَتِهِ حَتَّى يُفْصَلَ بَيْنَ النَّاسِ، أَوْ قَالَ: يُحْكَمَ بَيْنَ النَّاسِ.

‘Every person will be under the shade of his charity, until he is separated from the people.’ (Or he said, ‘Until he is judged among the people.’ (Aḥmad 17333, Ibn Khuzaymah 2431 and Ibn Ḥibbān 3310).

574. Ibn Shihāb narrated that the Messenger of Allah ﷺ said,

مَا أَحْسَنَ عَبْدٌ الصَّدَقَةَ إِلَّا أَحْسَنَ اللهُ الْخِلَافَةَ عَلَى تَرِكَتِهِ.

‘A slave does not give a good charity except that Allah leaves a good successor for his legacy. (Ḥusayn ibn Ḥarb as-Sulamī in *Birr* 340).

575. ʿAbdullāh ibn Qatādah al-Muḥāribī said that he heard ʿAbdullāh ibn Masʿūd ؓ say,

مَا تَصَدَّقَ رَجُلٌ بِصَدَقَةٍ، إِلَّا وَقَعَتْ فِي يَدِ الرَّبِّ قَبْلَ أَنْ تَقَعَ فِي يَدِ السَّائِلِ، وَهُوَ
يَضَعُهَا فِي يَدِ السَّائِلِ. قَالَ: وَهُوَ فِي الْقُرْآنِ، فَقَرَأَ عَبْدُ اللهِ: ﴿أَلَمْ يَعْلَمُوا أَنَّ اللهَ
هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ﴾

‘A man does not give charity but that it falls into the Hand of the Lord before it falls into the hand of the asker, and the Lord ﷻ puts it in the hand of the asker.’ He said, ‘It is in the Qur’an.’ ʿAbdullāh then recited: *Did they not know that Allah accepts repentance from His slaves and takes their charity?’* (9:104) (Ḥusayn ibn Ḥarb as-Sulamī in *Birr* 341).

576. Abū Hurayrah ؓ narrated that the Prophet ﷺ said,

مَا مِنْ عَبْدٍ مُسْلِمٍ يَتَصَدَّقُ بِصَدَقَةٍ مِنْ كَسْبٍ طَيِّبٍ – وَلَا يَقْبَلُ اللهُ إِلَّا طَيِّبًا – إِلَّا كَانَ اللهُ يَأْخُذُهَا بِيَمِينِهِ، فَيُرَبِّيهَا كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ – أَوْ قَالَ فَصِيلَهُ – حَتَّى تَبْلُغَ التَّمْرَةُ مِثْلَ أُحُدٍ.

> ‘Any Muslim who gives charity from good earnings—and Allah only accepts the good –Allah takes it with His right hand and makes it grow the same way one of you makes his colt (or foal) grow, until a date is the size of Uḥud.’ (Bukhārī 1410 and Muslim 1014) [1]

577. Rāshid ibn al-Ḥārith narrated that Abū Dharr ؓ said,

مَا عَلَى الْأَرْضِ مِنْ صَدَقَةٍ تَخْرُجُ حَتَّى تُفَكَّ عَنْهَا لِحَى سَبْعِينَ شَيْطَانًا، كُلُّهُمْ يَنْهَاهُ عَنْهَا.

> ‘Every charity on the earth which is given releases from the donor seventy shayṭāns, all of them forbidding him from doing it.’ (Ibn Zanjawayh in *Amwāl* 1332).

578. Abū Hurayrah ؓ narrated that the Messenger of Allah ﷺ said,

حُفَّتِ الْجَنَّةُ بِالْمَكَارِهِ وَحُفَّتِ النَّارُ بِالشَّهَوَاتِ.

> ‘The Garden is surrounded by adversity and the Fire is surrounded by desires’ (Muslim 2822).[2]

579. ʿIkrimah related that the Messenger of Allah ﷺ said,

تَصَدَّقُوا وَلَوْ بِتَمْرَةٍ، فَإِنَّهَا تَسُدُّ مِنَ الْجَائِعِ، وَتُطْفِئُ الْخَطِيئَةَ، كَمَا يُطْفِئُ الْمَاءُ النَّارَ.

> ‘Give charity, even just a date, because it prevents hunger and it

extinguishes sins like water extinguishes fire' (Ḥusayn ibn Ḥarb as-Sulamī in *Birr* 277).[3]

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[1] Ibn Ṣāʿid said that this is a rare hadith with a sound chain of transmission and only Ibn al-Mubārak relates it. Abū al-Ḥabbāb is Saʿīd ibn Yasār, the client of Ḥasan ibn ʿAlī.

[2] Bukhārī transmits it with the word *ḥujibat* instead of *ḥuffat* in his *Ṣaḥīḥ* (6487).

[3] Aḥmad transmits a variation of it (24501).

TREATING ORPHANS WELL

580. Thābit ibn al-ʿAjlān narrated that the Messenger of Allah ﷺ said,

مَنْ وَضَعَ يَدَهُ عَلَى رَأْسِ يَتِيمٍ تَرَحُّمًا، كَانَتْ لَهُ بِكُلِّ شَعْرَةٍ تَمُرُّ بِيَدِهِ عَلَيْهَا حَسَنَةٌ.

‘Whoever places his hand on an orphan’s head out of mercy for him will be rewarded for every hair his hand passes over.’ (Ibn Abī’d-Dunyā has transmitted a variation of it in *Nafaqah* 614).

581. Ṣafwān ibn Sulaym narrated that the Messenger of Allah ﷺ said,

أَنَا وَكَافِلُ الْيَتِيمِ لَهُ – أَوْ لِغَيْرِهِ – كَهَاتَيْنِ فِي الْجَنَّةِ إِذَا اتَّقَى، وَأَشَارَ بِأُصْبُعِهِ الْوُسْطَى وَالَّتِي تَلِي الْإِبْهَامَ.

‘I and the one who cares for an orphan in his, or someone else’s, care will be like these two in the Garden, if he fears Allah,’ and he held up his middle and index fingers. (Bukhārī 5304).

582. Abū Hurayrah ﵁ narrated that the Prophet ﷺ said,

خَيْرُ بَيْتٍ مِنَ الْمُسْلِمِينَ بَيْتٌ فِيهِ يَتِيمٌ يُحْسَنُ إِلَيْهِ، وَشَرُّ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ يَتِيمٌ يُسَاءُ إِلَيْهِ.

‘The best house of the Muslims is one where there is an orphan who is treated well, and the worst house of the Muslims is one where an orphan is treated poorly.’ (Transmitted by Bukhārī in *al-Adab al-Mufrad* 137).

583. Abū Umāmah ؓ narrated that the Prophet ﷺ said,

مَنْ مَسَحَ رَأْسَ يَتِيمٍ، لَمْ يَمْسَحْهُ إِلَّا لِلَّهِ، كَانَتْ لَهُ بِكُلِّ شَعْرَةٍ مَرَّتْ عَلَيْهِ يَدُهُ
حَسَنَاتٌ. وَمَنْ أَحْسَنَ إِلَى يَتِيمِهِ، أَوْ يَتِيمِ غَيْرِهِ، كُنْتُ أَنَا وَهُوَ فِي الْجَنَّةِ كَهَاتَيْنِ،
وَقَرَنَ بَيْنَ أُصْبُعَيْهِ.

‘If someone pats the head of an orphan only for Allah, he will have good deeds for every hair his hand passes over. If someone is good to an orphan in his care or someone else’s care, he and I will be in the Garden like these two,’ and he joined his fingers together. (Aḥmad 22284 and Ṭabarānī in *Kabīr* 7821).

584. Mālik ibn ʿAmr or ʿAmr ibn Mālik related that the Messenger of Allah ﷺ said,

مَنْ ضَمَّ يَتِيمًا بَيْنَ أَبَوَيْنِ مُسْلِمَيْنِ حَتَّى يَسْتَغْنِيَ، فَقَدْ وَجَبَتْ لَهُ الْجَنَّةُ.

‘Anyone who unites an orphan with two Muslim parents until he is independent has been guaranteed the Garden.’ (Aḥmad transmitted a variation of it, 19025).

AVARICE

585. Isrāʾīl Abū Mūsā said that he heard Ḥasan say,

وَاللهِ، مَا لَقِيَتْ أُمَّةٌ مِنَ الشُّحِّ مَا لَقِيَتْ هَذِهِ الْأُمَّةُ، وَمَا وُعِظَتْ أُمَّةٌ بِمِثْلِ مَا
وُعِظَتْ بِهِ هَذِهِ الْأُمَّةُ! ثُمَّ ذَكَرَ أَوَّلِيَّتَهُمْ، وَتَبَاذُلَهُمْ، وَتَعَاطُفَهُمْ، وَتَرَاحُمَهُمْ. وَاللهِ،
مَا وُعِظَتْ أُمَّةٌ بِمِثْلِ مَا وُعِظَتْ هَذِهِ الْأُمَّةُ، وَمَا لَقِيَتْ أُمَّةٌ مِنَ الشُّحِّ مَا لَقِيَتْ
هَذِهِ الْأُمَّةُ، حَتَّى إِنَّ أَحَدَهُمْ لَيَكْسِرُ عَظْمَ أَخِيهِ عَظْمًا عَظْمًا، هَاتِ دِرْهَمًا!
هَاتِ دِرْهَمًا! وَهَذَا عَاضٌّ عَلَيْهِ، وَهَذَا مُلِحٌّ عَلَيْهِ.

'By Allah, no nation has been as materialistic as this nation, and no nation has been warned as much as this nation!' He then mentioned their precedence, their sacrifice, their affection for one another and their mutual love and respect. 'By Allah, no nation has been as materialistic as this nation has and consequently warned as this nation has. One of you would go so far as to break your brother's bones one by one saying, "Give me a dirham! Give me a dirham!" while this person bites him and that person harasses him.'[1]

586. He also heard Ḥasan say,

الْإِسْلَامُ، وَمَا الْإِسْلَامُ؟ أَنْ يُسْلِمَ قَلْبُكَ لِلهِ تَعَالَى، وَأَنْ يَسْلَمَ مِنْكَ كُلُّ مُسْلِمٍ
وَذِي عَهْدٍ.

'Islam. What is Islam? That your heart should submit to Allah Almighty, and that every Muslim and person protected by treaty be safe from you.’ (Ibn Abī Shaybah 35581, Abū Nuʿaym in *Ḥilyah* 2:152).

587. Hishām narrated that Ḥasan said,

إِنْ كَانَ الرَّجُلُ لَيَخْلُفُ الرَّجُلَ فِي أَهْلِهِ أَرْبَعِينَ عَامًا بَعْدَ مَوْتِهِ.

‘It used to be that a person would take care of another person’s family for forty years after his death.’ (Ibn Abī ’d-Dunyā in *Makārim* 310 and Ibn al-Muqriʾ in *Muʿjam* 998)

588. Ḥasan said,

يَلْقَى أَحَدُهُمْ صَاحِبَهُ، فَيَقُولُ: اللّٰهُمَّ اغْفِرْ لَنَا، وَلَهُ، وَأَدْخِلْنَا وَإِيَّاهُ الْجَنَّةَ. وَإِذَا كَانَ عَبْدَ الدِّرْهَمِ فَهَيْهَاتَ!

‘One of them (i.e. the previous generations) would meet his companion and say, “O Allah, forgive us and him, and admit him and us to the Garden.” But if he is slave to the dirham, then how unlikely!’

589. ʿAbd ar-Raḥmān ibn Jubayr reported that Abū ’d-Dardāʾ ؓ said,

مَا أَنْصَفَ إِخْوَانُنَا الْأَغْنِيَاءُ؛ يُحِبُّونَنَا فِي اللهِ، وَيُفَارِقُونَنَا فِي الدُّنْيَا، إِذَا لَقِيتُهُ قَالَ: أُحِبُّكَ يَا أَبَا الدَّرْدَاءِ! فَإِذَا احْتَجْتُ إِلَيْهِ فِي شَيْءٍ امْتَنَعَ مِنِّي. وَكَانَ أَبُو الدَّرْدَاءِ يَقُولُ: الْحَمْدُ لِلهِ الَّذِي جَعَلَ مَفَرَّ الْأَغْنِيَاءِ إِلَيْنَا عِنْدَ الْمَوْتِ، وَلَا نُحِبُّ أَنْ نَفِرَّ إِلَيْهِمْ عِنْدَ الْمَوْتِ، إِنَّ أَحَدَهُمْ لَيَقُولُ: لَيْتَنِي صُعْلُوكٌ مِنْ صَعَالِيكَ الْمُهَاجِرِينَ!

‘Our rich brothers have not been just. They love us for Allah’s sake, but separate from us in matters of this world. When you meet one, he says, “I love you, Abā’ d-Dardāʾ!” but when I need something from him, he refuses.’ Abū ’d-Dardāʾ ﵁ used to say, ‘Praise be to Allah who made the rich flee to us in death, while we do not want to flee to them in death. One of them says, “Would that I had been one of the paupers from the Emigrants!”’ (Ibn ʿAsākir in *Tārīkh* 47:174).

590. Yaḥyā ibn al-Mukhtār narrated that Ḥasan said,

إِنَّ الْمُؤْمِنَ شُعْبَةٌ مِنَ الْمُؤْمِنِ، إِنَّ بِهِ حَاجَتَهُ، إِنَّ بِهِ عِلَّتَهُ، يَفْرَحُ لِفَرَحِهِ، وَيَحْزَنُ لِحُزْنِهِ، وَهُوَ مِرْآةُ أَخِيهِ، إِنْ رَأَى مِنْهُ مَا لَا يُعْجِبُهُ سَدَّدَهُ وَقَوَّمَهُ، وَوَجَّهَهُ، وَحَاطَهُ فِي السِّرِّ وَالْعَلَانِيَةِ، إِنَّ لَكَ مِنْ خَلِيلِكَ نَصِيبًا، وَإِنَّ لَكَ نَصِيبًا مِنْ ذِكْرِ مَنْ أَحْبَبْتَ، فَتَنَقُّوا الْإِخْوَانَ وَالْأَصْحَابَ وَالْمَجَالِسَ.

‘A believer is a branch of another believer. He tends to his needs and his weakness. He is happy at his happiness and sad for his sorrow. He is the mirror of his brother. If he sees something in him which he does not like, he covers it up, sets him right, directs him and protects him in his absence and his presence. You have a share of your friend, and you have a share of remembrance of those you love, so select your brothers, your companions and your gatherings carefully.’ (Ibn Ḥajar in *Maṭālib* 2529).

591. Ḥasan said,

> كَانَ الْأَسْوَدُ بْنُ سَرِيعٍ مِنْ أَوَّلِ مَنْ قَصَّ فِي الْمَسْجِدِ – يَعْنِي مَسْجِدَ الْبَصْرَةِ
> – وَكَانَ يَقُصُّ فِي مُؤَخَّرِ الْمَسْجِدِ. فَعَلَتْ أَصْوَاتُهُمْ يَوْمًا فَاشْتَهَرَهُمْ أَهْلُ مُقَدَّمِ
> الْمَسْجِدِ، فَأَقْبَلَ مُجَالِدُ بْنُ مَسْعُودٍ السُّلَمِيُّ، حَتَّى قَامَ عَلَيْهِمْ فَوَسَّعُوا لَهُ، فَقَالَ:
> مَا جِئْتُ لِأَجْلِسَ، وَإِنْ كُنْتُمْ جُلَسَاءَ صِدْقٍ، وَلَكِنْ عَلَتْ أَصْوَاتُكُمْ،
> فَاشْتَهَرَكُمْ أَهْلُ الْمَسْجِدِ، وَإِيَّاكُمْ وَمَا أَنْكَرَ الْمُسْلِمُونَ، رَحِمَكُمُ اللهُ. قَالُوا:
> رَحِمَكَ اللهُ نَقْبَلُ نَصِيحَتَكَ.

> ʿAswad ibn Sarīʿ was one of the first to relate stories in the masjid, i.e. the masjid of Basra. He would relate stories at the back of the masjid. Their voices were raised one day and the people at the front of the masjid became aware of them. Mujālid ibn Masʿūd as-Sulamī came and stood over them, so they made room for him. He said, "I have not come to sit, even if you are sitting with truthfulness. However, your voices are loud and the people of the masjid became aware of you. Beware of what the Muslims dislike. May Allah have mercy on you." They said, "May Allah have mercy on you. We accept your advice."' (Ibn Waḍḍāḥ transmitted a variation in *Bidaʿ* 31).

592. Murrah narrated that ʿAmr ibn Shuraḥbīl said that Salmān ibn Rabīʿah, who was the judge before Shurayḥ, was asked about an inheritance share and erred in it. ʿAmr ibn Shuraḥbīl corrected him, saying, 'Its ruling is such-and-such,' which seemed to anger Salmān. That was taken to Abū Mūsā al-Ashʿarī ﵁, the governor of Kufa, who said,

> يَا سَلْمَانُ، كَانَ يَنْبَغِي لَكَ أَنْ لَا تَغْضَبَ، وَأَنْتَ يَا عَمْرُو كَانَ يَنْبَغِي لَكَ أَنْ
> تُسَاوِرَهُ فِي أُذُنِهِ تَعْنِي أَنْ تُسَاوِدَهُ.

> 'Salman, you must not get angry. You, ʿAmr, should whisper to him in his ear, so that you do not embarrass him.' (Abū Nuʿaym in *Ḥilyah* 4:142).

593. Yaḥyā ibn al-Mukhtār narrated that Ḥasan said,

أَحِبُّوا هَوْنًا، وَأَبْغِضُوا هَوْنًا، فَقَدْ أَفْرَطَ أَقْوَامٌ فِي حُبِّ أَقْوَامٍ فَهَلَكُوا، وَأَفْرَطَ أَقْوَامٌ فِي بُغْضِ أَقْوَامٍ فَهَلَكُوا، لَا تُفْرِطْ فِي حُبِّكَ، وَلَا تُفْرِطْ فِي بُغْضِكَ. مَنْ وَجَدَ دُونَ أَخِيهِ سِتْرًا فَلَا يَكْشِفْهُ، وَلَا تَجَسَّسْ أَخَاكَ، وَقَدْ نُهِيتَ عَنْ أَنْ تَجَسَّسَهُ، وَلَا تَحْفِرْ عَنْهُ، وَلَا تَنْفُرْ عَنْهُ.

> ‘Love in moderation and hate in moderation. Some people loved others excessively, so they were destroyed, and some people hated excessively, so they were destroyed.[2] Do not be excessive in your love nor excessive in your hatred. Whoever finds a veil covering his brother should not remove it from him. Do not spy on your brother. You are forbidden to spy on him. Do not try to dig up anything on him, and do not shun him.’ (Maʿmar ibn Rāshid in *Jāmiʿ* 20270).

594. Isḥāq ibn Rāshid narrated that ʿUmar ﵁ said,

كَفَى بِالْمَرْءِ عَيْبًا أَنْ يَسْتَبِينَ لَهُ مِنَ النَّاسِ مَا يَخْفَى عَلَيْهِ مِنْ نَفْسِهِ، وَيَمْقُتَ النَّاسَ فِيمَا يَأْتِي، وَأَنْ يُؤْذِيَ جَلِيسَهُ – أَوْ قَالَ – النَّاسَ فِيمَا لَا يَعْنِيهِ.

> ‘It is a serious fault when a man seeks to expose people for things he hides about himself, hates people for the actions he himself does, and harms his companion (or he said: the people) in things that do not concern him.’ (Ibn ʿAsākir in *Tārīkh* 44:361).[3]

595. Muḥammad ibn ʿAbbād ibn Jaʿfar narrated that he heard Ibn ʿAbbās ﵄ say,

أَكْرَمُ النَّاسِ عَلَيَّ جَلِيسِي.

> ‘The people most deserving of my favour are my companions.’ (Bukhārī in *al-Adab al-Mufrad* 1145).

596. Sulaymān ibn Mūsā elevated this narration to the Prophet ﷺ. He said,

سُوءُ الْمُجَالَسَةِ فُحْشٌ، وَشُحٌّ، وَسُوءُ الْخُلُقِ.

> ‘Bad company is indecency, greed and bad character.’ (Suyūṭī in *al-Fatḥ al-Kabīr* 6912).

597. Muḥammad ibn Muṭarrif narrated that Ḥajjāj ibn Farāfiṣah said,

بَلَغَنَا فِي بَعْضِ الْكُتُبِ: مَنْ عَمِلَ مِنْ غَيْرِ مَشُورَةٍ فَذَاكَ بَاطِلٌ يَتَعَنَّى، وَمَنْ لَمْ يَنْتَصِرْ مِنْ ظَالِمِهِ بِيَدٍ، وَلَا بِلِسَانٍ، وَلَا حِقْدٍ، فَذَاكَ عِلْمُهُ يَقِينٌ، وَمَنِ اسْتَغْفَرَ لِظَالِمِهِ، فَقَدْ هَزَمَ الشَّيْطَانَ.

> ‘We learned from one of the books: “If someone works without consultation, it is hard work in vain. If someone does not take revenge from someone who wrongs him, with his hand or tongue or through spite, his knowledge is conviction. If someone asks for forgiveness for his wrongdoer, he has defeated Shayṭān.”’ (Abū Nuʿaym in *Ḥilyah* 3:108).

598. Abū Razīn narrated:

جَاءَ رَجُلٌ إِلَى الْفُضَيْلِ بْنِ بَزْوَانَ، فَقَالَ: إِنَّ فُلَانًا يَقَعُ فِيكَ، فَقَالَ: لَأُغِيظَنَّ مَنْ أَمَرَهُ، يَغْفِرُ اللهُ لِي وَلَهُ، قِيلَ: مَنْ أَمَرَهُ؟ قَالَ: الشَّيْطَانُ.

> ‘A man came to Fuḍayl ibn Bazwān and said, “This man slanders you.” He replied, “I will infuriate the one who ordered him to do it. May Allah forgive me and him.” Someone asked, “Who ordered him?” and he answered, “Shayṭān.”’ (Aḥmad in *Waraʿ* 619).

599. Sufyān narrated:

لَمَّا أَرَادَ الْحَجَّاجُ أَنْ يَقْتُلَ فُضَيْلَ بْنَ بَزْوَانَ قَالَ: أَلَمْ أَسْتَعْمِلْكَ؟ قَالَ: بَلِ اسْتَعْبَدْتَنِي، قَالَ: أَلَمْ أُكْرِمْكَ؟ قَالَ: بَلْ أَهَنْتَنِي، قَالَ: لَأَقْتُلَنَّكَ، قَالَ: بِغَيْرِ ذَنْبٍ وَلَا فَسَادٍ؟ قَالَ: لَأَقْتُلَنَّكَ، قَالَ: إِذًا أُخَاصِمُكَ، قَالَ: إِذًا أَخْصِمُكَ، قَالَ: الْحَكَمُ يَوْمَئِذٍ غَيْرُكَ، قَالَ: لَا تَذُوقُ الْمَاءَ أَبَدًا، قَالَ: إِذًا أَسْبِقُكَ إِلَيْهِ.

When Ḥajjāj wanted to kill Fuḍayl ibn Bazwān, he asked him, ‘Did I not employ you?’Fuḍayl replied, ‘No, you enslaved me.’He then asked, ‘Did I not honour you?’ He replied, ‘No, you disgraced me.’ Ḥajjāj said, ‘I am going to kill you.’ ‘Without sin or spreading disorder?’ Fuḍayl asked. He said again, ‘I am going to kill you.’ He said, ‘In that case, I will dispute with you.’ Ḥajjāj retorted, ‘Then I will defeat you.’ Fuḍayl said, ‘On that day, judgement will belong to One other than you.’ Hajjaj said, ‘You will never taste water,’ and he answered, ‘In that case, I will get to water before you.’ (Abū ’l-ʿArab at-Tamīmī in *Miḥan* p.429).

600. Ḥasan narrated that the Prophet ﷺ said,

مَا مِنْ جُرْعَةٍ أَحَبَّ إِلَى اللهِ عَزَّ وَجَلَّ مِنْ جُرْعَةٍ كَظَمَهَا رَجُلٌ، أَوْ جُرْعَةِ صَبْرٍ عَلَى مُصِيبَةٍ، وَمَا مِنْ قَطْرَةٍ أَحَبَّ إِلَى اللهِ عَزَّ وَجَلَّ مِنْ قَطْرَةِ دَمْعٍ مِنْ خَشْيَةِ اللهِ، أَوْ قَطْرَةِ دَمٍ أُهْرِيقَتْ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ.

‘A person does nothing dearer to Allah ﷻ than showing restraint or steadfastness during afflictions, and Allah ﷻ loves no drop more than a teardrop from fear of Allah or a drop of blood spilled in the Way of Allah ﷻ. (Bayhaqī in *Shuʿab* 7955). [4]

601. A man said to Makḥūl,

إِنَّ فُلَانًا يَقَعُ فِيكَ. قَالَ: رَحِمَهُ اللهُ إِنَّهُ لَغِرٌّ.

‘So-and-so attacks you.’ He said, ‘May Allah have mercy on him. He is heedless.’

602. Rāfiʿ al-Khayr aṭ-Ṭāʾī narrated that he accompanied Abū Bakr ﵁ in battles, and that Abū Bakr said,

إِنَّهُ مَنْ يَظْلِمِ الْمُؤْمِنِينَ فَإِنَّمَا يَخْفُرُ اللهَ، هُمْ جِيرَانُ اللهِ، وَعُوَّاذُ اللهِ. وَاللهِ إِنَّ
أَحَدَهُمْ لَتُصَابُ شَاةُ جَارِهِ، أَوْ بَعِيرُ جَارِهِ، فَيَبِيتُ وَارِمَ الْعَضَلِ يَقُولُ: شَاةُ جَارِهِ،
أَوْ بَعِيرُ جَارِهِ، فَاللهُ أَحَقُّ أَنْ يَغْضَبَ لِجَارِهِ.

> Whoever oppresses the believers seeks to interfere with Allah's protection. They are the neighbours of Allah and His refugees. By Allah, one of their neighbours' goats or camels is attacked and he spends the night irritated, lamenting his neighbour's goat or his camel, but Allah has more right to be angered on behalf of His neighbour. (Bayhaqī in *Shuʿab* 7068).

603. Yaḥyā ibn Jābir narrated that Yazīd ibn Maysarah said,

لَا تُحْرِقْكَ نَارُ الْمُؤْمِنِ، فَإِنَّ يَمِينَهُ فِي يَدِ الرَّحْمَنِ يَنْعَشُهُ، وَإِنْ عَثَرَ كُلَّ يَوْمٍ سَبْعَ
مَرَّاتٍ.

> 'Do not let the fire of a believer burn you, as his right hand is in the Hand of the Most Merciful which invigorates it, even if he stumbles seven times a day.' (Abū Dāwūd in *Zuhd* 492 and Abū Nuʿaym in *Ḥilyah* 5:236).

604. Abū Saʿīd al-Khudrī ﵁ said,

كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِدْرِهَا، وَكَانَ
إِذَا رَأَى شَيْئًا يَكْرَهُهُ عَرَفْنَا ذَلِكَ فِي وَجْهِهِ.

> 'The Messenger of Allah ﷺ was more modest than a virgin in her tent. When he saw something he disliked, we could see it in his face.' (Bukhāri 6102 and Muslim 2320).

605. Anas ibn Mālik ؓ narrated that the Prophet ﷺ said,

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ.

> ‘None of you truly believes until he desires for his brother what he desires for himself.’ (Bukhārī 13 and Muslim 70).

606. Fuḍayl ibn Marzūq narrated that ʿAṭiyyah al-Kūfī said about the words of Allah Almighty: *Indeed you truly are upon a great standard of character* (68:4),

عَلَى أَدَبِ الْقُرْآنِ.

> ‘Upon the character of the Qur’an.’ (Ājurrī in *Sharīʿah* 1024).

607. Abū Salamah ibn ʿAbd ar-Raḥmān narrated that the Messenger of Allah ﷺ said,

الْمُؤْمِنُ غِرٌّ كَرِيمٌ، وَالْفَاجِرُ خِبٌّ لَئِيمٌ.

> ‘The believer is noble and gullible, and the impious is a blameworthy imposter.’[5]

608. Qatādah related that Ibn ʿUmar ؓ said,

أَبْغَضُ عِبَادِ اللهِ إِلَى اللهِ كُلُّ طَعَّانٍ لَعَّانٍ.

> ‘The most hated of the slaves of Allah is every cursing slanderer.’ (Ibn Abī ’d-Dunyā in *Ṣamt* 667).

609. Riyāḥ ibn ʿUbaydah said,

كُنْتُ قَاعِدًا عِنْدَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، فَذُكِرَ الْحَجَّاجُ فَشَتَمْتُهُ، وَوَقَعْتُ
فِيهِ، فَقَالَ عُمَرُ: مَهْلًا يَا رِيَاحُ! إِنَّهُ بَلَغَنِي أَنَّ الرَّجُلَ يُظْلَمُ بِالْمَظْلَمَةِ، فَلَا
يَزَالُ الْمَظْلُومُ يَشْتِمُ الظَّالِمَ، وَيَنْتَقِصُهُ، حَتَّى يَسْتَوْفِيَ حَقَّهُ، وَيَكُونُ لِلظَّالِمِ
الْفَضْلُ عَلَيْهِ.

‘I was sitting with ʿUmar ibn ʿAbd al-ʿAzīz when Ḥajjāj was mentioned, so I cursed and attacked him. ʿUmar said, “Take it easy, Riyāḥ! I have come to know that sometimes a man is wronged through some injustice, and then the oppressed continues to abuse the oppressor and deprecate him until the oppressed has his full right and the oppressor has superiority over him.”’ (Ibn Abī ’d-Dunyā in *Ṣamt* 711 and Abū Nuʿaym in *Ḥilyah* 5:277).

610. Ḥakīm ibn Jābir said,

كَانَ أَبُو الدَّرْدَاءِ مُضْطَجِعًا بَيْنَ أَصْحَابِهِ، وَثَوْبُهُ عَلَى وَجْهِهِ إِذْ مَرَّ بِهِمْ قُسٌّ
فَأَعْجَبَهُمْ سِمَنُهُ، فَقَالُوا: اللَّهُمَّ الْعَنْهُ، مَا أَعْظَمَهُ، وَمَا أَسْمَنَهُ! فَكَشَفَ الثَّوْبَ
عَنْ وَجْهِهِ فَقَالَ: مَنْ ذَا الَّذِي لَعَنْتُمْ آنِفًا؟ قَالُوا: قُسًّا مَرَّ بِنَا. قَالَ: لَا تَلْعَنُوا
أَحَدًا، فَإِنَّهُ لَا يَنْبَغِي لِلَعَّانٍ أَنْ يَكُونَ عِنْدَ اللهِ يَوْمَ الْقِيَامَةِ صِدِّيقًا.

‘Abū ’d-Dardāʾ ﵁ was with his companions, and he was lying down with his garment over his face, when a priest passed by them and they were surprised by his plumpness. They said, “O Allah, curse him! How big he is! How plump he is!” Abū ’d-Dardāʾ uncovered his face and asked, “Who were you cursing before?” They answered, “A priest who passed by us.” He said. “Do not curse anyone. The curser must vindicate himself before Allah on the Day of Rising.”’ (Ibn Abī ’d-Dunyā in *Ṣamt* 377).[6]

611. Abū Maryam al-Ghassānī narrated:

خَرَجُوا مِنَ الْجُنْدِ يَنْتَضِلُونَ، مِنْهُمْ سَعِيدُ بْنُ عَامِرٍ، فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ
أَصَابَهُمُ الْحَرُّ، فَوَضَعَ سَعِيدٌ قَلَنْسُوَتَهُ عَلَى رَأْسِهِ، وَكَانَ رَجُلًا أَصْلَعَ. فَلَمَّا رَمَى
سَعِيدٌ صَاحَ بِهِ الْوَاصِفُ فِي شَيْءٍ ذَكَرَهُ مِنْ رَمِيَّتِهِ: يَا أَصْلَعُ، وَهُوَ لَا يَعْرِفُهُ،
فَقَالَ لَهُ سَعِيدٌ: إِنْ كُنْتَ لَغَنِيًّا أَنْ تَلْعَنَكَ الْمَلَائِكَةُ. فَقَالَ رَجُلٌ مِنْهُمْ: وَعَمَّ
تَلْعَنُهُ الْمَلَائِكَةُ؟ قَالَ: مَنْ دَعَا امْرَأً بِغَيْرِ اسْمِهِ لَعَنَتْهُ الْمَلَائِكَةُ.

> ‘Some men, one of whom was Saʿīd ibn ʿĀmir, had left the army to compete with one another. While they were taking part in that, they began to feel hot, so Saʿīd put his hat on. He was bald, so when he shot an arrow, someone—whom he did not know—shouted out, “Bald one!” while describing his shot. Saʿīd said to him, “If you can bear the Angels cursing you [then continue]!” One of the men said, “Why would the Angels curse him?” He replied, “Whoever calls someone by another name is cursed by the Angels.”’ (Kharāʾiṭī transmitted a shorter version in *Musāwiʾ al-Akhlāq* 664).

612. Abū Sharīk narrated that the Messenger of Allah ﷺ said,

مِنْ أَحَبِّ الْأَعْمَالِ إِلَى اللهِ إِدْخَالُ السُّرُورِ عَلَى الْمُسْلِمِ، أَوْ أَنْ تُفَرِّجَ عَنْهُ غَمًّا،
أَوْ تَقْضِيَ عَنْهُ دَيْنًا، أَوْ تُطْعِمَهُ مِنْ جُوعٍ.

> ‘Bringing happiness to a Muslim, relieving him of sorrow, paying a debt for him and feeding the hungry are from the actions which Allah loves the most.’ (Abū Nuʿaym from Ibn ʿUmar ﵄ in *Ḥilyah* 6:348 and Bayhaqī in *Shuʿab* 7274).

613. ʿUbaydullāh ibn Zaḥr narrated from one of the Companions ﵃ that the Messenger of Allah ﷺ said,

مَنْ أَقَرَّ بِعَيْنِ مُؤْمِنٍ، أَقَرَّ اللهُ بِعَيْنِهِ يَوْمَ الْقِيَامَةِ.

‘If someone pleases a believer, Allah will please him on the day of Rising.’ (Muttaqī al-Hindī in *Kanz* 43087).

614. Muʿādh ibn Anas al-Juhanī narrated that the Prophet ﷺ said,

مَنْ حَمَى مُؤْمِنًا مِنْ مُنَافِقٍ يَعِيبُهُ، بَعَثَ اللهُ إِلَيْهِ مَلَكًا يَحْمِي لَحْمَهُ يَوْمَ الْقِيَامَةِ
مِنْ نَارِ جَهَنَّمَ، وَمَنْ قَفًّا مُسْلِمًا بِشَيْءٍ يُرِيدُ بِهِ شَيْنَهُ، حَبَسَهُ اللهُ عَلَى جِسْرِ
جَهَنَّمَ حَتَّى يَخْرُجَ مِمَّا قَالَ.

‘If someone protects a believer from a hypocrite who criticises him, Allah will send an angel to him to protect his flesh on the Day of Rising from the Fire of Hell. If someone accuses a Muslim of something intending to disgrace him, Allah will hold him on the bridge over Hell until he retracts what he said.’ (Aḥmad 1564 and Abū Dāwūd 4883).

615. Asmāʾbint Yazīd ؓ narrated that she heard the Messenger of Allah ﷺ say,

مَنْ ذَبَّ عَنْ لَحْمِ أَخِيهِ فِي الْمَغِيبَةِ، كَانَ حَقًّا عَلَى اللهِ أَنْ يُعْتِقَهُ مِنَ النَّارِ.

‘Whoever defends the flesh of his brother when he is being backbitten will be freed from the Fire as a right upon Allah.’ (Aḥmad 27609, Ṭabarānī in *Kabīr* 442, and Bayhaqī in *Shuʿab* 7236).

616. Abū Hurayrah ؓ reported that the Messenger of Allah ﷺ said,

لَا يَحِلُّ لِمُسْلِمٍ أَنْ يُرَوِّعَ مُسْلِمًا.

‘It is not lawful for a Muslim to frighten another Muslim.’ (Abū Dāwūd 5004 and Aḥmad 23064).

617. Ḥamzah ibn ʿAbdah narrated that the Messenger of Allah ﷺ said,

مَا يَحِلُّ لِمُؤْمِنٍ أَنْ يَشْتَدَّ إِلَى أَخِيهِ – أَوْ قَالَ: يَشُدَّ إِلَى أَخِيهِ – بِنَظْرَةٍ تُؤْذِيهِ.

> ‘It is not lawful for a believer to torment his brother (or he said, to be stern with his brother) with a look that offends him.’ (Ibn Abī Usāmah in Musnad al-Ḥārith 775).[7]

618. ʿAlqamah narrated from ʿAbdullāh ؓ:

جَاءَ رَجُلٌ فَقَالَ: إِنَّ فُلَانًا – أَوْ قَالَ: رَجُلًا – قَالَ لِأُمِّي كَذَا وَكَذَا. فَسَكَتُّ عَنْهُ، ثُمَّ قَالَ الرَّجُلُ: إِنَّهُ قَالَ لِأُمِّي كَذَا وَكَذَا. فَقَالَ عَبْدُ اللهِ: وَأَنْتَ قَدْ قُلْتَهُ مَرَّتَيْنِ.

> ‘A man came and said, “So-and-so (or he said, such-and-such man) said such-and-such to my mother.” I did not respond to him, so the man said again, “He said such-and-such to my mother.”’ So ʿAbdullāh said, ‘And you said it twice.’

619. Abū Bakr ibn Ḥazam narrated that the Messenger of Allah ﷺ said,

إِنَّمَا يَتَجَالَسُ الْمُتَجَالِسَانِ بِأَمَانَةِ اللهِ، فَلَا يَحِلُّ لِأَحَدِهِمَا أَنْ يُفْشِيَ عَلَى صَاحِبِهِ مَا يَكْرَهُ.

> ‘Two companions only sit together with the trust of Allah, so it is not lawful for either of them to disclose what the other would dislike.’ (Bayhaqī in *Shuʿab* 10677).

620. ʿIkrimah ibn Khālid narrated that the Messenger of Allah ﷺ said,

لَا يَتَنَاجَيَانِ الِاثْنَانِ دُونَ الثَّالِثِ، فَإِنَّ ذَلِكَ يُؤْذِي الْمُؤْمِنَ، وَاللهُ يَكْرَهُ أَذَى
الْمُؤْمِنِ.

> ‘Two should not converse secretly excluding a third. That harms a believer, and Allah dislikes for a believer to be harmed.’ (Tirmidhī 2825). [8]

621. Sahl ibn Saʿd ﵁ related that the Prophet ﷺ said,

إِنَّ الْمُؤْمِنَ مِنْ أَهْلِ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ، يَأْلَمُ الْمُؤْمِنُ لِأَهْلِ
الْإِيمَانِ، كَمَا يَأْلَمُ الْجَسَدُ لِمَا فِي الرَّأْسِ.

> ‘The believer in relation to other believers is in the position of the head to the body. The believer feels the pain of other believers just as the body feels the pain of the head.’ (Aḥmad 22877, and Ṭabarānī 5743 in *Kabīr*).[9]

622. Anas ibn Mālik ﵁ narrated:

بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ إِذْ قَالَ: يَطْلُعُ عَلَيْكُمُ الْآنَ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ. قَالَ: فَاطَّلَعَ رَجُلٌ مِنَ الْأَنْصارِ، تَنْطِفُ لِحْيَتُهُ مِنْ مَاءِ وُضُوئِهِ، مُعَلِّقٌ نَعْلَيْهِ بِيَدِهِ الشِّمَالِ، فَلَمَّا كَانَ مِنَ الْغدِ، قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: يَطْلُعُ عَلَيْكُمُ الْآنَ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ، فَاطَّلَعَ ذَلِكَ الرَّجُلُ عَلَى مِثْلِ مَرْتَبَتِهِ الْأُولَى. فَلَمَّا كَانَ مِنَ الْغَدِ، قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: يَطْلُعُ عَلَيْكُمُ الْآنَ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ، فَاطَّلَعَ ذَلِكَ الرَّجُلُ عَلَى مِثْلِ مَرْتَبَتِهِ الْأُولَى. فَلَمَّا قَامَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اتَّبَعَهُ عَبْدُ اللهِ بْنُ عَمْرِو بْنِ الْعَاصِ، فَقَالَ لَهُ: إِنِّي لَاحَيْتُ أَبِي، فَأَقْسَمْتُ إِنِّي لَا أَدْخُلُ عَلَيْهِ ثَلَاثَ لَيَالٍ، فَإِنْ رَأَيْتَ أَنْ تُؤْوِيَنِي إِلَيْكَ حَتَّى تَحِلَّ يَمِينِي فَعَلْتَ. قَالَ: نَعَمْ. قَالَ أَنَسٌ: فَكَانَ عَبْدُ اللهِ بْنُ عَمْرِو بْنِ الْعَاصِ يُحَدِّثُ أَنَّهُ بَاتَ مَعَهُ ثَلَاثَ لَيَالٍ، فَلَمْ يَرَهُ يَقُومُ مِنَ اللَّيْلِ بِشَيْءٍ، غَيْرَ أَنَّهُ إِذَا تَقَلَّبَ عَلَى فِرَاشِهِ ذَكَرَ اللهَ، وَكَبَّرَهُ حَتَّى يَقُومَ لِصَلَاةِ الْفَجْرِ، فَيُسْبِغَ الْوُضُوءَ، قَالَ عَبْدُ اللهِ: غَيْرَ أَنِّى لَا أَسْمَعُهُ يَقُولُ إِلَّا خَيْرًا. فَلَمَّا مَضَتِ الثَّلَاثُ اللَّيَالِي، وَكِدْتُ أَنْ أَحْتَقِرَ عَمَلَهُ، قُلْتُ: يَا عَبْدَ اللهِ، إِنَّهُ لَمْ يَكُنْ بَيْنِي وَبَيْنَ وَالِدِي غَضَبٌ، وَلَا هَجْرٌ، وَلَكِنِّي سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَكَ ثَلَاثَ مَرَّاتٍ فِي ثَلَاثَةِ مَجَالِسَ: يَطْلُعُ عَلَيْكُمُ الْآنَ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ، فَاطَّلَعْتَ أَنْتَ فِي تِلْكَ الثَّلَاثِ مَرَّاتٍ، فَأَرَدْتُ أَنْ آوِيَ إِلَيْكَ؛ فَأَنْظُرَ مَا عَمَلُكَ، فَأَقْتَدِيَ بِكَ، فَلَمْ أَرَكَ تَعْمَلُ كَبِيرَ عَمَلٍ، فَمَا الَّذِي بَلَغَ بِكَ مَا قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: مَا هُوَ إِلَّا مَا رَأَيْتَ. فَانْصَرَفْتُ عَنْهُ، فَلَمَّا وَلَّيْتُ، دَعَانِي، وَقَالَ: مَا هُوَ إِلَّا مَا رَأَيْتَ، غَيْرَ أَنِّي لَا أَجِدُ فِي نَفْسِي غِلًّا لِأَحَدٍ مِنَ الْمُسْلِمِينَ، وَلَا أَحْسِدُهُ عَلَى خَيْرٍ أَعْطَاهُ اللهُ إِيَّاهُ، فَقَالَ لَهُ عَبْدُ اللهِ بْنُ عَمْرٍو: هَذِهِ الَّتِي بَلَغَتْ بِكَ، وَهِيَ الَّتِي لَا نُطِيقُ.

While we were sitting with the Messenger of Allah ﷺ, he said, ‘A man from the people of the Garden will come upon you now,’ and a man from the Anṣār, whose beard was dripping with water from his ablution and was carrying his shoes with his left hand, appeared. On the following day, the Messenger of Allah ﷺ said, ‘A man from the people of the Garden will come upon you now,’ and the same man appeared like the first time. On the next day, the Messenger of Allah ﷺ said, ‘A man from the people of the Garden will come upon you now,’ and that same man appeared like the first time. When the Messenger of Allah ﷺ stood, ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ followed that man and said, ‘I had a dispute with my father, and I swore I would not go to him for three nights, so will you accommodate me until my vow has been fulfilled?’ The man replied, ‘Yes.’Anas said, “ʿAbdullāḥ ibn ʿAmr narrated that he spent three nights with him and did not see him stand in prayer during the night at all— aside from remembering Allah and saying *Allāhu Akbar* when he turned in his bed—until the dawn prayer, when he would get up and perform ablution thoroughly. ʿAbdullāh said, “However, I never heard him say anything other than what is good. When three nights had passed and I almost started to lose respect for him, I said, ‘Servant of Allah, there is no anger nor separation between me and my father, but I heard the Messenger of Allah ﷺ say about you three times on three different occasions that, “A man from the people of the Garden will come upon you now,” and on all three occasions it was you who appeared, so I wanted to stay with you to see what your deed was. I have followed you and have not seen you do any great act, so what is it that has helped you attain what the Messenger of Allah ﷺ said?’ ‘There is nothing other than what you have seen,’ he answered, so I turned to leave. As I was leaving, he called me and said, ‘There is nothing other than what you have seen except that I harbour no hatred in my heart for any Muslim, and I do not envy them because of any good that Allah has given them.’” So ʿAbdullāh ibn ʿAmr said to him, “This is what has helped you attain it, and it is something we are not capable of.”’ (Aḥmad 12697 and Nasāʾī in *as-Sunan al-Kubrā* 10633).

623. ʿUmar ibn al-Khaṭṭāb ﵁ said when he was addressing people,

لَا يُعْجِبَنَّكُمْ مِنَ الرَّجُلِ طَنْطَنَتُهُ، وَلَكِنَّهُ مَنْ أَدَّى الْأَمَانَةَ، وَكَفَّ عَنْ أَعْرَاضِ النَّاسِ فَهُوَ الرَّجُلُ.

> ‘Do not admire the humming [of recitation] from a man. The true man is the one who fulfils trusts and defends people’s honour.’ (Nasāʾī in *as-Sunan al-Kubrā* 12695).

624. Jābir ibn ʿAbdillāh al-Anṣārī and Abū Ṭalḥah al-Anṣārī both narrated that the Messenger of Allah ﷺ said,

مَا مِنِ امْرِئٍ يَخْذُلُ امْرَأً مُسْلِمًا فِي مَوْطِنٍ تُنْتَهَكُ فِيهِ حُرْمَتُهُ، وَيُنْتَقَصُ فِيهِ مِنْ عِرْضِهِ، إِلَّا خَذَلَهُ اللهُ فِي مَوْطِنٍ يُحِبُّ فِيهِ نُصْرَتَهُ، وَمَا مِنِ امْرِئٍ يَنْصُرُ امْرَأً مُسْلِمًا فِي مَوْطِنٍ يُنْتَقَصُ فِيهِ مِنْ عِرْضِهِ، وَيُنْتَهَكُ فِيهِ مِنْ حُرْمَتِهِ إِلَّا نَصَرَهُ اللهُ فِي مَوْطِنٍ يُحِبُّ فِيهِ نُصْرَتَهُ.

> ‘Whoever forsakes a Muslim in a place where his honour is violated and his integrity deprecated will be forsaken by Allah in a place where he wants His assistance. And whoever helps a Muslim in a place where his integrity is deprecated and his honour violated will have Allah’s assistance in a place where he wants His assistance.’ (Aḥmad 16368 and Abū Dāwūd 4884).

625. Ḥasan said, ‘It has reached us that the Messenger of Allah ﷺ said,

إِنَّ عِيسَى صَلَّى اللهُ عَلَيْهِ رَأَى رَجُلًا – أَحْسَبُهُ قَالَ: مِنَ الْحَوَارِيِّينَ – يَسْرِقُ ذَهَبًا، فَقَالَ: يَا فُلَانُ، أَسَرَقْتَ؟ قَالَ: لَا، وَالَّذِي لَا إِلَهَ غَيْرُهُ مَا سَرَقْتُ، قَالَ: صَدَقَ اللهُ، وَكَذَبَتْ عَيْنِي.

“ʿĪsā ﵇ saw a man (I think he said it was one of the Disciples) steal gold and he said, ‘So-and-so, you have stolen?’ He said. ‘No, by the One who is the only God, I have not stolen!’ He said, ‘Allah speaks the truth, and my eyes lie.’”’ (Bukhārī 3444 and Muslim 2368).

626. Wuhayb narrated that ʿUmar ibn ʿAbd al-ʿAzīz used to say,

أَحْسِنْ بِصَاحِبِكَ الظَّنَّ مَا لَمْ يَغْلِبْكَ.

‘Have a good opinion of your companion as long as he does not subdue you.’ (Abū Nuʿaym in *Ḥilyah* 5:277).

627. ʿAbd ar-Raḥmān ibn al-Qāsim narrated from his father that Abū Bakr ؓ passed by ʿAbd ar-Raḥmān ibn Abī Bakr who was reviling a neighbour of his, so he said,

لَا تُمَاظِّ جَارَكَ، فَإِنَّ هَذَا يَبْقَى، وَيَذْهَبُ النَّاسُ.

‘Do not revile your neighbour, because it will remain when people depart.’ (Kharāʾiṭī in *Makārim* 246).

628. Jaʿfar ibn Ḥayyān narrated that Ḥasan said,

أَفْضَلُ أَخْلَاقِ الْمُسْلِمِينَ الْعَفْوُ.

‘The best of the qualities of the Muslims is forgiveness.’ (Aḥmad in *Zuhd* p.233).

629. Abū Hurayrah ؓ narrated that the Messenger of Allah ﷺ said,

مَا زَالَ جِبْرَئِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ.

‘Jibrīl continued to advise me to be good to neighbours until I thought he would make them inherit from us.’ (Bukhārī 6014 and

Muslim 2625).

630. Abū Hurayrah ؓ narrated that the Messenger of Allah ﷺ said,

لَنْ يُؤْمِنَ عَبْدٌ حَتَّى يَأْمَنَ جَارُهُ بَوَائِقَهُ.

‘A person will never be a believer until his neighbour is safe from his mischief.’ (Bukhārī 6016 and Muslim 73). [10]

631. Abū Wāʾil narrated that Ḥudhayfah ؓ said,

لَا يَدْخُلُ الْجَنَّةَ قَتَّاتٌ.

‘A slanderer will not enter the Garden.’[11]

632. Muṭṭalib ibn Ḥanṭab narrated:

سَأَلَ رَجُلٌ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: مَا الْغِيبَةُ؟ قَالَ: أَنْ تَذْكُرَ مِنَ الرَّجُلِ
مَا يَكْرَهُ أَنْ يَسْمَعَ. قَالَ: وَإِنْ كَانَ حَقًّا؟ قَالَ: وَإِنْ كَانَ حَقًّا فَهُوَ الْغِيبَةُ، وَإِنْ كَانَ
بَاطِلًا فَهُوَ الْبُهْتَانُ.

‘A man asked the Messenger of Allah ﷺ, “What is backbiting?” He answered, “To say what a man dislikes to hear about himself.” He asked, “Even if it is true?” He said, “If it is true, that is backbiting. If it is false, it is slander.”’ (Muslim transmitted a variation of it, 2589)

633. ʿAmr ibn Shuʿayb narrated from his father who narrated from his grandfather:

أَنَّهُمْ ذَكَرُوا عِنْدَ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَجُلًا، فَقَالُوا: لَا يَأْكُلُ حَتَّى يُطْعَمَ، وَلَا يُرَحِّلُ حَتَّى يُرَحَّلَ لَهُ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: اغْتَبْتُمُوهُ بِمَا فِيهِ.

‘A man was spoken about in the company of the Messenger ﷺ. They said, “He does not eat until food is brought to him, and he does not travel until he is escorted.” The Prophet ﷺ said, “You have backbitten him regarding his traits.”’ (Baghawī 3562).

634. Ḥasan narrated that the Messenger of Allah ﷺ said,

مَنْ أَكَلَ بِمُسْلِمٍ أُكْلَةً، أَطْعَمَهُ اللهُ بِهَا أُكْلَةً مِنَ النَّارِ، وَمَنْ لَبِسَ بِأَخِيهِ الْمُسْلِمِ ثَوْبًا، أَلْبَسَهُ اللهُ بِهِ ثَوْبًا مِنَ النَّارِ، وَمَنْ سَمَّعَ بِمُسْلِمٍ، سَمَّعَ اللهُ بِهِ، وَمَنْ رَايَا بِمُسْلِمٍ رَايَا اللهُ بِهِ.

‘Whoever eats a morsel at the cost of a Muslim, Allah will feed him a morsel from the Fire because of it. Whoever wears a garment at the cost of his Muslim brother, Allah will dress him with a garment from the Fire because of it. Whoever discredits a Muslim, Allah will discredit him. Whoever attempts to embarrass a Muslim, Allah will embarrass him.’ (Maʿmar ibn Rāshid in *Jāmiʿ* 21000).[12]

635. Abū Hurayrah ؓ narrated that the Prophet ﷺ said,

إِذَا عَادَ الْمُسْلِمُ أَخَاهُ – أَوْ زَارَهُ – قَالَ اللهُ تَعَالَى: طِبْتَ، وَطَابَ مَمْشَاكَ، وَتَبَوَّأْتَ مَنْزِلًا فِي الْجَنَّةِ.

‘When a Muslim visits his brother (or he goes to see him), Allah Almighty says, “You have done well, and your path is commendable. You have gained a home in the Garden.”’ (Bukhārī in *al-Adab al-Mufrad* 345, Aḥmad 8536, Tirmidhī 2008 and Ibn

Mājah 1443).

636. Ḥamzah az-Zayyāt reported that Saʿd aṭ-Ṭāʾī said,

مَا زَارَ رَجُلٌ أَخَاهُ فِي اللهِ شَوْقًا إِلَيْهِ، وَرَغْبَةً فِي لِقَائِهِ، أَوْ حُبًّا لِلِقَائِهِ، إِلَّا نَادَاهُ مَلَكٌ مِنْ خَلْفِهِ: أَلَا طِبْتَ، وَطَابَتْ لَكَ الْجَنَّةُ.

‘A man does not visit his brother for the sake of Allah, out of yearning and desire to meet him or out of love to meet him, but an angel calls to him from behind him, “You have done well. May you be delighted with the Garden!”’[13]

637. Abū Rāfiʿ narrated from Abū Hurayrah ؓ:

أَنَّ رَجُلًا زَارَ أَخًا لَهُ فِي قَرْيَةٍ أُخْرَى، فَأَرْصَدَ اللهُ عَلَى مَدْرَجَتِهِ مَلَكًا، فَلَمَّا أَتَى عَلَيْهِ، قَالَ: أَيْنَ تُرِيدُ؟ قَالَ: أُرِيدُ أَنْ أَزُورَ أَخًا لِي فِي هَذِهِ الْقَرْيَةِ، فَقَالَ: هَلْ لَهُ عَلَيْكَ مِنْ نِعْمَةٍ تَرُبُّهَا؟ قَالَ: لَا، إِلَّا أَنِّي أَحْبَبْتُهُ فِي اللهِ عَزَّ وَجَلَّ، قَالَ: فَإِنِّي رَسُولُ اللهِ إِلَيْكَ أَنَّ اللهَ قَدْ أَحَبَّكَ كَمَا أَحْبَبْتَهُ فِيهِ.

‘A man visited a brother of his in another town, so Allah put an angel to wait for him as he approached. When he reached him, he asked, “Where are you going?” He replied, “I want to visit a brother of mine in this town.” He said, “Do you expect any reward from him?” He answered, “No. I only love him for the sake of Allah ﷻ.” The angel said, “I am the Messenger of Allah to you. Allah loves you as you love him for His sake.”’ (Muslim 2567, and Bukhārī in *al-Adab al-Mufrad* 350).

638. Abū Hurayrah ؓ narrated that the Prophet ﷺ said,

يَقُولُ اللهُ تَعَالَى يَوْمَ الْقِيَامَةِ: أَيْنَ الْمُتَحَابُّونَ لِجَلَالِي؟ الْيَوْمَ أُظِلُّهُمْ فِي ظِلِّي، يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي.

‘Allah Almighty will say on the Day of Rising, “Where are those who loved one another for My Majesty’s sake? Today I will shade them in My shade on the day where there is no shade but My shade.”’ (Muslim 2566).

639. Abū Dharr ؓ narrated that the Messenger of Allah ﷺ said,

إِذَا أَحَبَّ أَحَدُكُمْ صَاحِبَهُ فَلْيَأْتِ فِي مَنْزِلِهِ، فَلْيُخْبِرْهُ أَنَّهُ يُحِبُّهُ فِي اللهِ تَعَالَى، فَقَدْ جِئْتُكَ فِي مَنْزِلِكَ.

‘When one of you loves his companion, he should go to him in his home to tell him that he loves him for the sake of Allah Almighty, so I have come to you in your house.’ (Aḥmad 21294 and Abū Dāwūd 5124). [14]

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1 Ibn Abī Shaybah has transmitted the following quote from Ḥasan: ‘By Allah, no nation has suffered as much trials and disgrace after its prophet than this nation has after its Prophet.’ (37737)

2 Bukhārī has recorded the same sentiment in a narration from ʿAlī ؓ:

أَحْبِبْ حَبِيبَكَ هَوْنًا مَا، عَسَى أَنْ يَكُونَ بَغِيضَكَ يَوْمًا مَا، وَأَبْغِضْ بَغِيضَكَ هَوْنًا مَا، عَسَى أَنْ يَكُونَ حَبِيبَكَ يَوْمًا مَا.

‘Love your beloved in moderation; perhaps one day he will become your enemy. Hate your enemy in moderation; perhaps one day he will become your beloved.’*Al-Adab al-Mufrad* (1321)

3 Shajarī has transmitted a variation of it from the Prophet ﷺ. *Tartīb* (915)

4 Bukhārī has transmitted the first part of it in *al-Adab al-Mufrad* (1318).

5 Bukhāri in *al-Adab al-Mufrad* (418), Tirmidhī (1964), Abū Dāwūd (4790) and Aḥmad (9118) from Abū Hurayrah ؓ.

6 Abū ’d-Dardāʾ ؓ related that the Messenger of Allah ﷺ said, ‘On the Day of Rising, cursers will not be witnesses or intercessors.’ Aḥmad

(27529)

[7] Ibn Ṣāʿid said that he does not know who Ḥamzah is but this is what he found in his book. Ibn Abī Usāmah has Ḥamzah ibn ʿUbayd and Bakr ath-Thaqafī as the narrators. Ibid.

[8] Bukhārī (6288) and Muslim (2184) have transmitted variations of it.

[9] Ibn Ṣāʿid said that this hadith is rare.

[10] Muslim has ‘will not enter the Garden’ instead of ‘will never believe.’

[11] Bukhārī (6056) and Muslim (196) record the narration from Ḥudhayfah who relates it from the Messenger of Allah ﷺ.

[12] This narration refers to the one who backbites or slanders a Muslim in the company of an enemy of that Muslim and then he is fed and rewarded with gifts from the enemy.

[13] Bazzār (6466) and Abū Yaʿlā (4140) transmitted its like from Anas رضي الله عنه from the Prophet ﷺ.

[14] Some variations have: ‘So I have come to you in your house,’ as a statement of one of the narrators.

INTENTION WITH FEW ACTIONS AND A SOUND HEART

640. Ḥārith ibn Yazīd related that it was said,

لَا يَسُرُّ عَبْدٌ مُؤْمِنَةً فِي وَلَدِهَا، إِلَّا سَرَّهُ اللهُ يَوْمَ الْقِيَامَةِ.

> ‘Any slave [of Allah] who delights a believing woman through her child will be delighted by Allah on the Day of Rising.’

641. Abū Mālik al-Ashʿarī narrated:

لَمَّا قَضَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلَاتَهُ أَقْبَلَ عَلَى النَّاسِ بِوَجْهِهِ، قَالَ: يَا أَيُّهَا النَّاسُ، اسْمَعُوا، وَاعْقِلُوا، وَاعْلَمُوا أَنَّ لِلهِ عِبَادًا لَيْسُوا بِأَنْبِيَاءَ، وَلَا شُهَدَاءَ، يَغْبِطُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ عَلَى مَجَالِسِهِمْ، وَقُرْبِهِمْ أَوْ قُرْبَتِهِمْ – شَكَّ ابْنُ صَاعِدٍ – مِنَ اللهِ تَعَالَى عَزَّ وَجَلَّ. فَجَذَا رَجُلٌ مِنَ الْأَعْرَابِ مِنْ قَاصِيَةِ النَّاسِ، وَأَلْوَى بِيَدِهِ إِلَى نَبِيِّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا نَبِيَّ اللهِ، نَاسٌ مِنَ النَّاسِ لَيْسُوا بِأَنْبِيَاءَ، وَلَا شُهَدَاءَ، تَغْبِطُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ عَلَى مَجَالِسِهِمْ، وَقُرْبِهِمْ مِنَ اللهِ تَعَالَى، انْعَتْهُمْ لَنَا، جَلِّهِمْ لَنَا، وَشَكِّلْهُمْ لَنَا. قَالَ: فَسُرَّ وَجْهُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِسُؤَالِ الْأَعْرَابِيِّ، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: هُمْ نَاسٌ مِنْ أَفْنَاءِ النَّاسِ، وَنَوَازِعِ الْقَبَائِلِ، لَمْ تَصِلْ بَيْنَهُمْ أَرْحَامٌ مُتَقَارِبَةٌ، تَحَابُّوا فِي اللهِ، وَتَصَافَوْا فِيهِ، يَضَعُ اللهُ لَهُمْ يَوْمَ الْقِيَامَةِ مَنَابِرَ مِنْ نُورٍ فَيُجْلِسُهُمْ عَلَيْهَا، وَيَجْعَلُ وُجُوهَهُمْ نُورًا، وَثِيَابَهُمْ نُورًا، يَفْزَعُ النَّاسُ يَوْمَ الْقِيَامَةِ، وَلَا يُفْزَعُونَ، وَهُمْ أَوْلِيَاءُ اللهِ الَّذِينَ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ.

When the Messenger of Allah ﷺ finished his prayer, he turned to face the people and said, ‘People, listen and understand. Know that Allah has servants who are neither Prophets nor martyrs, but the Prophets and martyrs envy them for their gatherings and nearness (or their relationship, Ibn Ṣāʿid was unsure) to Allah ﷻ.’ A man from the Bedouins who was far from the people stood up on tip-toe and waved his hand to the Prophet of Allah ﷺ and said, ‘Prophet of Allah, there are people who are neither Prophets nor martyrs whom the Prophets and martyrs envy for their gatherings and nearness to Allah Almighty. Describe them to us, explain who they are for us and depict them for us.’ The face of the Messenger of Allah ﷺ became cheerful at the Bedouin’s request, and the he ﷺ said, ‘They are people whose tribes are not known, strangers of the tribes who are not connected by close kinship, but they love

> one another for the sake of Allah and they line up for Him. Allah will set up pulpits of light on the Day of Rising for them where He will seat them and make their faces and garments full of light. People will fear on the Day of Rising, but they will not be afraid. They are the friends of Allah, and they will have no fear nor shall they grieve.’ (Aḥmad 2906, and Ibn Abī ’d-Dunyā in *Ikhwān* 6).

642. Muʿādh ibn Jabal ؓ heard the Messenger of Allah ﷺ say,

إِنَّ الَّذِينَ يَتَحَابُّونَ مِنْ جَلَالِ اللهِ، فِي ظِلِّ عَرْشِ اللهِ، يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ.

> ‘Those who love one another for the Majesty of Allah will be in the shade of the Throne of Allah on a day when there is no shade but His.’ (Bazzār 2672 and Ṭabarānī in *Kabīr* 144).

643. Shuraḥbīl ibn as-Samṭ called ʿAmr ibn ʿAbasah as-Sulamī ؓ and said, ‘Ibn ʿAbasah, will you relate a narration which you yourself heard from the Messenger of Allah ﷺ without anything extra? And do not relate it from someone else who heard from him; only you.’ He responded, ‘I heard the Messenger of Allah ﷺ say,

قَالَ اللهُ تَعَالَى: حَقَّتْ مَحَبَّتِي لِلَّذِينَ يَتَحَابُّونَ مِنْ أَجْلِي، وَحَقَّتْ مَحَبَّتِي لِلَّذِينَ
يَتَزَاوَرُونَ مِنْ أَجْلِي، وَحَقَّتْ مَحَبَّتِي لِلَّذِينَ يَتَنَاصَرُونَ مِنْ أَجْلِي، وَحَقَّتْ مَحَبَّتِي
لِلَّذِينَ يَتَصَافَوْنَ مِنْ أَجْلِي – أَوْ قَالَ: يَتَوَاصَلُونَ مِنْ أَجْلِي – وَحَقَّتْ مَحَبَّتِي
لِلَّذِينَ يَتَبَاذَلُونَ مِنْ أَجْلِي.

> “Allah Almighty says, ‘Those who love one another for My sake are entitled to My love. Those who visit one another for My sake are entitled to My love. Those who help one another for My sake are entitled to My love. Those who are sincere to one another for My sake are entitled to My love (or he said, ‘Those who maintain ties with one another for My sake.’) Those who sacrifice for one

another for My sake are entitled to My love.”’ (Aḥmad 19438, and Bayhaqī in *Shuʿab* 8583).

644. Abū Dharr ؓ said, ‘Messenger of Allah, a man acts and people love him,’ and he ﷺ replied,

تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ.

‘That is immediate good news of the believer.’ (Muslim 2642).

645. Anas ibn Mālik ؓ said,

كَانَ يُعْجِبُنَا أَنْ يَأْتِيَ الرَّجُلُ مِنْ أَهْلِ الْبَادِيَةِ وَيَسْأَلَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَأَتَى أَعْرَابِيٌّ، فَسَأَلَهُ، فَقَالَ: يَا رَسُولَ اللهِ، مَتَى قِيَامُ السَّاعَةِ؟ وَأُقِيمَتِ الصَّلَاةُ، فَنَهَضَ فَصَلَّى، فَلَمَّا فَرَغَ مِنْ صَلَاتِهِ، قَالَ: أَيْنَ السَّائِلُ؟ قَالَ: أَنَا يَا رَسُولَ اللهِ، قَالَ: وَمَا أَعْدَدْتَ لَهَا؟ قَالَ: مَا أَعْدَدْتُ لَهَا مِنْ كَبِيرِ صَلَاةٍ وَلَا صِيَامٍ، إِلَّا أَنِّي أُحِبُّ اللهَ وَرَسُولَهُ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: الْمَرْءُ مَعَ مَنْ أَحَبَّ. قَالَ: فَمَا رَأَيْتُ الْمُسْلِمِينَ فَرِحُوا بِشَيْءٍ بَعْدَ الْإِسْلَامِ فَرَحَهُمْ بِهِ.

We used to be overjoyed whenever a Bedouin came to ask the Messenger of Allah ﷺ questions. Once, a Bedouin came and asked him, ‘Messenger of Allah, when is the Final Hour?’ The prayer was about to begin, so he got up and prayed. When he finished his prayer, he said, ‘Where is the questioner?’ He said, ‘Here I am, Messenger of Allah.’ He asked, ‘What have you prepared for it?’ He said, ‘I have not prepared a lot of prayer or fasting for it, but I love Allah and His Messenger.’ The Prophet ﷺ said, ‘A man is with the one he loves.’ I have not seen the Muslims rejoice at anything after Islam as they rejoiced at that. (Bukhārī 6171 and Muslim 2639).

646. Abū Hurayrah ؓ narrated that the Messenger of Allah ﷺ

said,

مَا تَوَادَّ مِنِ اثْنَيْنِ فِي الْإِسْلَامِ، فَيُفَرِّقُ بَيْنَهُمَا أَوَّلُ مِنْ ذَنْبٍ يُحْدِثُهُ أَحَدُهُمَا.

> ‘When two people love one another in Islam, the first sin perpetrated by one of them becomes a cause of separation between them.’ (Bukhārī in *al-Adab al-Mufrad* 401 and Aḥmad 5357).[1]

647. ʿĀʾishah ﵂ said,

يَا رَسُولَ اللهِ إِنَّ لِي جَارَيْنِ إِلَى أَيِّهِمَا أُهْدِي؟ قَالَ: إِلَى أَقْرَبِهِمَا مِنْكِ بَابًا.

> ‘Messenger of Allah, I have two neighbours. Which of them should I give to?’ He answered, ‘The one whose door is closest to you.’ (Bukhārī 2259).

648. ʿUthmān ibn Abī Sulymān narrated:

أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ قَالَ: مِنَ الْكَبَائِرِ تَرْكُ الْهِجْرَةِ، فَقَالَ عُمَرُ بْنُ عَبْدِ
الْعَزِيزِ، وَعَبْدُ اللهِ بْنُ عَمْرِو بْنِ عُثْمَانَ: مَا سَمِعْنَا ذَاكَ، فَسَكَتَ أَبُو سَلَمَةَ.
فَقَالَ رَجُلٌ، حِينَ قَامَ: مَا كُنْتَ تَسْكُتُ؟ فَقَالَ: إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ كَانَ يَقُولُ:
رَجْعَةُ الْمُهَاجِرِ عَلَى عَقِبَيْهِ مِنَ الْكَبَائِرِ.

> ‘Abū Salamah ibn ʿAbd ar-Raḥmān said, “Abandoning migration is one of the damning sins.” Upon hearing that, ʿUmar ibn ʿAbd al-ʿAzīz and ʿAbdullāh ibn ʿAmr ibn ʿUthmān said, “We have not heard that.” Abū Salamah stayed quiet, and then, when he got up, a man asked, “Why were you quiet?” He replied, “ʿAlī ibn Abī Ṭālib ﵁ used to say, ‘For a migrant to turn back on his heels is one of the damning sins.’”’ (Lālakāʾī in *Sharḥ Uṣūl* 1915).

649. Nuʿmān ibn Bashīr ﵁ said,

> يَا أَيُّهَا النَّاسُ، تَرَاحَمُوا، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ بِأُذُنَيَّ: الْمُسْلِمُونَ كَالرَّجُلِ الْوَاحِدِ، إِذَا اشْتَكَى عُضْوٌ مِنْ أَعْضَائِهِ تَدَاعَى لَهُ سَائِرُ جَسَدِهِ.
>
> ‘People, show mercy to one another. I heard the Messenger of Allah ﷺ say with my own ears, “The Muslims are like a single man. When one of his limbs complains, the rest of his body calls to one another because of it.”’ (Bukhārī transmitted a variation as a hadith directly from the Prophet ﷺ, 6011).

650. Muḥammad ibn Sūqah narrated that Ṭalḥah ibn ʿUbaydillāh ibn Kurayz said,

> مَا تَحَابَّ مُتَحَابَّانِ فِي اللهِ إِلَّا كَانَ أَحَبُّهُمَا إِلَى اللهِ أَشَدَّهُمَا حُبًّا لِصَاحِبِهِ. وَإِنَّ مِمَّا لَا يُرَدُّ مِنَ الدُّعَاءِ دُعَاءَ الْمَرْءِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ، وَمَا دَعَا لَهُ بِخَيْرٍ إِلَّا قَالَ الْمَلَكُ الْمُوَكَّلُ: وَلَكَ مِثْلُهُ.
>
> ‘When two people love one another for the sake of Allah ﷻ, the one with the strongest love for his companion will have the greater share of Allah’s love. One of the supplications which is not rejected is the supplication of a man for his brother in his absence. Whenever he prays for good for him, the angel entrusted to him says, “And may you have the same.”’[2]

651. Abū Bakrah ؓ reported that the Messenger of Allah ﷺ said,

> مَا مِنْ ذَنْبٍ أَجْدَرُ أَنْ يُعَجِّلَ اللهُ لِصَاحِبِهِ فِي الدُّنْيَا مَعَ مَا يَدَّخِرُ لَهُ فِي الْآخِرَةِ مِنَ الْبَغْيِ، وَقَطِيعَةِ الرَّحِمِ.
>
> ‘There is no sin more likely to hasten the punishment of the perpetrator in this world, in addition to what is in stored for him in the Next World, than injustice and cutting off kin.’ (Bukhārī in *al-Adab al-Mufrad* 29, Tirmidhī 2511, Ibn Mājah 4211, and Abū

Dāwūd 4902).

652. Zuhrī said,

بَلَغَنَا أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا تَمْكُرْ، وَلَا تُعِنْ مَاكِرًا، فَإِنَّ
اللهَ يَقُولُ: ﴿وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ﴾ وَلَا تَبْغِ، وَلَا تُعِنْ بَاغِيًا، فَإِنَّ
اللهَ تَعَالَى يَقُولُ: ﴿إِنَّمَا بَغْيُكُمْ عَلَى أَنْفُسِكُمْ﴾ وَلَا تَنْكُثْ، وَلَا تُعِنْ نَاكِثًا،
فَإِنَّ اللهَ تَعَالَى يَقُولُ: ﴿وَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ﴾

'We have come to know that the Messenger of Allah ﷺ said, "Do not deceive and do not help a deceiver. Allah says: *Evil plotting envelops only those who do it* (35:43). Do not oppress and do not help an oppressor. Allah Almighty says: *Your rebelliousness is only against yourselves* (10:23). Do not break an oath or help an oath-breaker. Allah Almighty says: *He who breaks his pledge only breaks it against himself (*48:10)."' (Thaʿlabī 8:116).

653. Abū Hurayrah ؓ related that the Messenger of Allah ﷺ said,

لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ، وَالسَّابِقُ السَّابِقُ إِلَى الْجَنَّةِ.

'It is not lawful for a Muslim to shun his brother for more than three days. The one who initiates contact goes first to the Garden.' (Bukhārī 6065 and Muslim 2560 have transmitted the first part of it).

654. Abū 'l-ʿĀliyah said,

سَمِعْتُ فِي الْمُتَصَارِمَيْنِ أَحَادِيثَ كَثِيرَةً، كُلُّهَا شَدِيدَةٌ، وَإِنَّ أَهْوَنَ مَا سَمِعْتُ:
أَنَّهُمَا لَا يَزَالَانِ نَاكِبَيْنِ عَنِ الْحَقِّ مَا كَانَا كَذَلِكَ.

'I have heard many narrations about two who shun one another, all of which are appalling. The least severe I have heard is: “They will continue to be deviated from the truth as long as they are like that.”’[3]

655. Abū Hurayrah ﵁ narrated that he heard the Messenger of Allah ﷺ say,

دَخَلَ عَبْدٌ الْجَنَّةَ بِغُصْنٍ مِنْ شَوْكٍ كَانَ عَلَى طَرِيقِ الْمُسْلِمِينَ فَأَمَاطَهُ عَنْهُ.

‘A person will enter the Garden for removing a branch of thorns which was on the road of the Muslims.’ (Aḥmad 9246).

656. Abū Hurayrah ﵁ narrated from the Prophet ﷺ:

إِنَّ أَحَدَكُمْ مِرْآةُ أَخِيهِ، فَإِذَا رَأَى بِهِ شَيْئًا فَلْيُمِطْهُ عَنْهُ.

‘Each of you is the mirror of his brother. When you see something in him, you should remove it from him.’ (Tirmidhī 1929).

657. Ḥakam ibn ʿUtaybah narrated:

جَاءَ أَبُو مُوسَى يَعُودُ حَسَنَ بْنَ عَلِيٍّ رَضِيَ اللهُ عَنْهُ، فَدَخَلَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ وَهُوَ عِنْدَهُ، فَقَالَ: أَعَائِدًا جِئْتَ؟ أَمْ زَائِرًا؟ فَقَالَ: لَا، بَلْ عَائِدًا. فَقَالَ: فَإِنَّهُ لَيْسَ مِنْ مُسْلِمٍ يَعُودُ مُسْلِمًا إِلَّا شَايَعَهُ سَبْعُونَ أَلْفَ مَلَكٍ، وَجُعِلَ فِي خُرْفَةِ الْجَنَّةِ.

Abū Mūsā ﵁ came to meet Ḥasan ibn ʿAlī ﵄, and he was with him when ʿAlī ﵁ entered and said, “Have you come with the intention of seeing someone who is sick, or just as a visitor?” He replied, “I have come to see someone sick.” He then said, “Any Muslim who intends to see a Muslim who is sick, seventy thousand Angels accompany him and he will be placed in a meadow of the Garden.”’[4]

658. Thawbān said,

إِنَّ الرَّجُلَ إِذَا عَادَ أَخَاهُ الْمُسْلِمَ، كَانَ فِي خُرْفَةِ الْجَنَّةِ حَتَّى يَرْجِعَ.

> ‘When a man visits his Muslim brother who is sick, he is in a meadow of the Garden until he returns.’ (Aḥmad 975 and Tirmidhī 969 transmit it as a hadith attributed to the Prophet ﷺ).

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[1] Munāwī said the separation becomes the punishment for the sin. Muzanī said, ‘When you experience harshness from your fellows, repent to Allah, because it was caused by a sin you committed, and when you experience more affection from them, it is due to your act of obedience, so thank Allah Almighty.’ *Fayḍ al-Qadīr* (5:437)

[2] Ṭabarānī in *Awsaṭ* (5279) has transmitted the first portion of it from Umm ad-Dardāʾ ﵂ who related it from Abū ’d-Dardāʾ ﵁, and he related it from the Prophet ﷺ. Bukhārī has also transmitted it in *al-Adab al-Mufrad* (544) from Anas ﵁. Muslim (2732) has transmitted the second half from Umm ad-Dardāʾ ﵂who related it from the Prophet ﷺ. Both narrations were related by Ṭalḥah ibn ʿUbaydillāh ibn Kurayz.

[3] Another example of its gravity is that the actions of people are lifted to the heavens on Mondays and Thursdays, the gates of the Garden are opened and those who have not associated partners with Allah ﷻ are forgiven. The deeds of those who shun one another, however, will be denied and sent back. Muslim (2565), Tirmidhī (2023) and Ibn Wahab in *Jāmiʿ* (264).

[4] Aḥmad (975) and Tirmidhī (969) transmit it as a hadith from the the Prophet ﷺ.

LYING IN SPEECH TO AMUSE PEOPLE

659. Bahz ibn Ḥakīm narrated from his father who narrated from his grandfather (Muʿāwiyah ibn Ḥaydah ؓ) that he heard the Messenger of Allah ﷺ say,

وَيْلٌ لِمَنْ يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمَ، وَيْلٌ لَهُ! وَيْلٌ لَهُ!

> ‘Woe to the one who relates things and lies so that people laugh with him. Woe to him! Woe to him!’ (Aḥmad 20045, Tirmidhī 2315, and Abū Dāwūd 4990).

660. Abū Hurayrah ؓ narrated that the Messenger of Allah ﷺ said,

إِنَّ الْعَبْدَ لَيَقُولُ الْكَلِمَةَ لَا يَقُولُ إِلَّا لِيُضْحِكَ بِهَا النَّاسَ يَهْوِي بِهَا أَبْعَدَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَإِنَّهُ لَيَزِلُّ عَنْ لِسَانِهِ أَشَدَّ مِمَّا يَزِلُّ عَنْ قَدَمَيْهِ.

> ‘A person sometimes speaks a word only to make people laugh, but he falls further than the distance between the heaven and he earth because of it. He stumbles harder because of his tongue than he does because of his feet.’ (Bayhaqī in *Shuʿab* 4492).

661. Abū Hurayrah ؓ narrated that the Prophet ﷺ said,

كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ

> ‘Repeating everything one hears is sufficient as a sin.’[1]

662. Qays ibn Abi Ḥāzim narrated that he heard Abū Bakr ؓ say,

إِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ مُجَانِبُ الْإِيمَانِ.

‘Beware of lies! Lies deviate us from belief.’ (Aḥmad 16).

663. Ibn ʿUmar ؓ narrated that the Messenger of Allah ﷺ said,

إِنَّ الْغَادِرَ يُرْفَعُ لَهُ لِوَاءٌ يَوْمَ الْقِيَامَةِ، إِذَا اجْتَمَعَ النَّاسُ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ، فَيُقَالُ: هَذِهِ غَدْرَةُ فُلَانِ ابْنِ فُلَانٍ.

‘A traitor will have a banner raised for him on the Day of Rising when people gather from the first and the last. It will be said, “This is the treachery of soand-so, son of so-and-so.”’ (Bukhārī 6177 and Muslim 1735).

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[1] Muslim (5) and Bukhārī in *al-Adab al-Mufrad* (884) relate a variation of it which also has the word *kadhib* (lie) instead of *ithm* (sin).

MENDING RELATIONS BETWEEN PEOPLE

664. Saʿīd ibn al-Musayyib رحمه الله narrated that the Messenger of Allah ﷺ said,

أَلَا أُخْبِرُكُمْ بِخَيْرٍ مِنْ كَثِيرٍ مِنْ صَلَاةٍ وَصَدَقَةٍ؟ قَالُوا: بَلَى يَا رَسُولَ اللهِ. قَالَ:
صَلَاحُ ذَاتِ الْبَيْنِ، وَإِيَّاكُمْ وَالْبِغْضَةَ، فَإِنَّهَا هِيَ الْحَالِقَةُ.

> ‘Shall I tell you of something better than a lot of prayer and charity?’ They answered, ‘Yes indeed, Messenger of Allah!’ He said, ‘Mending relations. Beware of hatred, for it is the shaving blade.’ (Aḥmad 27508 and Tirmidhī 2509).[1]

665. Abū Idrīs al-Khawlānī said,

سَمِعْتُ أَبَا الدَّرْدَاءِ يَحْلِفُ – وَايْمُ اللهِ مَا سَمِعْتُهُ يَحْلِفُ قَبْلَهَا: مَا عَمِلَ آدَمِيٌّ
عَمَلًا خَيْرًا مِنْ مَشْيٍ إِلَى صَلَاةٍ، وَمِنْ خُلُقٍ جَائِزٍ، وَمِنْ صَلَاحِ ذَاتِ الْبَيْنِ.

> ‘I heard Abū ’d-Dardāʾ رضي الله عنه swear by Allah—and by Allah, I had not heard him swear by Allah before that—saying, “No man has carried out deeds better than walking to prayer, having good character and mending relations.”’ (Dūlābī in *Kunā* 1833).

666. ʿĀmir ibn Saʿd ibn Abī Waqqās reported that the Messenger of Allah ﷺ passed by people who were pulling a mortar between them, so he said,

أَتَحْسَبُونَ أَنَّ الشِّدَّةَ فِي حَمْلِ الْحِجَارَةِ؟ إِنَّمَا الشِّدَّةُ أَنْ يَمْتَلِئَ أَحَدُكُمْ غَيْظًا
ثُمَّ يَغْلِبَهُ.

‘Do you reckon that there is difficulty in carrying stones? Difficulty is when one of you is filled with rage and then he controls it.’ (Bayhaqī in *Shuʿab* 7923).

667. ʿAbdullāh ibn Masʿūd ؓ said,

لَوْ سَخِرْتُ مِنْ كَلْبٍ لَخَشِيتُ أَنْ أَكُونَ كَلْبًا، وَإِنِّي أَكْرَهُ أَنْ أَرَى الرَّجُلَ فَارِغًا،
لَيْسَ فِي عَمَلِ آخِرَةٍ، وَلَا دُنْيَا.

‘I fear I will become a dog if I ridicule a dog. I dislike very much to see a man who is unoccupied; he is neither engaged in work of the Next World or this world.’[2]

668. ʿĀʾishah ؓ said,

ذَهَبْتُ أَحْكِي امْرَأَةً أَوْ رَجُلًا عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ رَسُولُ
اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: مَا أُحِبُّ أَنِّي حَكَيْتُ أَحَدًا، وَأَنَّ لِي كَذَا وَكَذَا.
أَعْظَمَ ذَلِكَ.

‘I went to the Messenger of Allah ﷺ intending to imitate a woman or man, so the Messenger of Allah ﷺ said, “I would never want to imitate anyone, even if I was given such-and-such,” attaching great seriousness to it.’ (Aḥmad 24964).

669. Abū Jaʿfar narrated:

ذُكِرَ لِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ امْرَأَةٌ صَوَّامَةٌ، قَوَّامَةٌ، مُصَلِّيَةٌ، امْرَأَةُ
صِدْقٍ، غَيْرَ أَنَّهَا بَخِيلَةٌ، قَالَ: فَمَا خَيْرُهَا إِذًا؟

> ‘Someone spoke to the Messenger of Allah ﷺ about a sincere woman who fasted and stood in prayer excessively, but she was miserly, so he ﷺ asked, “What is her good then?”’ (Bayhaqī in *Shuʿab* 10410).

670. Abū Jaʿfar narrated that the Messenger of Allah ﷺ said,

أَشَدُّ الْأَعْمَالِ ذِكْرُ اللهِ عَلَى كُلِّ حَالٍ، وَالْإِنْصَافُ مِنْ نَفْسِكَ، وَمُوَاسَاةُ الْأَخِ فِي الْمَالِ.

> ‘The most difficult actions are: remembering Allah in every state, being fair to oneself, and sharing wealth with one’s brother.’ (Ibn Abī Shaybah 34340).

671. Abū Jaʿfar narrated that the Messenger of Allah ﷺ said,

مَنْ كَفَّ لِسَانَهُ عَنْ أَعْرَاضِ النَّاسِ، أَقَالَهُ اللهُ عَثْرَتَهُ يَوْمَ الْقِيَامَةِ، وَمَنْ كَفَّ غَضَبَهُ عَنْهُمْ، وَقَاهُ اللهُ عَذَابَهُ يَوْمَ الْقِيَامَةِ.

> ‘If someone restrains his tongue from attacking people’s reputations, Allah will cancel his errors on the Day of Rising, and if someone controls his anger towards them, Allah will protect him from His punishment on the Day of Rising.’ (*Musnad ash-Shihāb* 455).[3]

672. Abū Jaʿfar narrated:

جَاءَ رَجُلٌ إِلَى حُسَيْنِ بْنِ عَلِيٍّ، فَاسْتَعَانَ بِهِ عَلَى حَاجَةٍ، فَوَجَدَهُ مُعْتَكِفًا، فَقَالَ:
لَوْلَا اعْتِكَافِي لَخَرَجْتُ مَعَكَ، فَقَضَيْتُ حَاجَتَكَ. ثُمَّ خَرَجَ مِنْ عِنْدِهِ، فَأَتَى
الْحَسَنَ بْنَ عَلِيٍّ، فَذَكَرَ لَهُ حَاجَتَهُ، فَخَرَجَ مَعَهُ لِحَاجَتِهِ. فَقَالَ: أَمَا إِنِّي قَدْ كَرِهْتُ
أَنْ أُعِينَكَ فِي حَاجَتِي، وَلَقَدْ بَدَأْتُ بِحُسَيْنٍ فَقَالَ: لَوْلَا اعْتِكَافِي لَخَرَجْتُ مَعَكَ.
فَقَالَ الْحَسَنُ: لَقَضَاءُ حَاجَةِ أَخٍ لِي فِي اللهِ أَحَبُّ إِلَيَّ مِنِ اعْتِكَافِ شَهْرٍ.

‘A man came to Ḥusayn ibn ʿAlī ﵁ and asked him for help with a need, but he found him in *iʿtikaf* (ritual seclusion), so Ḥusayn said, “Were it not for my *iʿtikaf,* I would go out with you to fulfil your need.” He then left him and went to Ḥasan ibn ʿAlī ﵁, and he mentioned his need to him, so Ḥasan went out with him to fulfil his need. The man said, “I did not want to ask for your help, but I went to Ḥusayn first and he said, ‘Were it not for my *iʿtikaf,* I would go with you.’” Ḥasan said, “I would rather fulfil the need of my brother in Islam than do *iʿtikaf* for a month.”’ (Ibn Abī ’d-Dunyā in *Iṣṭināʿ* 122).

673. Ḥumayd aṭ-Ṭawīl narrated:

دَخَلَ الْحَسَنُ عَلَى ثَابِتٍ الْبُنَانِيِّ لِيَنْطَلِقَ فِي حَاجَةٍ لِرَجُلٍ، فَقَالَ ثَابِتٌ: إِنِّي مُعْتَكِفٌ.
فَقَالَ الْحَسَنُ: لَأَنْ أَقْضِيَ حَاجَةَ أَخٍ لِي مُسْلِمٍ أَحَبُّ إِلَيَّ مِنِ اعْتِكَافِ سَنَةٍ.

‘Ḥasan went to see Thābit al-Bunānī so that he could accompany him to help someone, but Thābit said, “I am in *iʿtikāf*.” Ḥasan retorted, “Fulfilling a Muslim brother’s need is dearer to me than doing *iʿtikāf* for a year.”’[4]

674. ʿUbaydullāh al-Waṣṣāfī ibn al-Walīd narrated that the Messenger of Allah ﷺ said,

لَأَنْ أُطْعِمَ أَخًا لِي لُقْمَةً أَحَبُّ إِلَيَّ مِنْ أَنْ أَتَصَدَّقَ عَلَى مِسْكِينٍ بِدِرْهَمٍ، وَلَأَنْ أُعْطِيَ أَخًا لِي فِي اللهِ دِرْهَمًا أَحَبُّ إِلَيَّ مِنْ أَنْ أَتَصَدَّقَ عَلَى مِسْكِينٍ بِعَشَرَةِ دَرَاهِمَ، وَلَأَنْ أُعْطِيَ أَخًا لِي فِي اللهِ عَشَرَةَ دَرَاهِمَ أَحَبُّ إِلَيَّ مِنْ أَنْ أَتَصَدَّقَ عَلَى مِسْكِينٍ بِمِائَةِ دِرْهَمٍ.

'I prefer to feed a brother of mine a morsel than to give a dirham of charity to a poor man. I prefer to give a dirham to a brother of mine in Islam than to give ten dirhams to a poor man in charity. I prefer to give ten dirhams to a brother of mine in Islam than to give 100 dirhams to a poor man in charity.'[5]

675. Abū Umāmah narrated:

دَعَا عُمَرُ بْنُ الْخَطَّابِ بِقَمِيصٍ لَهُ جَدِيدٍ، وَلَبِسَهُ، فَلَا أَحْسَبُهُ بَلَغَ تَرَاقِيَهُ حَتَّى قَالَ: الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي، وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي، ثُمَّ قَالَ: أَتَدْرُونَ لِمَ قُلْتُ هَذَا؟ رَأَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ دَعَا بِثِيَابٍ لَهُ جُدُدٍ فَلَبِسَهَا، فَلَا أَحْسِبُهَا بَلَغَتْ تَرَاقِيَهُ حَتَّى قَالَ مِثْلَ مَا قُلْتُ. ثُمَّ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، مَا مِنْ عَبْدٍ مُسْلِمٍ يَلْبَسُ ثَوْبًا جَدِيدًا، ثُمَّ يَقُولُ مِثْلَ مَا قُلْتُ، ثُمَّ يَعْمِدُ إِلَى سَمَلٍ مِنْ أَخْلَاقِهِ الَّتِي وَضَعَ، فَيَكْسُوهُ إِنْسَانًا مِسْكِينًا، فَقِيرًا مُسْلِمًا – لَا يَكْسُوهُ إِلَّا لِلَّهِ عَزَّ وَجَلَّ – إِلَّا كَانَ فِي حِرْزِ اللهِ، وَفِي ضَمَانِ اللهِ، وَفِي جِوَارِ اللهِ مَا دَامَ عَلَيْهِ مِنْهَا سِلْكٌ وَاحِدٌ، حَيًّا وَمَيِّتًا، حَيًّا وَمَيِّتًا، ثَلَاثًا.

ʿUmar ibn al-Khaṭṭāb ﵁ asked for his new shirt, and he put it on. I do not reckon that it had reached his clavicles before he said, 'Praise be to Allah who clothed me with what I can use to cover my private parts and be beautified in my life.' Then he said, 'Do you know why I said this? I saw the Messenger of Allah ﷺ ask for a new garment of his and he put it on. I do not think that it had reached his clavicles before he said similar to what I said. Then he

ﷺ said, “By the One who has my soul in His hand, any Muslim who puts on a new garment, says similar to what I said and then takes the worn out garment which he removed and a gives it to a poor Muslim to wear—only clothing him for the sake of Allah ﷻ—will be in Allah’s protection, His security and His proximity as long as there is a single thread of it left, alive or dead, alive or dead, alive or dead.”’ (Ṭabarānī in *Duʿāʾ* 393 and Ḥākim 7410).

676. Ibn Mughaffal ؓ narrated that the Messenger of Allah ﷺ said,

مَنْ كَانَ لَهُ قَمِيصَانِ فَلْيَكْسُ أَحَدَهُمَا. أَوْ قَالَ: فَلْيُعْطِ. أَوْ قَالَ: فَلْيَهَبْ أَحَدَهُمَا.

‘If someone has two shirts, he should clothe someone with one of them.’ Or he said, ‘Give one of them’, or, ‘Gift one of them.’ (Abū Nuʿaym in *Ḥilyah* 7:232).

677. Abū Miʿshar narrated:

كَانَ النَّخَعِيُّ يَلْبَسُ مِنَ الثِّيَابِ مَا لَا يَعِيبُهُ الْقُرَّاءُ.

‘[Ibrāhīm] Nakhaʿī used to wear clothes that the reciters could not fault.’[6]

678. ʿAmr ibn Yazīd ibn Masrūq narrated:

قُلْتُ لِعَبْدِ اللهِ بْنِ دِينَارٍ: كَيْفَ كَانَ طَعَامُ ابْنِ عُمَرَ؟ قَالَ: كَانَ يُطْعِمُنَا ثَرِيدًا، فَإِنْ لَمْ نَشْبَعْ زَادَنَا آخَرَ. قَالَ: فَقُلْتُ: كَيْفَ كَانَ لِبَاسُ ابْنِ عُمَرَ؟ فَقَالَ: كَانَ يَلْبَسُ ثَوْبَيْنِ، ثَمَنُ عِشْرِينَ دِرْهَمًا، وَكَانَ يَلْبَسُ ثَوْبَيْنِ قَطَرِيَّيْنِ، ثَمَنُ عَشَرَةِ دَرَاهِمَ.

‘I asked ʿAbdullāh ibn Dīnār about Ibn ʿUmar’s ؓ food, and he said, “He would feed us broth, and if we were not full he would bring us more.” I then asked, “How were Ibn ʿUmar’s clothes?” He replied, "He would wear two garments which cost twenty dirhams, and he would also wear two Qiṭrī garments which cost ten dirhams."' (Suyūṭī in *Ḥāshiyah of Sunan* Nasāʾī 7:288).[7]

679. Ibn Abī Jarīr narrated:

أَتَى ابْنَ عُمَرَ ابْنٌ لَهُ، فَقَالَ: تَخَرَّقَ إِزَارِي، فَقَالَ: اقْطَعْهُ، وَانْكُسْهُ، وَإِيَّاكَ أَنْ تَكُونَ مِنَ الَّذِينَ يَجْعَلُونَ مَا رَزَقَهُمُ اللهُ فِي بُطُونِهِمْ، وَعَلَى ظُهُورِهِمْ.

'Ibn ʿUmar's ؓ son came to him and said, "My waist-wrapper is tattered." He told him, "Cut it and reverse it. Beware of being from those who put what Allah has provided them with in their bellies and on their backs."' (Ibn Abī Shaybah 35622, and Abū Nuʿaym in *Ḥilyah* 1:301).

680. ʿUrwah ibn az-Zubayr said,

لَقَدْ تَصَدَّقَتْ – يَعْنِي عَائِشَةَ – بِسَبْعِينَ أَلْفًا، وَإِنَّ دِرْعَهَا لَمُرَقَّعٌ.

'She (i.e. ʿĀʾishah) gave 70,000 in charity while her own garment was patched.' (Ghazālī in *Iḥyā* 1:226).

681. Shaddād ibn al-Hād narrated:

رَأَيْتُ عُثْمَانَ بْنَ عَفَّانَ يَوْمَ الْجُمُعَةِ عَلَى الْمِنْبَرِ، عَلَيْهِ إِزَارٌ عَدَنِيٌّ غَلِيظٌ، ثَمَنُ أَرْبَعَةِ دَرَاهِمَ أَوْ خَمْسَةٌ، وَرَيْطَةٌ كُوفِيَّةٌ مُمَشَّقَةٌ، ضَرْبَ اللَّحْمِ – يَعْنِي خَفِيفَ اللَّحْمِ – طَوِيلَ اللِّحْيَةِ، حَسَنَ الْوَجْهِ.

'I saw ʿUthmān ibn ʿAffān ؓ on Friday on the pulpit and he was wearing a coarse ʿAdanī lower garment—which cost four or five dirhams—and a thin Kūfan wrap. He was not fleshy, he had a long beard and he was handsome.' (Ṭabarānī in *Kabīr* 92, Ḥākim 4532, and Bayhaqī in *Shuʿab* 5778).

682. Zayd ibn Wahb al-Juhanī narrated:

خَرَجَ عَلَيْنَا عَلِيُّ بْنُ أَبِي طَالِبٍ ذَاتَ يَوْمٍ عَلَيْهِ بُرْدَانِ مُتَّزِرٌ بِأَحَدِهِمَا، مُرْتَدٌ بِالْآخَرِ، قَدْ أَرْخَى جَانِبَ إِزَارِهِ وَرَفَعَ جَانِبًا، قَدْ رُقِّعَ إِزَارُهُ بِخِرْقَةٍ، فَمَرَّ بِهِ أَعْرَابِيٌّ، فَقَالَ: يَا أَيُّهَا الْإِنْسَانُ، الْبِسْ مِنْ هَذِهِ الثِّيَابِ فَإِنَّكَ مَيِّتٌ – أَوْ مَقْتُولٌ – فَقَالَ: أَيُّهَا الْأَعْرَابِيُّ، إِنَّمَا أَلْبَسُ هَذَيْنِ الثَّوْبَيْنِ لِيَكُونَ أَبْعَدَ لِي مِنَ الزَّهْوِ، وَخَيْرًا لِي فِي صَلَاتِي، وَسُنَّةً لِلْمُؤْمِنِ.

'One day, ʿAlī ibn Abī Ṭālib ﵁ came out wearing two sheets: one as a lower garment and the other he wore letting one side hang towards his lower garment and raising the other side, and his lower garment was patched with rags. A Bedouin passed by him and said, "Man, wear some of these clothes, for you are dead (or killed)." He responded, "Bedouin, I am only wearing these two garments so that they are farther from arrogance for me, better for me in my prayer, and so they become a normal practice for the believers."' (Ibn ʿAsākir has transmitted a variation in *Tārīkh* 42:485).

683. ʿAbdullāh ibn ʿUbayd said,

ابْتَاعَ الْأَحْنَفُ بْنُ قَيْسٍ ثَوْبَيْنِ بَصَرِيَّيْنِ، ثَوْبًا بِسِتَّةَ عَشَرَ، وَالْآخَرَ بِاثْنَى عَشَرَ، فَقَطَعَهُمَا قَمِيصَيْنِ، فَجَعَلَ يَلْبَسُ الَّذِي أَخَذَ بِسِتَّةَ عَشَرَ فِي الطَّرِيقِ، حَتَّى إِذَا قَدِمَ الْمَدِينَةَ خَلَعَهُ، وَلَبِسَ الَّذِي أَخَذَ بِاثْنَى عَشَرَ. فَدَخَلَ عَلَى عُمَرَ، فَجَعَلَ يُسَائِلُهُ، وَيَنْظُرُ إِلَى قَمِيصِهِ، وَيَمْسَحُهُ، وَيَقُولُ: يَا أَحْنَفُ، بِكَمْ أَخَذْتَ قَمِيصَكَ هَذَا؟ قَالَ: أَخَذْتُ بِاثْنَى عَشَرَ دِرْهَمًا، قَالَ: وَيْحَكَ أَلَا كَانَ بِسِتَّةٍ، وَكَانَ فَضْلُهُ فِيمَا تَعْلَمُ.

'Aḥnaf ibn Qays bought two Basran pieces of cloth: one for sixteen and the other for twelve, and he cut them into two shirts and began to wear the one he bought for sixteen on his journey. When he reached Madinah, he removed it and put on the one he had bought for twelve. He visited ʿUmar, ﵁ and ʿUmar began looking at his shirt, stroking it and asking him about it. He said, “Aḥnaf, how much did you pay for this shirt?” He said. “I got it for twelve dirhams.” He said, “Woe to you! Should it not have been six, and the rest spent for (the sake of Allah ﷻ) which you know?”’ (Ibn ʿAsākir in *Tārīkh* 24:311).

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[1] Bukhārī records an addition wherein the Prophet ﷺ said, ‘I am not referring to the shaving of hair. It will shave one’s religion.’ *Al-Adab al-Mufrad* (260)

[2] Ibn Abī Shaybah has transmitted the first part of it (25546) and Ṭabarānī has transmitted the second part in *Kabīr* (8538).

[3] Bayhaqī has transmitted a variation of it in *Shuʿab* (7958). Quḍāʿī has transmitted the first part.

[4] Ṭabarānī has transmitted the following words from the Prophet ﷺ: ‘Going somewhere to fulfil a brother’s need is better than doing *iʿtikāf* for ten years, and Allah will place three trenches between the Fire and a person who spends a day in *iʿtikāf* seeking the pleasure of Allah; each trench being longer than the distance between East and West.’ *Awsaṭ* (7326)

[5] Bayhaqī has transmitted it with: ‘than to free a slave,’ instead of ‘than to give 100 dirhams to a poor man in charity.’ *Shuʿab* (9181).

[6] Reciters here refers to those closest to Allah ﷻ who had no care for this world. Dressing well is permitted—in fact it is recommended—but Ibrāhīm an-Nakhaʿī chose a far superior path by disregarding the world entirely. Bayhaqī transmits a statement from Ibrāhīm an-Nakhaʿī’s son about his father: ‘He would wear a mantle that covered his lower back from behind and his chest from the front. I said, “Father, if only you would wear something bigger than this.”’ *Shuʿab* (5307)

[7] Bayhaqī transmits that the Prophet ﷺ also wore two Qiṭrī garments for his pilgrimage garb. *As-Sunan al-Kubrā* (8950). Qiṭrī is a slightly rough mantle or sheet with a design and tinges of redness on it. It is also said to be clothing brought from a place called Qiṭr near Bahrain.

CENSURE OF BLESSING IN THIS WORLD

684. ʿUrwah ibn Ruwaym narrated that the Messenger of Allah ﷺ said,

شِرَارُ أُمَّتِي الَّذِينَ وُلِدُوا فِي النَّعِيمِ، وَغُذُّوا بِهِ، هِمَّتُهُمْ أَلْوَانُ الطَّعَامِ، وَأَلْوَانُ
الثِّيَابِ، يَتَشَدَّقُونَ فِي الْكَلَامِ.

> ‘The evil ones of my community are those who are born in blessing and are nurtured by it. Their only concern is varieties of foods and types of garments, and they speak boastfully.’ (Ṭabarānī in *Awsaṭ* 7761 and Ḥākim 6418).

685. ʿUmar ibn al-Khaṭṭāb ؓ used to say,

وَإِيَّاكُمْ وَكَثْرَةَ الْحَمَّامِ، وَكَثْرَةَ الطِّلَاءِ بِالنُّورَةِ، وَالتَّوَطِّي عَلَى الْفُرُشِ، فَإِنَّ عِبَادَ
اللهِ لَيْسُوا بِالْمُتَنَعِّمِينَ.

> ‘Beware of frequenting public baths, of painting excessively with lime,[1] and of making beds increasingly comfortable, because the slaves of Allah are not over-indulgent.’ (Ibn Kathīr in *Musnad al-Fārūq* 1:216).

686. ʿAbdullāh ibn ʿUbayd narrated that ʿUmar ibn al-Khaṭṭāb ؓ said,

يَا مَعْشَرَ الْمُهَاجِرِينَ، لَا تَدْخُلُوا عَلَى أَهْلِ الدُّنْيَا، فَإِنَّهَا مَسْخَطَةٌ لِلرِّزْقِ.

> ‘O group of migrants, do not sit among worldly people, for it will

hinder your sustenance.’ (Ibn Abī ’d-Dunyā in *Jūʿ* 80).

687. Ṭāwūs narrated:

دَخَلَ ابْنُ الزُّبَيْرِ عَلَى امْرَأَتِهِ بِنْتِ الْحَسَنِ، فَرَأَى ثَلَاثَةَ مُثُلٍ – يَعْنِي أَفْرِشَةً – فِي بَيْتِهِ، فَقَالَ: هَذَا لِي، وَهَذَا لَابْنَةِ الْحَسَنِ، وَهَذَا لِلشَّيْطَانِ، فَأَخْرِجُوهُ.

‘Ibn az-Zubayr went to his wife, the daughter of Ḥasan and saw three beds in his house. He said, “This is mine, this is for the daughter of Ḥasan and this is for Shayṭān, so take it out.”’ (Maʿmar ibn Rāshid in *Jāmiʿ* 19823).

688. Abū ʿAbd ar-Raḥmān al-Ḥubullī narrated that the Messenger of Allah ﷺ said to Jābir ؓ,

فِرَاشٌ لِلرَّجُلِ، وَفِرَاشٌ لِامْرَأَتِهِ، وَالثَّالِثُ لِلضَّيْفِ، وَالرَّابِعُ لِلشَّيْطَانِ.

‘A bed for the man, a bed for his wife, a third for guests and the fourth is for Shayṭān.’ (Muslim 2084).

689. Ḥasan narrated:

جَاءَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَرَأَى عَلَى بَابِ عَلِيٍّ رَضِيَ اللهُ عَنْهُ سِتْرًا، فَرَجَعَ. فَقَالَ الْحَسَنُ: لَوْ كَانَ الْيَوْمَ لَمْ يُخْرِجْ أَرْبَعَةَ دَرَاهِمَ. فَاتَّبَعَهُ عَلِيٌّ رَضِيَ اللهُ عَنْهُ، فَقَالَ: يَا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا دَرُّكَ؟ قَالَ: هَلَّا بِعْتُمُوهُ، فَتَصَدَّقْتُمْ بِهِ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ.

‘The Messenger of Allah ﷺ came and saw a curtain at the door of ʿAlī ؓ, so he went back. Today it would not cost four dirhams. ʿAlī ؓ followed him and said, “Messenger of Allah, what has made you go back?” He said, “If only you would sell it and give it as charity in the Way of Allah ﷻ!”’ (Ibn Ḥibbān transmitted a variation of it, 6353).

690. Zuhrī said,

بَلَغَنَا أَنَّهُ أَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَلَكٌ لَمْ يَأْتِهِ قَبْلَهَا، وَمَعَهُ جِبْرَئِيلُ. فَقَالَ الْمَلَكُ – وَجِبْرَئِيلُ صَامِتٌ: إِنَّ رَبَّكَ يُخَيِّرُكَ بَيْنَ أَنْ تَكُونَ نَبِيًّا مَلِكًا، أَوْ نَبِيًّا عَبْدًا، فَنَظَرَ إِلَى جِبْرَئِيلَ كَالْمُسْتَأْذِنِ لَهُ، فَأَشَارَ إِلَيْهِ أَنْ تَوَاضَعْ، فَقَالَ رَسُولُ اللهِ: بَلْ نَبِيًّا عَبْدًا.

> ‘We have come to know that an angel came to the Prophet ﷺ who had not come to him before, and Jibrīl was with him. The angel said while Jibrīl was silent, “Your Lord gives you a choice between being a Prophet king or a Prophet slave.” The Prophet ﷺ looked at Jibrīl like someone seeking his permission and Jibrīl indicated to him to be humble, so he said, “A Prophet slave.”’ (Ṭabarānī in *Kabīr* 10686).[2]

691. ʿUrwah ibn az-Zubayr narrated:

ثَوْبُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الَّذِي كَانَ خَرَجَ فِيهِ لِلْوَفْدِ، رِدَاؤُهُ ثَوْبٌ حَضْرَمِيٌّ، طُولُهُ أَرْبَعَةُ أَذْرُعٍ، وَعَرْضُهُ ذِرَاعَانِ وَشِبْرٌ، وَهُوَ عِنْدَ الْخُلَفَاءِ قَدْ أَخْلَقَ، فَطَوَوْهُ بِثَوْبٍ يَلْبَسُونَهُ يَوْمَ الْفِطْرِ وَالْأَضْحَى.

> ‘The garment which the Messenger of Allah ﷺ would wear for delegations was his cloak. It was a Ḥaḍramī garment, six cubits in length and two cubits and a hand’s span wide. It remained with the caliphs, but had become worn out, so they wrapped another garment over it and wore it on the festival days of Fiṭr and Aḍḥāʾ.’ (Ibn Saʿd in *Ṭabaqāt* 1:355).

692. ʿAbdullāh ibn ʿUbayd narrated that the Messenger of Allah ﷺ said,

أَتَانِي جَبْرَئِيلُ بِمَفَاتِيحِ خَزَائِنِ الْأَرْضِ، فَوَالَّذِي نَفْسِي بِيَدِهِ مَا بَسَطْتُ إِلَيْهَا يَدِي.
قَالَ عَبْدُ اللهِ بْنُ عُبَيْدٍ: لَوْ عَلِمَ أَنَّ فِيهَا خَيْرًا لَبَسَطَ إِلَيْهَا يَدَهُ.

'Jibrīl brought me the keys of the treasures of the earth. By the One who has my soul in His hand, I did not stretch my hand out to them.' (Bukhārī 6998 and Muslim 523).[3]

ʿAbdullāh ibn ʿUbayd said, 'If he had known that there was good in them, he would have stretched his hand out to them.'

693. Ibrāhīm ibn ʿAbd ar-Raḥmān ibn ʿAwf narrated:

أُتِيَ عُمَرُ بْنُ الْخَطَّابِ بِكُنُوزِ كِسْرَى، فَقَالَ عَبْدُ اللهِ بْنُ أَرْقَمَ: أَتَجْعَلُهَا فِي بَيْتِ الْمَالِ حَتَّى تُقَسِّمَهَا؟ فَقَالَ عُمَرُ: لَا وَاللهِ، لَا أُؤْوِيهِ إِلَى سَقْفٍ حَتَّى أُمْضِيَهَا، فَوَضَعَهَا فِي وَسَطِ الْمَسْجِدِ، فَبَاتُوا عَلَيْهَا يَحْرُسُونَهَا. فَلَمَّا أَصْبَحَ، كَشَفَ عَنْهَا فَرَأَى مِنَ الْحَمْرَاءِ وَالْبَيْضَاءِ مَا يَكَادُ يَتَلَأْلَأُ، فَبَكَى عُمَرُ. فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: وَمَا يُبْكِيكَ يَا أَمِيرَ الْمُؤْمِنِينَ؟ فَوَاللهِ إِنَّ هَذَا لَيَوْمُ شُكْرٍ وَيَوْمُ سُرُورٍ وَيَوْمُ فَرَحٍ، فَقَالَ عُمَرُ: وَيْحَكَ، إِنَّ هَذَا لَمْ يُعْطَهُ قَوْمٌ قَطُّ إِلَّا أُلْقِيَتْ بَيْنَهُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ.

ʿUmar ibn al-Khaṭṭāb ﵁ was brought the treasures of Khosrau, and ʿAbdullāh ibn Arqam ﵁ said, 'Will you put them in the treasury until they can be divided?' ʿUmar said, 'No, by Allah, I will not hide them under a roof, but will deal with them!' and he put them in the middle of the masjid, and they spent the night guarding it. In the morning, the treasures were disclosed, and he saw red and white which seemed to glitter. ʿUmar wept and ʿAbd ar-Raḥmān ibn ʿAwf asked, 'Leader of the Believers, why are you weeping? By Allah, this is a day of thankfulness, a day of joy and a day of rejoicing.'ʿUmar said, 'Woe is you! Whenever a people are given this, enmity and hatred is cast between them.' (Kharāʾiṭī in *Makārim* 920).

694. Ḥasan narrated:

دَخَلَ عُمَرُ عَلَى عَاصِمِ بْنِ عُمَرَ وَهُوَ يَأْكُلُ لَحْمًا، فَقَالَ: مَا هَذَا؟ قَالَ: قَرِمْنَا إِلَيْهِ،
قَالَ: وَكُلَّمَا قَرِمْتَ إِلَى شَيْءٍ أَكَلْتَهُ؟ كَفَى بِالْمَرْءِ سَرَفًا أَنْ يَأْكُلَ كُلَّ مَا اشْتَهَى.

‘‘Umar visited ʿĀṣim ibn ʿUmar while he was eating meat, so he asked, “What is this?” He answered, “We craved it.” ʿUmar asked, “Do you always eat what you crave? It is enough extravagance for a man to eat all that he desires.”’ (Ibn ʿAsākir in *Tārīkh* 44:300).

695. ʿAbdullāh ibn Hubayrah narrated that Ibn ʿUmar ﷺ said,

لَأَنْ أُقْرِضَ رَجُلًا دِينَارًا فَيَكُونَ عِنْدَهُ، ثُمَّ آخُذَهُ فَأُقْرِضَهُ آخَرَ، أَحَبُّ إِلَيَّ مِنْ
أَنْ أَتَصَدَّقَ بِهِ، فَإِنَّ الصَّدَقَةَ إِنَّمَا يُكْتَبُ لَكَ أَجْرُهَا حِينَ تَصَدَّقُ بِهَا، وَهَذَا
يُكْتَبُ لَكَ أَجْرُهُ مَا كَانَ عِنْدَ صَاحِبِهِ.

‘Lending a man a dinar, then taking it after he made use of it and then lending it to another is dearer to me than giving charity. Charity has one reward written for you when you give it, and this has its reward written for you as long as it is with the person.’ (Ibn Abī Shaybah 22243 and Bayhaqī in *Shuʿab* 10751).

696. Ibrāhīm narrated that ʿAlqamah said,

قَرْضٌ مَرَّتَيْنِ كَإِعْطَاءٍ مَرَّةً.

‘A loan twice is like giving once.’ (Ibn Abī Shaybah 22235).[4]

697. Abū Mijlaz narrated:

إِنِ اسْتَطَعْتَ أَنْ لَا يُنْكَبَ غَرِيمُكَ فِيمَا بَيْنَكَ وَبَيْنَهُ نَكْبَةً فَافْعَلْ، وَمَا تَرَكْتَ
غَرِيمَكَ بَعْدَ حَلِّ حَقِّكَ فَإِنَّهُ يُجْرَى لَكَ.

> ‘Try to avoid distressing your debtor in any disputes between you. Whatever you leave for your debtor after having your right fulfilled will be a continuous stream for you.’ (*Ḥilyah* 3:112).[5]

698. Ḥasan narrated that the Messenger of Allah ﷺ said,

مَنْ حَلَّ لَهُ دَيْنٌ عَلَى أَخِيهِ، فَإِنَّهُ يُجْرَى لَهُ صَدَقَةٌ مَا لَمْ يَأْخُذْ.

> ‘Whoever clears a debt from his brother will have a continuous stream of charity, as long as he does not take it back.’[6]

699. ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ؓ said,

قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ وَنَحْنُ عِنْدَهُ: طُوبَى لِلْغُرَبَاءِ! قِيلَ: وَمَنِ الْغُرَبَاءُ، يَا رَسُولَ اللهِ؟ قَالَ: نَاسٌ صَالِحُونَ قَلِيلٌ فِي نَاسِ سُوءٍ كَثِيرٍ، مَنْ يَعْصِيهِمْ أَكْثَرُ مِمَّنْ يُطِيعُهُمْ. وَكُنَّا عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمًا آخَرَ حِينَ طَلَعَتِ الشَّمْسُ، فَقَالَ: سَيَأْتِي نَاسٌ مِنْ أُمَّتِي يَوْمَ الْقِيَامَةِ، نُورُهُمْ كَضَوْءِ الشَّمْسِ. قُلْنَا: وَمَنْ أُولَئِكَ، يَا رَسُولَ اللهِ؟ قَالَ: فُقَرَاءُ الْمُهَاجِرِينَ الَّذِينَ يُتَّقَى بِهِمُ الْمَكَارِهُ، يَمُوتُ أَحَدُهُمْ وَحَاجَتُهُ فِي صَدْرِهِ، يُحْشَرُونَ مِنْ أَقْطَارِ الْأَرْضِ.

> One day, while we were with the Messenger of Allah ﷺ, he said, ‘Blessed be[7] the exiles!’It was asked, ‘Who are the exiles, Messenger of Allah?’He answered, ‘Some righteous people who are rare among many bad people. Those who disobey them are more numerous than those who obey them.’ Another day, we were with the Messenger of Allah ﷺ when the sun rose and he said, ‘Some people of my community will come on the Day of Rising and their light will be like the light of the sun.’ We asked, ‘Who are they, Messenger of Allah?’ He answered, ‘They are the poor emigrants, those because of whom people are steered clear of calamities and those who die with their [unfulfilled] need still

in their hearts. They will be gathered from all regions of the earth.’ (Aḥmad 6650).

700. Yazīd ibn Abī Ḥabīb narrated that the Messenger of Allah ﷺ said,

تَكُونُ أُمَّتِي عَلَى ثَلَاثَةِ أَطْبَاقٍ: أَمَّا الطَّبَقُ الْأَوَّلُ، فَلَا يُحِبُّونَ كَثْرَةَ الْمَالِ، وَلَا جَمْعَ الْمَالِ، قَلِيلِهِ وَلَا كَثِيرِهِ، إِلَّا مَا بَلَّغَهُمْ إِلَى الْآخِرَةِ. وَأَمَّا الطَّبَقُ الثَّانِي، فَيُحِبُّونَ جَمْعَ الْمَالِ – أَوْ كَثْرَةَ الْمَالِ – يَصِلُونَ بِهِ أَرْحَامَهُمْ، وَيَتَامَاهُمْ، وَمَسَاكِينَهُمْ، وَيَحُجُّونَ بِهِ، وَيُعْطُونَ فِي سَبِيلِ اللهِ، يَعَضُّ أَحَدُهُمْ عَلَى الْحَجَرِ أَحَبُّ إِلَيْهِ مِنْ أَنْ يَكْسِبَ مَالًا قَبِيحًا. وَأَمَّا الطَّبَقُ الثَّالِثُ، فَيُحِبُّونَ جَمْعَ الْمَالِ، وَكَثْرَةَ الْمَالِ، لَا يُبَالُونَ مِنْ أَيْنَ دَخَلَ عَلَيْهِمْ كَسْبُهُمْ، فَأُولَئِكَ لَا يُعَاتَبُونَ فِي أَنْفُسِهِمْ.

‘My community will be in three levels. With the first level, they do not love a lot of wealth nor do they like to gather wealth—a little or great—unless it takes them to the Next World. The second level love to gather wealth, or a lot of wealth, using it to maintain ties with kin, orphans and the poor, to perform hajj and to give in the Way of Allah. One of them would prefer to be debarred than to acquire unlawful wealth. The third love to amass a lot of wealth, and they do not care where their earnings come from. They do not blame themselves.’

701. Hishām narrated:

دَخَلَ الْحَسَنُ الْمَسْجِدَ، فَسَمِعَ أَصْوَاتًا، فَقَالَ: مَا هَذَا؟ فَقِيلَ: ثَقِيفٌ يَخْتَصِمُ فِي عُقَدِهَا، فَقَالَ: لَزَبِيلٌ مِنْ تُرَابٍ أَحَبُّ إِلَيَّ مِنْ كُلِّ عُقْدَةٍ لِثَقَفِيٍّ.

‘When Ḥasan entered the masjid, he heard voices, so he asked, “What is that?” He was told, “The Thaqīf tribe is disputing regarding their contracts.” He said, “A rubbish-heap of sand is dearer to me than every contract belonging to a Thaqafī.”’ (Ibn Abī ’d-Dunyā in *Mutamannīn* 79).

702. Ibrāhim ibn Maysarah narrated that Ṭāwūs said,

مَنْ تَكُنِ الدُّنْيَا هِيَ نِيَّتَهُ وَأَكْبَرَ هَمِّهِ يَجْعَلِ اللهُ فَقْرَهُ بَيْنَ عَيْنَيْهِ، وَتُفْشِي عَلَيْهِ
ضَيْعَتُهُ. وَمَنْ تَكُنِ الْآخِرَةُ هِيَ نِيَّتَهُ، وَأَكْبَرَ هَمِّهِ يَجْعَلِ اللهُ غِنَاهُ فِي نَفْسِهِ،
وَيَجْمَعُ عَلَيْهِ ضَيْعَتَهُ.

‘He whose intention and most pressing concern is this world, Allah ﷻ will put his poverty in front of his eyes, and his properties will be scattered. He whose intention and most pressing concern is the Next World, Allah ﷻ will place self-sufficiency in his soul, and He will gather up his properties for him.’ (Aḥmad has transmitted a variation of it from the Prophet ﷺ , 21590).

703. Ḥasan narrated:

أَلَا هَلْ عَسَى رَجُلٌ أَنْ يَبِيتَ فِصَالُهُ رُوَاءً، وَيَبِيتَ ابْنُ عَمِّهِ طَاوِيًا إِلَى جَنْبِهِ؟ أَلَا
هَلْ عَسَى رَجُلٌ يَبِيتُ وَفِصَالُهُ رُوَاءٌ، وَجَارُهُ طَاوٍ إِلَى جَنْبِهِ؟ أَلَا رَجُلٌ يَمْنَحُ مِنْ
إِبِلِهِ نَاقَةً لِأَهْلِ بَيْتٍ لَا دَرَّ لَهُمْ، تَغْدُو بِرِفْدٍ، وَتَرُوحُ بِرِفْدٍ، إِنَّ أَجْرَهَا لَعَظِيمٌ.

‘The Messenger of Allah ﷺ said, “Listen, is it conceivable that a man’s camel spends the night full while his cousin is starving beside him? Listen, is it conceivable that a man’s camel spends the night full while his neighbour is starving beside him? Of course, the reward of gifting a she-camel from his camels to a family who have no milk, thereby giving them aid in the morning and evening, is great indeed!’ (Ḥusayn ibn Ḥasan in *Birr* 237). [8]

704. An elder, who was a client of Dīl said,

خَرَجْتُ مَعَ أَبِي هُرَيْرَةَ؛ أُسَائِلُهُ، فَلَمَّا انْتَهَى إِلَى بَابِ بَيْتِهِ أَقْبَلَ عَلَيَّ، فَقَالَ: أَلَا أُخْبِرُكَ بِشَرٍّ مِمَّا سَأَلْتَنِي عَنْهُ؟ الرَّجُلُ يَبِيتُ شَبْعَانَ وَجَارُهُ جَائِعٌ.

‘I went with Abū Hurayrah ﵁ to ask him some questions. When he reached the door of his house, he turned to me and said, “Shouldn’t I tell you about something worse than what you are asking about? A man going to sleep full while his neighbour is hungry.”’ (*Sharḥ Maʿānī* 115). [9]

705. Nāfiʿ narrated:

اشْتَكَى ابْنُ عُمَرَ، فَاشْتَرَى لَهُ عُنْقُودًا بِدِرْهَمٍ، فَأَتَاهُ مِسْكِينٌ يَسْأَلُ، فَقَالَ: أَعْطُوهُ إِيَّاهُ، فَخَالَفَ إِنْسَانٌ، فَاشْتَرَاهُ مِنْهُ بِدِرْهَمٍ، ثُمَّ جَاءَ بِهِ إِلَيْهِ، فَجَاءَ الْمِسْكِينُ يَسْأَلُ، فَقَالَ: أَعْطُوهُ إِيَّاهُ، ثُمَّ خَالَفَ إِلَيْهِ إِنْسَانٌ آخَرُ، فَاشْتَرَاهُ مِنْهُ بِدِرْهَمٍ، فَأَرَادَ أَنْ يَرْجِعَ حَتَّى مُنِعَ، فَلَوْ عَلِمَ ابْنُ عُمَرَ بِذَلِكَ الْعُنْقُودِ لَمَا ذَاقَهُ.

‘When Ibn ʿUmar ﵄ was sick, a bunch of grapes worth a dirham were bought for him. A poor man came to him to beg and Ibn ʿUmar ﵄ said, “Give it to him.” Someone disobeyed him and bought it back from the beggar for a dirham, and then took it back to Ibn ʿUmar. The poor man came again, begging, and Ibn ʿUmar ﵄ said, “Give it to him.” Then another man came to him and bought it from him for a dirham, wanting to take it back, but he was stopped. If Ibn ʿUmar had known about that bunch of grapes, he would not have tasted it.’ (Ibn Abī ’d-Dunyā in *Jūʿ* 60, Abū Nuʿaym in *Ḥilyah* 1:297 and Bayhaqī in *Shuʿab* 3206).

706. Maslamah narrated:

دَخَلْتُ عَلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ بَعْدَ صَلَاةِ الْفَجْرِ فِي بَيْتٍ كَانَ يَخْلُو فِيهِ بَعْدَ
الْفَجْرِ، فَلَا يَدْخُلُ عَلَيْهِ أَحَدٌ. فَجَاءَتْهُ الْجَارِيَةُ بِطَبَقٍ عَلَيْهِ تَمْرٌ صَيْحَانِيٌّ – وَكَانَ
يُعْجِبُهُ التَّمْرُ – فَرَفَعَ بِكَفَّيْهِ مِنْهُ، فَقَالَ: يَا مَسْلَمَةُ، أَتَرَى لَوْ أَنَّ رَجُلًا أَكَلَ هَذَا
ثُمَّ شَرِبَ عَلَيْهِ مِنَ الْمَاءِ – فَإِنَّ الْمَاءَ عَلَى التَّمْرِ طَيِّبٌ – أَكَانَ مُجْزِيهِ إِلَى اللَّيْلِ؟
قَالَ: قُلْتُ: لَا أَدْرِي. فَرَفَعَ أَكْثَرَ مِنْهُ، فَقَالَ: فَهَذَا؟ قُلْتُ: نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ،
كَانَ كَافِيَهُ دُونَ مَا هَذَا حَتَّى مَا يُبَالِي أَنْ لَا يَذُوقَ طَعَامًا غَيْرَهُ. قَالَ: فَعَلَامَ تُدْخَلُ
النَّارُ؟ قَالَ: فَقَالَ مَسْلَمَةُ: فَمَا وَقَعَتْ مِنِّي مَوْعِظَةٌ مَا وَقَعَتْ مِنِّي هَذِهِ.

> I visited ʿUmar ibn ʿAbd al-ʿAzīz after the dawn prayer in a house where he would sit in isolation and no one would go to see him. The maid brought a dish with ṣayḥānī dates –he loved dates—so he took some in his hand and said, ‘Maslamah, what do you think, if a man ate these and then drank water on top of that—since water with dates is good—would that be sufficient for him until night?’ I answered, ‘I do not know.’ So he picked up more and asked, ‘How about this many?’ I replied, ‘Yes, Amīr al-Muʾminīn. Even less than this would be sufficient for him, he would not be bothered if he did not have any more food.’ ʿUmar ibn ʿAbd al-ʿAzīz said, ‘Then why would he enter the Fire?’ No admonition ever affected me as much as this did.’ (Aḥmad in *Waraʿ* 330).

707. Hishām ibn ʿĀmir ؓ narrated that he heard the Messenger of Allah ﷺ say,

لَا يَحِلُّ لِمُسْلِمٍ أَنْ يُهَاجِرَ مُسْلِمًا فَوْقَ ثَلَاثِ لَيَالٍ. فَإِنْ فَعَلَ فَإِنَّهُمَا نَاكِبَانِ عَنِ
الْحَقِّ مَا دَامَا عَلَى صَرْمِهِمَا، وَأَوَّلُهُمَا فَيْئًا يَكُونُ فَيْئُهُ كَفَّارَةً لَهُ. فَإِنْ سَلَّمَ عَلَيْهِ
فَلَمْ يَرُدَّ عَلَيْهِ سَلَامَهُ سَلَّمَتْ عَلَيْهِ الْمَلَائِكَةُ، وَرَدَّ عَلَى الْآخَرِ الشَّيْطَانُ، وَإِنْ
مَاتَا عَلَى صَرْمِهِمَا لَمْ يَدْخُلَا الْجَنَّةَ جَمِيعًا. أُرَاهُ قَالَ: أَبَدًا.

> ‘It is not lawful for a Muslim to snub another Muslim for more than three nights. If they do that, and they persist in it, they are turning away from the truth. The first of them to return to a proper state will have expiation [of his sins] by returning. If he greets him, but the other person does not return his greeting, the angels greet him while Shayṭān answers the other. If they die in that state, neither of them will enter the Garden.’ (Ṭabarānī in *Kabīr* 454).
>
> The narrator thinks that he said: ‘Ever’.

708. Rajāʾ ibn Ḥaywah related that Muʿādh ibn Jabal ﵇ said,

إِنَّكُمُ ابْتُلِيتُمْ بِفِتْنَةِ الضَّرَاءِ فَصَبَرْتُمْ، وَسَتُبْتَلُونَ بِفِتْنَةِ السَّرَّاءِ. وَإِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمْ فِتْنَةَ النِّسَاءِ إِذَا تَسَوَّرْنَ الذَّهَبَ، وَلَبِسْنَ رَيْطَ الشَّامِ وَعَصْبَ الْيَمَنِ، فَأَتْعَبْنَ الْغَنِيَّ وَكَلَّفْنَ الْفَقِيرَ مَا لَا يَجِدُ.

> ‘You were tested with hardship and were steadfast, but soon you will be tested with ease. What I fear for you most is the affliction of women, when they wear gold bracelets and fine Levantine and Yemeni garments and they pursue the wealthy and demand from the poor what they do not have.’ (Ibn Abī Shaybah 37281).

709. Ibn Shihāb narrated that ʿUmar ibn al-Khaṭṭāb ﵇ stood between two ruined structures—which were two houses belonging to someone—and he said,

شَوَى أَخُوكَ حَتَّى إِذَا أَنْضَجَ رَمَّدَ – أَيْ أَلْقَاهُ فِي الرَّمَادِ.

> ‘Your brother cooked until it was well-done and then it burned to ashes.’ i.e. he turned them (i.e. the structures) into ashes. (Ibn Kathīr in *Musnad al-Fārūq* 2:570).

710. Abū ’l-Aḥwaṣ narrated that ʿAbdullāh ﵇ said:

إِنَّ هَذَا الْقُرْآنَ مَأْدُبَةُ اللهِ، فَمَنْ دَخَلَ فِيهِ فَهُوَ آمِنٌ.

> ‘This Qur’an is the feast of Allah. Whoever enters into it is safe.’ (Dārimī 3365). [10]

711. Hammām narrated that Qatādah said,

لَمْ يُجَالِسْ هَذَا الْقُرْآنَ أَحَدٌ إِلَّا قَامَ عَنْهُ بِزِيَادَةٍ، أَوْ نُقْصَانٍ، وَقَضَاءُ اللهِ الَّذِي قَضَى: ﴿شِفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا﴾

> ‘Whoever sits with this Qur’an rises from it with increase or decrease. It is the decree of Allah which He decreed: *It is healing and mercy to the believers, but it only increases the wrongdoers in loss*.’ (17:82) (Baghawī 4:437).

712. Abū ʿAbd ar-Raḥmān al-Ḥubulī narrated that ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ رضي الله عنهما said,

كُلُّ آيَةٍ مِنَ الْقُرْآنِ دَرَجَةٌ فِي الْجَنَّةِ، وَمِصْبَاحٌ فِي بُيُوتِكُمْ.

> ‘Every verse of the Qur’an is a rank in the Garden and a lamp in your homes.’ (*Shuʿab* 1845). [11]

713. Thābit al-Bunānī narrated that Abū Hurayrah رضي الله عنه said,

الْبَيْتُ يُتْلَى فِيهِ كِتَابُ اللهِ كَثُرَ خَيْرُهُ، وَحَضَرَتْهُ الْمَلَائِكَةُ، وَخَرَجَتْ مِنْهُ الشَّيَاطِينُ. وَإِنَّ الْبَيْتَ الَّذِي لَمْ يُتْلَ فِيهِ كِتَابُ اللهِ ضَاقَ بِأَهْلِهِ، وَقَلَّ خَيْرُهُ، وَحَضَرَتْهُ الشَّيَاطِينُ، وَخَرَجَتْ مِنْهُ الْمَلَائِكَةُ.

> ‘A house where the Book of Allah is recited has abundant good. Angels are present there and shayṭāns flee from it. A house where the Book of Allah is not recited becomes straitened for its people, has little good, shayṭāns are present there and the angels flee from it.’ (Ibn Abī Shaybah 30027).

714. Ḥasan narrated that it reached him that the Prophet ﷺ said,

أَلَا إِنَّ أَصْفَرَ الْبُيُوتِ مِنَ الْخَيْرِ بَيْتٌ صِفْرٌ مِنْ كِتَابِ اللهِ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، إِنَّ الشَّيْطَانَ لَيَخْرُجُ مِنَ الْبَيْتِ أَنْ يَسْمَعَ سُورَةَ الْبَقَرَةِ تُقْرَأُ فِيهِ.

> ‘The houses which are most void of good are those which are void of the book of Allah. By the One in Whose Hand is Muḥammad’s life, Shayṭān flees from the house where he hears *Sūrat al-Baqarah* being recited.’ (Dārimī has transmitted a variation of it, 3537).

715. Qays ibn Saʿd narrated that Mujāhid said about Allah’s ﷻ words: *They recite it in the way it should be recited* (2:121):

يَعْمَلُونَ بِهِ حَقَّ عَمَلٍ بِهِ.

> ‘They act on it in the way it should be acted on.’ (Saʿīd ibn Manṣūr in *Tafsīr* 2:605).

716. Yaḥyā ibn al-Mukhtār narrated that Ḥasan said,

إِنَّ هَذَا الْقُرْآنَ قَدْ قَرَأَهُ عَبِيدٌ وَصِبْيَانٌ لَا عِلْمَ لَهُمْ بِتَأْوِيلِهِ، وَلَمْ يَتَأَوَّلُوا الْأَمْرَ مِنْ قِبَلِ أَوَّلِهِ، وَقَالَ اللهُ سُبْحَانَهُ وَتَعَالَى: ﴿كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ﴾ وَمَا تَدَبَّرُوا آيَاتِهِ إِلَّا لِإِتِّبَاعِهِ وَاللهِ بِعِلْمِهِ. أَمَا وَاللهِ مَا هُوَ بِحِفْظِ حُرُوفِهِ وَإِضَاعَةِ حُدُودِهِ، حَتَّى إِنَّ أَحَدَهُمْ لَيَقُولُ: لَقَدْ قَرَأْتُ الْقُرْآنَ كُلَّهُ فَمَا أَسْقَطْتُ مِنْهُ حَرْفًا، وَقَدْ وَاللهِ أَسْقَطَهُ كُلَّهُ! مَا يُرَى لَهُ الْقُرْآنُ فِي حَلْقٍ، وَلَا عَمَلٍ، حَتَّى إِنَّ أَحَدَهُمْ لَيَقُولُ: إِنِّي لَأَقْرَأُ السُّورَةَ فِي نَفَسٍ! وَاللهِ مَا هَؤُلَاءِ بِالْقُرَّاءِ، وَلَا الْعُلَمَاءِ، وَلَا الْحُكَمَاءِ، وَلَا الْوَرَعَةِ، مَتَى كَانَتِ الْقُرَّاءُ مِثْلَ هَذَا؟ لَا كَثَّرَ اللهُ فِي النَّاسِ مِثْلَ هَؤُلَاءِ.

> This Qur’an is read by slaves and children who have no knowledge of its interpretation, and they do not issue interpretation of the command from themselves. Allah—glory be to Him and may He be exalted—says: *A Book which We have sent down to you, full of blessing, so let people of intelligence ponder its verses* (38:29). By Allah, they do not ponder its verses except to follow them by His knowledge. By Allah, pondering is not done by only preserving its letters while forgetting its divine statutes, to the extent that one says, ‘I have read the whole Qur’an and not missed a single letter of it,’ but by Allah, he has missed all of it! The Qur’an is not seen in his character nor action. Some of them even say, ‘I read the chapter in a single breath!’ By Allah, those people are not reciters, scholars, sages nor pious. When did reciters become like this? May Allah decrease the like of them among people. (Bayhaqī in *Shuʿab* 2408).

717. Yazīd ar-Rishk said that he heard Muṭarrif say regarding: *Those who recite the book of Allah and establish the prayer and give of what We have provided for them, secretly and openly, hope for a transaction which will not prove profitless* (35:29): ‘This is the verse of the reciters.’ (Abū Nuʿaym in *Ḥilyah* 2:203).

718. Yazīd ibn Abī Ḥabīb narrated that Ibn Shihāb said,

لَا تُنَاظِرْ بِكِتَابِ اللهِ، وَلَا بِكَلَامِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. يَقُولُ: لَا تَنْتَزِعْ بِكَلَامٍ يُشْبِهُهُ.

> ‘Do not debate with the Book of Allah or the words of the Messenger of Allah ﷺ.’ He used to say, ‘Do not debate with words like it.’ (Baghawī 1:202).

719. ʿUbaydullāh ibn Zaḥr said that it reached him that:

يُكْرَهُ أَنْ يُنْفَخَ فِي الْمُصْحَفِ.

‘Blowing on the Qur’an is disliked.’[12]

720. Bakr ibn Sawādah narrated that Abū ’d-Dardāʾ ﵁ said,

إِذَا حَلَّيْتُمْ مَصَاحِفَكُمْ وَزَوَّقْتُمْ مَسَاجِدَكُمْ، فَالدَّمَارُ عَلَيْكُمْ.

‘When you embellish your Qur’ans and decorate your masjids, destruction will come upon you.’ (ʿAbd ar-Razzāq 5132).

721. Ibn Abī Rawwād narrated:

كَانَ يَقْرَأُ وَيُصَلِّي، فَوَجَدَ رِيحًا، فَأَمْسَكَ عَنِ الْقِرَاءَةِ حَتَّى ذَهَبَتْ.

‘Whenever Mujāhid would recite in prayer, if he smelled anything, he would stop reciting until it went away.’ (Baghawī 2:50)

722. ʿUbaydullāh ibn Abī ’l-Muhājir narrated that ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﵄ said,

مَنْ قَرَأَ الْقُرْآنَ فَقَدْ أُدْرِجَتِ النُّبُوَّةُ بَيْنَ جَنْبَيْهِ، إِلَّا أَنَّهُ لَا يُوحَى إِلَيْهِ. وَمَنْ قَرَأَ الْقُرْآنَ فَرَأَى أَنَّ أَحَدًا مِنْ خَلْقِ اللهِ أُعْطِيَ أَفْضَلَ مِمَّا أُعْطِيَ، فَقَدْ حَقَّرَ مَا عَظَّمَ اللهُ، وَعَظَّمَ مَا حَقَّرَ اللهُ. وَلَيْسَ يَنْبَغِي لِحَامِلِ الْقُرْآنِ أَنْ يَجْهَلَ فِيمَنْ يَجْهَلُ، وَلَا يَحِدُّ فِيمَنْ يَحِدُّ، وَلَكِنْ يَعْفُو وَيَصْفَحُ.

‘Whoever reads the Qur’an has put prophethood within himself, despite having had no revelation. Whoever recites the Qur’an and thinks that one of Allah’s creatures has been given better than what he has been given, has degraded what Allah has exalted and exalted what Allah has degraded. It is not proper for a Qur’an bearer to be ignorant with those who are ignorant, nor to become angry with those who become angry. The Qur’an bearer pardons and excuses.’ (ʿIrāqī and Ibn as-Subkī in *Takhrīj Aḥādīth Iḥyāʾ*

815).

723. Ismāʿīl ibn Rāfiʿ narrated from a man from Alexandria:

قِيلَ: يَا رَسُولَ اللهِ، أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: الْحَالُّ الْمُرْتَحِلُ. قَالَ: قِيلَ لَهُ: مَا الْحَالُّ الْمُرْتَحِلُ؟ قَالَ: الْخَاتِمُ الْمُفْتَتِحُ.

‘Someone asked, “Messenger of Allah, what is the best deed?” He ﷺ replied, “That which persistently sets out.” He was asked, “What is that which persistently sets out?” He ﷺ answered, “Starting [the Qur’an] again right after finishing.”’ (Tirmidhī 2948).[13]

724. Saʿīd narrated from Qatādah about the words of Allah ﷻ: *Those who turn from useless talk* (23:3). He said,

أَتَاهُمْ وَاللهِ مِنْ أَمْرِ اللهِ مَا وَقَذَهُمْ عَنِ الْبَاطِلِ.

‘By Allah, some of Allah’s commands come to them, forcing them away from falsehood.’ (Abū Nuʿaym in *Ḥilyah* 2:339).

725. Ḥasan said,

لَمْ يَبْعَثِ اللهُ نَبِيًّا إِلَّا أَنْزَلَ عَلَيْهِ كِتَابًا، فَإِنْ قَبِلَهُ قَوْمُهُ وَإِلَّا رُفِعَ، فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ: ﴿أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ قَوْمًا مُسْرِفِينَ﴾ لَا تَقْبَلُوهُ فَتَقْبَلُهُ قُلُوبٌ نَقِيَّةٌ، فَقَالُوا: قَبِلْنَاهُ رَبَّنَا، قَبِلْنَاهُ رَبَّنَا! وَلَوْ لَمْ يَفْعَلُوا رُفِعَ، فَلَمْ يُتْرَكْ مِنْهُ شَيْءٌ عَلَى ظَهْرِ الْأَرْضِ.

‘Allah ﷻ did not send a prophet without revealing a book to him for his people to accept, and if they did not accept it, it would be taken away. That is the meaning of His ﷻ words: *Shall We then deprive you of the Reminder for being a profligate people* (43:5). They did not accept it, but then pure hearts did accept it, saying, “We accept it, our Lord! We accept it, our Lord!” If they had not done that, it would have been taken away, and nothing of it would have remained on the face of the earth.’ (Māturīdī in *Tafsīr* 9:148).

726. Saʿd ibn Zayd, i.e. Ibn Thābit narrated that ʿAbdullāh ibn Masʿūd ﵁ said,

اقْرَءُوا الْقُرْآنَ قَبْلَ أَنْ يُرْفَعَ، فَإِنَّهُ لَا تَقُومُ السَّاعَةُ حَتَّى يُرْفَعَ. فَقِيلَ: فَكَيْفَ بِمَا
فِي صُدُورِ النَّاسِ؟ قَالَ: يُسْرَى عَلَيْهِ لَيْلًا؛ فَيُرْفَعُ مَا فِي صُدُورِهِمْ، فَيُصْبِحُونَ
فَيَقُولُونَ: كَأَنَّا لَمْ نَعْلَمْ شَيْئًا، ثُمَّ يُفِيضُونَ فِي الشِّعْرِ.

‘Read the Qur’an before it is taken away. The Final Hour will not come until it is taken.’ Someone asked, ‘How will that be when it is in people’s hearts?’ He said, ‘It will be forced out during the night and what is in their hearts will be removed, and in the morning they will say, “It is as if we did not know anything,” and then they will spout poetry.’ (Bayhaqī in *Shuʿab* 1868).

727. Abū Qilābah narrated:

قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَذَكَرَ شَيْئًا، فَقَالَ: ذَلِكَ أَوَانُ يُنْسَخُ
الْقُرْآنُ. فَقَالَ رَجُلٌ كَالْأَعْرَابِيِّ: يَا رَسُولَ اللهِ، مَا يَنْسَخُ الْقُرْآنَ؟ أَوْ كَيْفَ يُنْسَخُ
الْقُرْآنُ؟ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: وَيْحَكَ، يُذْهَبُ بِأَصْحَابِهِ، وَيَبْقَى
رِجَالٌ كَأَنَّهُمُ النَّعَامُ، فَضَرَبَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِحْدَى يَدَيْهِ عَلَى
الْأُخْرَى، فَمَدَّهَا يُشِيرُ بِهِمَا. فَقَالَ النَّاسُ: يَا رَسُولَ اللهِ، أَوَ لَا نَتَعَلَّمُهُ وَنُعَلِّمُهُ
أَبْنَاءَنَا وَنِسَاءَنَا؟ فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: قَدْ قَرَأَتِ الْيَهُودُ
وَالنَّصَارَى، قَدْ قَرَأَتِ الْيَهُودُ وَالنَّصَارَى.

‘The Messenger of Allah ﷺ said after he mentioned something, “That is a time when the Qur’an will be abrogated.” A man who seemed like a Bedouin asked, “Messenger of Allah, what will abrogate the Qur’an?” or “How can the Qur’an be abrogated?” The Messenger of Allah ﷺ said, “Woe to you! Its people will vanish, and men will remain like ostriches.” The Messenger of Allah ﷺ struck one hand on the other and stretched out, pointing with them. People said, “Messenger of Allah, don’t we learn it and teach it to our children and women?” The Messenger of Allah ﷺ replied, “The Jews and Christians also read. The Jews and Christians also read.”’ (Abū Nuʿaym transmitted a variation of it. *Shuʿab* 5:247)

728. Manṣūr related that Mujāhid said regarding Allah’s ﷻ words: *He who brings the truth and confirms it* (39:33):

هُمُ الَّذِينَ يَجِيئُونَ بِالْقُرْآنِ يَوْمَ الْقِيَامَةِ قَدِ اتَّبَعُوهُ. أَوْ قَالَ: قَدِ اتَّبَعُوا مَا فِيهِ.

‘They are those who will bring the Qur’an on the Day of Rising, having followed it [in this world].’ Or he said, ‘They followed what was in it.’ (Abū Nuʿaym in *Ḥilyah* 3:281).

729. ʿAmr ibn Murrah said that he heard Muhājid say,

الْقُرْآنُ يَشْفَعُ لِصَاحِبِهِ يَوْمَ الْقِيَامَةِ، فَيَقُولُ: يَا رَبِّ، جَعَلْتَنِي فِي جَوْفِهِ، فَأَسْهَرْتُ لَيْلَهُ، وَمَنَعْتُ جَسَدَهُ مِنْ شَهْوَتِهِ، وَلِكُلِّ عَامِلٍ مِنْ عَمَلِهِ عُمَالَةٌ. فَيُوقَفُ لَهُ عَزَّ وَجَلَّ: فَيَقُولُ: ابْسُطْ يَدَكَ، فَتُمْلَأُ مِنْ رِضْوَانِ اللهِ، فَلَا يَسْخَطُ عَلَيْهِ بَعْدَهَا أَبَدًا، وَيُقَالُ لَهُ اقْرَأْ وَارْقَهْ، فَيُرْفَعُ بِكُلِّ آيَةٍ دَرَجَةً، وَيُزَادُ بِكُلِّ آيَةٍ دَرَجَةً.

‘On the Day of Rising, the Qur’an will intercede for the person who memorised it. It will say, “Lord, you placed me inside him. I kept him awake at night and denied his body its lusts, and everyone who works has a reward for his deeds.” He will be made to stand before Him ﷻ, and He will say, “Stretch forth your hand!” and it will be filled with the pleasure of Allah, and He will never be angry with him after that. He will be told, “Read and climb!” and for every verse he will be raised a level and increased a degree.’ (Ibn Abī Shaybah 30049).

730. Miqsam narrated that Ibn ʿAbbās said,

مَا يَمْنَعُ أَحَدَكُمْ إِذَا رَجَعَ مِنْ سُوقِهِ، أَوْ مِنْ حَاجَتِهِ إِلَى أَهْلِهِ أَنْ يَقْرَأَ الْقُرْآنَ
فَيَكُونَ لَهُ بِكُلِّ حَرْفٍ عَشْرُ حَسَنَاتٍ؟

‘What stops you from reciting the Qur’an when you return from the market or from serving your family? It will earn you a reward of ten good deeds for every letter.’ (Bayhaqī in *Shuʿab* 1848).[14]

731. Abū ’l-Aḥwaṣ narrated that ʿAbdullāh said,

اقْرَءُوا الْقُرْآنَ، فَإِنَّكُمْ تُؤْجَرُونَ عَلَيْهِ بِكُلِّ حَرْفٍ عَشْرُ حَسَنَاتٍ. أَمَا إِنِّي لَا
أَقُولُ: الم حَرْفٌ، وَلَكِنِ الْأَلِفُ حَرْفٌ، وَاللَّامُ حَرْفٌ، وَالْمِيمُ حَرْفٌ.

‘Read the Qur’an. You will be rewarded for it with ten good actions for every letter. I do not say that *Alif Lām Mīm* is a letter, but *alif* is a letter, *lām* is a letter and *mīm* is a letter.’[15]

732. Qatādah narrated regarding Anas:

جَمَعَ أَهْلَهُ، يَعْنِي عِنْدَ الْخَتْمِ.

‘He would gather his family, whenever the Qur’an reading was completed.’ Ṭabarānī in *Kabīr* (674) and Bayhaqī in *Shuʿab* (1907).[16]

733. ʿAbd ar-Raḥmān ibn al-Aswad said,

بَلَغَنِي أَنَّهُ يُصَلَّى عَلَيْهِ إِذَا خَتَمَ

‘It has reached me that blessings are invoked on the one who completes it.’ Ibn Abī Shaybah (30039).[17]

734. Hammām narrated that Muḥammad ibn Juḥādah said,

كَانُوا يَسْتَحِبُّونَ إِذَا خَتَمُوا الْقُرْآنَ مِنَ اللَّيْلِ، أَنْ يَخْتِمُوهُ فِي الرَّكْعَتَيْنِ اللَّتَيْنِ بَعْدَ
الْمَغْرِبِ، وَإِذَا خَتَمُوهُ مِنَ النَّهَارِ يَخْتِمُوهُ فِي الرَّكْعَتَيْنِ اللَّتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ.

‘They considered it praiseworthy to complete the Qur’an in the evening in the two units after *Maghrib* (sunset) prayer, and during the day in the two units before the *Fajr* (dawn) prayer.’ (Bayhaqī in *Shuʿab* 2049).

735. Yaḥyā ibn Abī Kathīr said,

بَيْنَا أُسَيْدُ بْنُ حُضَيْرٍ يُصَلِّي ذَاتَ لَيْلَةٍ إِذْ غَشِيَتْهُ سَحَابَةٌ، فِيهَا مِثْلُ الْمَصَابِيحِ،
قَالَ: وَالْمَرْأَةُ نَائِمَةٌ إِلَى جَنْبِهِ، وَهِيَ حَامِلٌ، وَالْفَرَسُ مَرْبُوطٌ فِي الدَّارِ: فَخَشِيتُ
أَنْ يَنْفِرَ الْفَرَسُ؛ فَتَفْزَعَ الْمَرْأَةُ فَتُلْقِيَ وَلَدَهَا، فَانْصَرَفْتُ مِنْ صَلَاتِي. ثُمَّ ذَكَرْتُ
ذَلِكَ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حِينَ أَصْبَحْتُ، قَالَ: اقْرَأْ أُسَيْدُ! وَإِنَّ ذَلِكَ
مَلَكٌ يَسْتَمِعُ الْقُرْآنَ.

‘While Usayd ibn Ḥuḍayr ﵁ was praying one night, he was covered by a cloud, which had in it something like lamps. His wife, who was pregnant, was asleep beside him, and his horse was tethered in the house. He said, “I was afraid that the horse would be spooked and frighten my wife, causing her to miscarry, so I stopped praying. Then I mentioned that to the Prophet ﷺ in the morning, and he said, ‘Recite, Usayd! Those were angels listening to the Qur’an.’”’ (Ḥākim 2033).

736. Sahl ibn Saʿd as-Sāʿidī ﵁ said,

بَيْنَا نَحْنُ نَقْتَرِئُ إِذْ خَرَجَ عَلَيْنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: الْحَمْدُ
لِلَّهِ كِتَابُ اللهِ وَاحِدٌ، وَفِيكُمُ الْأَخْيَارُ، وَفِيكُمُ الْأَحْمَرُ وَالْأَسْوَدُ. اقْرَءُوا!
اقْرَءُوا! اقْرَءُوا قَبْلَ أَنْ يَأْتِيَ أَقْوَامٌ يَقْرَءُونَ يُقِيمُونَ حُرُوفَهُ كَمَا يُقَامُ السَّهْمُ، لَا
يُجَاوِزُ تَرَاقِيَهُمْ، يَتَعَجَّلُونَ أَجْرَهُ، وَلَا يَتَأَجَّلُونَهُ.

‘While we were reciting, the Messenger of Allah ﷺ came out to us and he said, “Praise be to Allah. The Book of Allah is one. Among you are the best, white and black. Recite! Recite! Recite before there comes a people who will recite, perfecting its words as one straightens an arrow, but it will not go beyond their throats. They take an immediate (worldly) reward and do not want to wait for it (in the Hereafter).”’ (Bayhaqī in *Shuʿab* 2402).

737. Murrah narrated that ʿAbdullāh ibn Masʿūd ﵁ said,

إِذَا أَرَدْتُمُ الْعِلْمَ فَأَثِيرُوا الْقُرْآنَ، فَإِنَّ فِيهِ عِلْمَ الْأَوَّلِينَ وَالْآخِرِينَ.

‘When you desire knowledge, give preference to the Qur’an, for it contains knowledge of the first and the last.’[18]

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[1] Referring to over-decorating one’s house.

[2] Other versions of *Zuhd* have the addition:Zuhrī said, ‘They claimed that after he said that, the Prophet ﷺ did not eat reclining until he left this world.’ Ibn Ṣāʿid said, ‘Zubaydī related this hadith from Zuhrī.

[3] He ﷺ did not stretch his hand out to take them, but they were placed in his hand.

[4] The meaning is that the superiority of charity over a loan is that one must give two loans to achieve the reward of the former. Bazzār transmits a hadith from the Prophet ﷺ: Giving a loan twice is equal to giving charity once.’ (1607)

[5] Abū Nuʿaym has *majziyyun* (will be rewarded) instead of *yujrā*.

[6] Aḥmad has transmitted a hadith from Buraydah ﵁ that the Messenger of Allah ﷺ said, ‘Whoever affords a person in difficulty more

time [to pay back a debt] will have a charity of the same amount written for him every day.’ Then he heard him say, ‘Whoever affords a person in difficulty more time will have a charity of twice the amount written for him every day.’ Buraydah asked why he first said the same amount and then he said twice the amount, and the Messenger of Allah ﷺ said, ‘He will have a charity of the same amount every day before the debt is due. Once the debt is due and he defers the payment, then he will have a charity of twice the amount written for him every day.’ (23046)

7 There are numerous opinions regarding the meaning of *ṭūbā*. Ibn ʿAbbās ؓ said it means, ‘May they rejoice,’ whereas Ḍaḥḥāk said it means, ‘They are envied.’ Qatādah opined: ‘May they achieve goodness,’ and it is also said to refer the Garden or a tree in the Garden. Nawawī in *Minhāj* (2:167)

8 Muslim has transmitted a variation of the last sentence (1019).

9 Ṭaḥāwī has transmitted a hadith from Abū Hurayrah ؓ who narrates that the Prophet ﷺ said, ‘The one who goes to sleep full while his neighbour is hungry is not a believer.’

10 Ibn Abī Shaybah has transmitted from the Prophet ﷺ: ‘This Qur’an is the feast of Allah so take from Allah’s feast as much as you can.’ (376)

11 Bayhaqī has transmitted it as an elevated hadith from the Prophet ﷺ: ‘Whoever recited a verse of the Qur’an shall have a rank in the Garden and a radiant lamp.’

12 Baghawī mentioned this without a chain. (2:48)

13 Ibn Ṣāʿid said that Ṣāliḥ al-Murrī related from Zurārah ibn Awfā, who said that Ibn ʿAbbās ؓ narrated something similar from the Prophet ﷺ.

14 Bayhaqī also transmitted a variation from the Prophet ﷺ. Ibid.

15 Tirmidhī transmitted this from Ibn Masʿūd ؓ who related it from Allah’s Messenger ﷺ (2910).

16 Abū Nuʿaym transmitted a rare hadith from Anas ؓ who says the Prophet ﷺ did this. *Ḥilyah* (7:260)

17 This narration refers to the angels sending blessings of those who complete the Qur’an. This agrees with other narrations that state that when one completes the Qur’an in the morning, Angels invoke blessings on him for the rest of the day until the evening, and if he completes it in the night, they invoke blessings of him for the rest of the night until the

morning. Marwazī in *Mukhtaṣar Qiyām al-Layl* (p.260). The translation of this narration could alternatively be: ‘People would send blessings upon the Prophet ﷺ when they completed the Qur’an.’ Farīd, A., footnotes of *Zuhd* (p.620)

[18] Marwazī transmitted it as a statement of ʿAbdullāh ibn Masʿūd ؓ. *Mukhtaṣar Qiyām al-Layl* (p.173)

* * *

KNOWLEDGE BEING TAKEN AWAY

738. Saʿīd ibn Wahb narrated that ʿAbdullāh ibn Masʿūd ؓ said,

لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا أَتَاهُمُ الْعِلْمُ مِنْ قِبَلِ أَصْحَابِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ
وَسَلَّمَ، وَأَكَابِرِهِمْ. فَإِذَا أَتَاهُمُ الْعِلْمُ مِنْ قِبَلِ أَصَاغِرِهِمْ، فَذَلِكَ حِينَ هَلَكُوا.

> ‘People will remain in good as long as knowledge comes to them from the Companions of Muḥammad ﷺ, and the best of them. When knowledge comes to them from the lowest of them, that is when they will be ruined.’ (Ṭabarānī in *Kabīr* 8589).

739. ʿAbdullāḥ ibn ʿAmr ibn al-ʿĀṣ ؓ narrated that the Messenger of Allah ﷺ said,

إِنَّ اللهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ النَّاسِ، وَلَكِنْ يَقْبِضُهُ بِقَبْضِ
الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يَتْرُكْ عَالِمًا اتَّخَذَ النَّاسُ رُؤَسَاءَ جُهَّالًا، فَسُئِلُوا، فَأَفْتَوْا بِغَيْرِ
عِلْمٍ، فَضَلُّوا وَأَضَلُّوا.

> ‘Allah ﷻ does not seize knowledge by snatching it from the people. Rather, He seizes it by taking the scholars away, until there are none left and the people appoint ignorant leaders. They will be asked questions and they will issue verdicts without knowledge. They are themselves misguided, and they misguide others.’ (Bazzār 2423 and Ṭabarānī in *Awsaṭ* 3222).

740. Ibn Shihāb said, ‘It reached us that some of the men of

knowledge used to say,

الاِعْتِصَامُ بِالسُّنَنِ نَجَاةٌ، وَالْعِلْمُ يُقْبَضُ قَبْضًا سَرِيعًا، فَنَعْشُ الْعِلْمِ ثَبَاتُ الدِّينِ
وَالدُّنْيَا، وَذَهَابُ الدِّينِ كُلِّهِ فِي ذَهَابِ الْعِلْمِ.

> "Keeping to the way of the Prophet ﷺ is salvation, for knowledge will be taken swiftly. The Religion and this world will remain firm as long as knowledge is alive. Once knowledge departs, the entire Religion will also depart."' (Ibn ʿAbd al-Barr in *Jāmiʿ Bayān* 1018).

741. ʿAmr ibn Murrah said, 'I think ʿAwn ibn ʿAbdillāh related from his father. Actually, that is correct, if Allah wills. He narrated that it used to be said,

اتَّقُوا صِعَابَ الْكَلَامِ.

> 'Stay away from complex discussions.'[1]

742. Anas ibn Mālik ؓ narrated that the Messenger of Allah ﷺ said,

رَأَيْتُ لَيْلَةَ أُسْرِيَ بِي رِجَالًا تُقْرَضُ شِفَاهُهُمْ بِمَقَارِيضَ مِنْ نَارٍ، قُلْتُ: مَنْ هَؤُلَاءِ
يَا جِبْرَئِيلُ؟ قَالَ: خُطَبَاءُ أُمَّتِكَ الَّذِينَ يَأْمُرُونَ النَّاسَ بِالْبِرِّ وَيَنْسَوْنَ أَنْفُسَهُمْ،
وَهُمْ يَتْلُونَ الْكِتَابَ أَفَلَا يَعْقِلُونَ؟

> 'On the night journey, I saw men cutting their lips with scissors of fire. I asked, "Who are they, Jibraʾīl?" He said, "They are the orators of your community who command people to good but forget themselves. Do they not think while reciting the Book of Allah?"' (Aḥmad 12211). [2]

743. Jarīr ibn Ḥāzim narrated:

حِينَ رَأَى عَبْدُ اللهِ بْنَ مَسْعُودٍ نَاسًا يُعَلِّمُونَ وَيَتَعَلَّمُونَ، قَالَ لِلْحَارِثِ بْنِ قَيْسٍ: يَا حَارِثُ أَتَرَى النَّاسَ يَتَعَلَّمُونَ لِيَعْمَلُوا؟ قَالَ: لَا وَاللهِ أَظُنُّ، وَلَكِنْ أَظُنُّهُمْ يَتَعَلَّمُونَ ثُمَّ يَتْرُكُونَ. قَالَ: أَظُنُّكَ وَاللهِ صَادِقًا.

‘When ʿAbdullāh ibn Masʿūd ؓ saw some people teaching and learning, he said to Ḥārith ibn Qays, “Ḥārith, do you see people learning for the purpose of practicing?” “No, by Allah, I do not think so,” he answered, “I think that they are learning, but they will not act on what they learn.” ibn Masʿūd ؓ said, “I think that you speak the truth, by Allah.”’

744. Ḥasan narrated that the Messenger of Allah ﷺ said,

لَا تَزَالُ هَذِهِ الْأُمَّةُ تَحْتَ يَدِ اللهِ وَفِي كَنَفِهِ، مَا لَمْ تُمَالِ قُرَّاؤُهَا أُمَرَاءَهَا، وَمَا لَمْ يُزَكِّ صَالِحُوهَا فُجَّارَهَا، وَمَا لَمْ يُمَنِّ خِيَارُهَا شِرَارَهَا، فَإِذَا فَعَلُوا ذَلِكَ رَفَعَ اللهُ عَنْهُمْ يَدَهُ، ثُمَّ سَلَّطَ عَلَيْهِمْ جَبَابِرَتَهُمْ، فَسَامُوهُمْ سُوءَ الْعَذَابِ، وَضَرَبَهُمْ بِالْفَاقَةِ وَالْفَقْرِ، وَمَلَأَ قُلُوبَهُمْ رُعْبًا.

‘This nation will stay under the Hand of Allah, and in His protection, as long as its reciters do not favour their rulers, as long as the righteous do not declare the impious pure, and as long as the best of them do not favour the worst of them. When that happens, Allah will remove His Hand from them and give tyrants authority over them who will impose evil punishments on them, afflict them with poverty and destitution, and fill their hearts with terror.’ (Ibn Abī ’d-Dunyā in *ʿUqūbāt* 4 and Dānī in *as-Sunan al-Wāridah fi’l-Fitan* 331).

745. Abū ’l-Bakhtarī narrated:

صَحِبَ سَلْمَانَ رَجُلٌ مِنْ بَنِي عَبْسٍ، قَالَ: فَشَرِبَ شَرْبَةً مِنْ دِجْلَةَ، فَقَالَ لَهُ سَلْمَانُ: عُدْ فَاشْرَبْ! قَالَ: قَدْ رَوِيتُ. قَالَ: أَتَرَى شَرْبَتَكَ هَذِهِ نَقَصَتْ مِنْهَا شَيْئًا؟ قَالَ: وَمَا تُنْقِصُ شَرْبَةٌ شَرِبْتُهَا؟ قَالَ: كَذَلِكَ الْعِلْمُ لَا يَفْنَى فَاتَّبِعْ – أَوْ قَالَ: فَابْتَغِ – مِنَ الْعِلْمِ مَا يَنْفَعُكَ. ثُمَّ سَارَ حَتَّى أَتَى نَهْرَ دَن، فَإِذَا كُدُوسٌ تُذْرَى، وَإِذَا أَطْعِمَةٌ، قَالَ: يَا أَخَا بَنِي عَبْسٍ، إِنَّ الَّذِي فَتَحَ هَذَا لَكُمْ، وَخَوَّلَكُمُوهُ، وَرَزَقَكُمُوهُ إِنْ كَانَ لَيَمْلِكُ خَزَائِنَهُ، وَمُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَيٌّ، وَإِنْ كَانَ لَيُمْسُونَ وَيُصْبِحُونَ مَا فِيهِمْ صَاعٌ مِنْ طَعَامٍ. وَذَكَرَ مَا فَتَحَ اللهُ عَلَى الْمُسْلِمِينَ بِجَلُولَاءَ، ثُمَّ قَالَ: يَا أَخَا بَنِي عَبْسٍ، إِنَّ الَّذِي فَتَحَ لَكُمْ هَذَا، وَخَوَّلَكُمُوهُ، إِنْ كَانَ لَيَمْلِكُ خَزَائِنَهُ وَمُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَيٌّ، وَإِنْ كَانَ لَيُمْسُونَ وَيُصْبِحُونَ وَمَا فِيهِمْ دِينَارٌ وَلَا دِرْهَمٌ.

Salmān accompanied a man from the ʿAbas tribe. He drank from the Tigris, asked, 'Was there anything missing from your drink?' He replied, 'What would be missing from my drink?' Salmān then said, 'Knowledge is just like this. It does not end, so follow (or he said, 'seek') the knowledge which will benefit you.' He then went on until he came across River Dan, where piles of grain and food were scattered. He said, 'Brother from the tribe of ʿAbas, the One who has conquered this for you, granted you this and bestowed it upon you, owned its treasures even while Muḥammad ﷺ was alive, yet they would go days and nights without a *ṣāʿ* of food.' He spoke about what Allah had granted the Muslims at Jalawla.[3] He said again, 'Brother from the tribe of ʿAbas, the One who has conquered this for you, granted you this and bestowed it upon you, owned its treasures even while Muḥammad ﷺ was alive, yet they would go days and nights with neither dinar nor dirham.'[4]

746. Masʿūd said about this verse: *We gave him judgement while still a child* (19:12),

بَلَغَنَا أَنَّ الصِّبْيَانَ قَالُوا لِيَحْيَى بْنِ زَكَرِيَّا: اذْهَبْ بِنَا نَلْعَبْ! قَالَ: مَا لِلَّعِبِ خُلِقْتُ.

‘It has reached us that some children said to Yaḥyā, son of Zakariyyā ؑ, “Come with us to play!” He answered, “I have not been created for play.”’ (Kharāʾiṭī in *Musāwiʾ* 705).

747. ʿAbd ar-Raḥmān ibn Muʿāwiyah ibn Ḥudayj narrated:

سَأَلَ رَجُلٌ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللهِ، مَا يَحِلُّ لِي مِمَّا يَحْرُمُ عَلَيَّ؟ فَسَكَتَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَرَدَّ عَلَيْهِ ثَلَاثَ مَرَّاتٍ، كُلَّ ذَلِكَ يَسْكُتُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: مَنِ السَّائِلُ؟ فَقَالَ الرَّجُلُ: أَنَا ذَا يَا رَسُولَ اللهِ. فَقَالَ – وَنَقَرَ بِأُصْبُعَيْهِ – مَا أَنْكَرَ قَلْبُكَ فَدَعْهُ.

‘When a man asked the Messenger of Allah ﷺ, “Messenger of Allah, how can I tell what is lawful for me from what is unlawful?” the Messenger of Allah ﷺ remained silent. He repeated it three times, and the Messenger of Allah ﷺ remained silent every time. Then he ﷺ said, “Who asked the question?” and the man replied, “It was me, Messenger of Allah.” So he tapped with his two fingers and said, “Leave what your heart rejects.”’ (Ibn ʿAsākir in *Tārīkh* 35:441).

748. Abū Umāmah ﵁ said,

سَأَلَ رَجُلٌ النَّبِيَّ: مَا الْإِثْمُ؟ قَالَ: مَا حَكَّ – أَوْ مَا حَاكَ – فِي صَدْرِكَ فَدَعْهُ. قَالَ: فَمَا الْإِيمَانُ؟ قَالَ: إِذَا سَاءَتْكَ سَيِّئَتُكَ، وَسَرَّتْكَ حَسَنَتُكَ، فَأَنْتَ مُؤْمِنٌ.

A man asked the Prophet, “What is sin?” He ﷺ said, “It is what troubles you (or he said, ‘what is hatched’) in your chest, so leave it.” The man asked, “What is faith?” He ﷺ said, “When your bad actions offend you and your good actions delight you, then you are a believer.”’ (Aḥmad 22199, Ibn Ḥibbān 176 and Ḥākim 33).

749. Faḍālah ibn ʿUbayd narrated that the Messenger of Allah ﷺ said in the Farewell Hajj,

أَلَا أُخْبِرُكُمْ بِالْمُؤْمِنِ؟ مَنْ أَمِنَهُ النَّاسُ عَلَى أَمْوَالِهِمْ، وَأَنْفُسِهِمْ، وَالْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ فِي طَاعَةِ اللهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ الذُّنُوبَ وَالْخَطَايَا.

> ‘Shall I not tell you who the believer is? He is the one from whom people’s property and lives are safe. The Muslim is the one from whose tongue and hands other Muslims are safe. The warrior is the one who strives against his own self in obeying Allah, and the emigrant is the one who leaves wrong actions and sins.’ (Aḥmad 23958. Tirmidhī has transmitted a portion of it 2627).

750. Anas ibn Mālik ﵁ related that the Prophet ﷺ said,

ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ: مَنْ أَحَبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ عَزَّ وَجَلَّ، وَمَنْ كَانَ اللهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَمَنْ كَانَ أَنْ يُقْذَفَ فِي النَّارِ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَرْجِعَ إِلَى الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللهُ سُبْحَانَهُ وَتَعَالَى مِنْهُ.

> ‘When a person feels three things, he tastes the sweetness of faith: when he loves someone and does so only for Allah ﷻ, when he loves Allah and His Messenger more than anyone else, and when he would rather be cast into the Fire than revert to disbelief after having been rescued from it by Allah ﷻ.’ (Bukhārī 16 and Muslim 67).

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[1] Ibn ʿAsākir and Ṭabarānī (*Kabīr* 913) transmitted that the Prophet ﷺ forbade engaging in *ughlūṭāt*. Awzāʿī explained that to mean complex and intense issues. *Tārīkh* (5948)

[2] This answer alludes to verse 44 in *Sūrat al-Baqarah*.

[3] A town in the Diyala governate in Iraq conquered by the Muslims

in 16H/637CE.

[4] Ibn Abī Shaybah transmitted a variation of it (34673).

BLAMEWORTHY QUALITIES

751. Muṣʿab ibn Saʿd narrated that Saʿd ﵁ said,

كُلُّ الْخِلَالِ يُطْبَعُ عَلَيْهِ الْمُؤْمِنُ، إِلَّا الْكَذِبَ وَالْخِيَانَةَ.

> ‘All qualities are instilled in the believer except lying and treason.’[1]

752. Rishdīn ibn Saʿd narrated that Ibn Anʿum said,

لِكُلِّ شَيْءٍ آفَةٌ تُفْسِدُهُ، فَآفَةُ الْعِبَادَةِ الرِّيَاءُ، وَآفَةُ الْحِلْمِ الذُّلُّ، وَآفَةُ الْحَيَاءِ الضَّعْفُ، وَآفَةُ الْعِلْمِ النِّسْيَانُ، وَآفَةُ الْعَقْلِ الْعُجْبُ بِنَفْسِهِ، وَآفَةُ الْحِكْمَةِ الْفُحْشُ، وَآفَةُ اللُّبِّ الصَّلَفُ، وَآفَةُ الْقَصْدِ الشُّحُّ، وَآفَةُ الزَّمَانَةِ الْكِبَرُ، وَآفَةُ الْجُودِ التَّبْذِيرُ.

> ‘Everything has something which ruins it. The ruin of worship is showing off, the ruin of tolerance is humiliation, the ruin of modesty is weakness, the ruin of knowledge is forgetfulness, the ruin of intellect is pride in oneself, the bane of wisdom is obscenity, the bane of intelligence is conceit, the bane of moderation is avarice, the bane of time is old age and the bane of generosity is extravagance.’[2]

753. ʿAṭiyyah ibn Qays narrated:

عَنْ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِيِّ أَنَّهُ كَانَ مُوَاخِيًا لِرَجُلٍ مِنْ قَيْسٍ، يُقَالُ لَهُ: مُحَلَّمٌ،
ثُمَّ إِنَّ مُحَلَّمًا حَضَرَهُ الْمَوْتُ، فَأَقْبَلَ عَلَيْهِ عَوْفٌ، فَقَالَ لَهُ: يَا مُحَلَّمُ، إِذَا أَنْتَ
وَرَدْتَ فَارْجِعْ إِلَيْنَا، وَأَخْبِرْنَا بِالَّذِي صُنِعَ بِكَ. قَالَ مُحَلَّمٌ: إِنْ كَانَ ذَلِكَ يَكُونُ
لِمِثْلِي فَعَلْتُ، فَقُبِضَ مُحَلَّمٌ، ثُمَّ ثَوَى عَوْفٌ بَعْدَهُ عَامًا، فَرَآهُ فِي الْمَنَامِ، فَقَالَ: يَا
مُحَلَّمُ، مَا صَنَعْتَ؟ – أَوْ مَا صُنِعَ بِكُمْ؟ فَقَالَ لَهُ: وُفِّينَا أُجُورَنَا. قَالَ: كُلُّكُمْ؟
قَالَ: كُلُّنَا، إِلَّا خَوَاصَّ هَلَكُوا فِي الْيَسِيرِ، الَّذِينَ يُشَارُ إِلَيْهِمْ بِالْأَصَابِعِ. وَاللهِ لَقَدْ
وُفِّيتُ أَجْرِي كُلَّهُ، حَتَّى وُفِّيتُ أَجْرَ هِرَّةٍ ضَلَّتْ لِأَهْلِي قَبْلَ وَفَاتِي بِلَيْلَةٍ. فَأَصْبَحَ
عَوْفٌ، فَغَدَا عَلَى امْرَأَةِ مُحَلَّمٍ، فَلَمَّا دَخَلَ قَالَتْ: مَرْحَبًا، زَوْرٌ مُغِبٌّ بَعْدَ مُحَلَّمٍ،
فَقَالَ عَوْفٌ: هَلْ رَأَيْتِ مُحَلَّمًا مُنْذُ تُوُفِّيَ؟ قَالَتْ: نَعَمْ، رَأَيْتُ الْبَارِحَةَ، وَنَازَعَنِي
ابْنَتِي؛ لِيَذْهَبَ بِهَا مَعَهُ. فَأَخْبَرَهَا عَوْفٌ بِالَّذِي رَأَى، وَبِمَا ذَكَرَ مِنَ الْهِرَّةِ
الَّتِي ضَلَّتْ، فَقَالَتْ: لَا عِلْمَ لِي بِذَلِكَ، خَدَمِي أَعْلَمُ بِذَلِكَ، فَدَعَتْ خَدَمَهَا،
فَسَأَلَتْهُمْ، فَأَخْبَرُوهَا: أَنَّهُمْ ضَلَّتْ لَهُمْ هِرَّةٌ قَبْلَ قَبْضِ مُحَلَّمٍ بِلَيْلَةٍ.

ʿAwf ibn Mālik al-Ashjaʿī ﵁ made a pact of brotherhood with a man from Qays called Muḥallam ﵁. When death was at Muḥallam's door, ʿAwf came to him and said, 'Muḥallam, once you have passed over, return to us and tell us what has happened to you.' Muḥallam said 'If that is possible for someone like me, I will do it.' So Muḥallam passed away, and a year later, ʿAwf saw him in a dream. He asked him, 'Muḥallam! What happened? What became of you?' and he replied, 'We were given our rewards in full.' He asked, 'All of you?' and he answered, 'All of us, except certain people who were destroyed by seemingly trivial matters which they were known for. By Allah, all my rewards were given to me in full, even the reward for losing my family's cat one night before my death.' ʿAwf then awoke, and he went to see Muḥallam's wife. When he arrived, she said, 'Greetings to the one who rarely visits since Muḥallam's passing.' ʿAwf then asked, ‘Have you seen Muḥallam since he passed?’ She replied, ‘Yes. I saw him last night, and he argued with me about taking my daughter with him.’ Then ʿAwf told her what he saw and what he mentioned about losing the cat, but she said, ‘I do not know about that. My maids will know better about it.’ She called her maids and asked them about it, and they told her they lost the cat one night before Muḥallam’s death. (Suyūṭī in *Sharḥ aṣ-Ṣudūr* 263).

754. Zayd ibn Aslam described ‘showing off ’, saying,

مَا كَانَ مِنْ نَفْسِكَ فَرَضِيَتْهُ نَفْسُكَ لَهَا، فَإِنَّهُ مِنْ نَفْسِكَ فَعَاتِبْهَا، وَمَا كَانَ مِنْ نَفْسِكَ فَكَرِهَتْهُ نَفْسُكَ لَهَا، فَإِنَّهُ مِنَ الشَّيْطَانِ، فَتَعَوَّذْ بِاللهِ مِنْهُ. وَكَانَ أَبُو حَازِمٍ يَقُولُ ذَلِكَ.

‘Any action you do that your ego loves for itself is from your ego, so censure it. And when you do any action and your ego hates it, it (i.e. the hatred of the action) is from Shayṭān, so seek Allah’s refuge from him.’ (Abū Nuʿaym in *Ḥilyah* 3:221). Abū Ḥāzim used to say that.

755. ʿAbd ar-Raḥmān ibn Abī Umayyah said,

كُلُّ مَا كَرِهَهُ الْعَبْدُ فَلَيْسَ مِنْهُ، وَذَكَرَ الرِّيَاءَ.

‘Whenever the slave [of Allah] dislikes it, then it is not from him,’ and he mentioned showing off.[3]

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[1] Aḥmad has transmitted this as a hadith directly related to the Prophet ﷺ narrated by Abū Umāmah ﵁. (22170)

[2] Muttaqī al-Hindī transmitted a variation of it in *Kanz* (44226). Dārimī transmitted: ‘The bane of knowledge is forgetfulness’ from ʿAbdullāh ibn Masʿūd ﵁. (647)

[3] Thaʿālabī also recorded this from Ibn al-Mubārak. *Jawāhir* (3:547)

HUMILITY

756. Bukayr ibn al-Ashajj narrated:

خَرَجَ عَبْدُ اللهِ بْنَ سَلَامٍ مِنْ حَائِطٍ لَهُ بِحُزْمَةِ حَطَبٍ يَحْمِلُهَا، فَلَمَّا أَبْصَرَهُ
النَّاسُ، قَالُوا: يَا أَبَا يُوسُفَ، قَدْ كَانَ – يَعْنِي فِي وَلَدِكَ وَعَبِيدِكَ – مَنْ يَكْفِيكَ
هَذَا قَالَ: أَرَدْتُ أَنْ أُجَرِّبَ قَلْبِي، هَلْ يُنْكِرُ هَذَا.

> ‘ʿAbdullāh ibn Salam ؓ came out from his garden, carrying a bundle of firewood. When people saw him, they said, “Abā Yūsuf, you have sons and slaves who can do this for you.” He said, “I wanted to test my heart to see if it objected to this.”’ (Ibn ʿAsākir in *Tārīkh* 13:466–467).

757. ʿĀṣim narrated that once, Abū ʿUbyadah ibn al-Jarrāḥ ؓ lead the people in prayer—and others say it was Abū Ayyūb ؓ in the narration. When he turned around, he said,

مَا زَالَ الشَّيْطَانُ بِي آنِفًا حَتَّى رَأَيْتُ أَنَّ لِي فَضْلًا عَلَى مَنْ خَلْفِي. لَا أَؤُمُّ أَبَدًا!

> ‘Shayṭān continued pestering me with pride until I began to see myself as more honourable than those behind me. I will never lead again!’ (Ibn Abī Shaybah 4118).

758. Yazīd ibn Abī Ḥabīb said that the words of Allah Almighty: *Be moderate in your tread* (31:19. refers to haste. (Bayhaqī in *Shuʿab* 7818).

759. ʿAbdullāh said,

بَلَغَنِي أَنَّ ابْنَ عُمَرَ كَانَ يُسْرِعُ فِي الْمَشْيِ، وَيَقُولُ: هَذَا أَبْعَدُ مِنَ الزَّهْوِ، وَأَسْرَعُ فِي الْحَاجَةِ.

‘It reached me that Ibn ʿUmar ﵄ walked quickly and would say, “This is further from pride and quicker in tending to a need.’ (Baghawī 12:322).

760. Sayyār Abū ’l-Ḥakam related:

كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَمْشِي مِشْيَةَ السَّوْقِ، لَا الْعَاجِزُ، وَلَا الْكَسْلَانُ.

‘The Messenger of Allah ﷺ walked with the gait of the commoner, not the weak or lazy.’[1]

761. Abū Hurayrah ﵁ said,

مَا رَأَيْتُ شَيْئًا أَحْسَنَ مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، كَأَنَّ الشَّمْسَ تَجْرِي فِي وَجْهِهِ. وَمَا رَأَيْتُ أَحَدًا فِي مَشْيِهِ مِنَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، كَأَنَّ الْأَرْضَ تُطْوَى لَهُ، إِنَّا لَنَجْتَهِدُ، وَإِنَّهُ لَغَيْرُ مُكْتَرِثٍ صَلَوَاتُ اللهِ عَلَيْهِ وَسَلَّمَ تَسْلِيمًا.

‘I did not see anything more beautiful than the Messenger of Allah ﷺ. It was as if the sun beamed from his face. I have not seen anyone in his gait like the Prophet ﷺ. It was as if the earth was rolled up for him. We would struggle while he was not troubled at all—the complete peace and blessings of Allah be upon him.’ (Aḥmad 8943 and Tirmidhī 3648).

762. Wahb ibn Munabbih said,

إِنَّ رَجُلًا سَأَلَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللهِ مَا أَفْضَلُ
الْأَعْمَالِ؟ قَالَ: قَيِّمُ الدِّينِ الصَّلَاةُ، وَسِنَامُ الْعَمَلِ الْجِهَادُ فِي سَبِيلِ اللهِ، وَأَفْضَلُ
أَخْلَاقِ الْإِسْلَامِ الصَّمْتُ حَتَّى يَسْلَمَ النَّاسُ مِنْكَ.

> ‘A man asked the Prophet ﷺ, “Messenger of Allah, what are the best actions?” He answered, “The pillar of the Religion is prayer, the peak of action is jihad in the Way of Allah and the best of qualities in Islam is silence so that people are safe from you.”’ (Suyūṭī in *al-Fatḥ al-Kabīr* 8530).

763. ʿAqīl ibn Mudrik narrated while elevating the narration to Abū Saʿīd al-Khudrī ؓ:

أَتَاهُ رَجُلٌ وَقَالَ: أَوْصِنِي يَا أَبَا سَعِيدٍ! فَقَالَ لَهُ أَبُو سَعِيدٍ: سَأَلْتَ عَمَّا سَأَلْتُ عَنْهُ
مِنْ قَبْلِكَ. قَالَ: أُوصِيكَ بِتَقْوَى اللهِ، فَإِنَّهَا رَأْسُ كُلِّ شَيْءٍ، وَعَلَيْكَ بِالْجِهَادِ،
فَإِنَّهُ رَهْبَانِيَّةُ الْإِسْلَامِ، وَعَلَيْكَ بِذِكْرِ اللهِ، وَتِلَاوَةِ الْقُرْآنِ، فَإِنَّهُ رَوْحُكَ فِي أَهْلِ
السَّمَاءِ، وَذِكْرُكَ فِي أَهْلِ الْأَرْضِ، وَعَلَيْكَ بِالصَّمْتِ إِلَّا فِي حَقٍّ، فَإِنَّكَ بِهِ تَغْلِبُ
الشَّيْطَانَ.

> A man came to him and said, ‘Advise me, Abā Saʿīd.’ Abū Saʿīd said to him, ‘Before, I also asked what you have asked. I instruct you to fear Allah, for it is the basis of all things. You must hold fast to jihad, for it is the monasticism of Islam. You must hold fast to the remembrance of Allah and recitation of the Qur’an, for they are your spirit among the dwellers of heaven and your mention among the people of the earth. You must be silent, except when it concerns a right, for you will overcome Shayṭān by it.’[2]

764. Ibn Abī Nujayḥ related,

سَمِعْتُ طَاوُسًا يَسْأَلُ أَبِي عَنْ حَدِيثٍ، فَرَأَيْتُ طَاوُسًا كَأَنَّهُ يَعْقِدُ بِيَدِهِ. وَقَالَ أَبِي: يَا أَبَا عَبْدِ الرَّحْمَنِ، إِنَّ لُقْمَانَ قَالَ: إِنَّ مِنَ الصَّمْتِ حُكْمًا، وَقَلِيلٌ فَاعِلُهُ. فَقَالَ لَهُ طَاوُسٌ: يَا أَبَا نَجِيحٍ، إِنَّهُ مَنْ تَكَلَّمَ وَاتَّقَى اللهَ خَيْرٌ مِمَّنْ صَمَتَ وَاتَّقَى اللهَ.

> ‘I heard Ṭāwūs ask my father about a hadith and I noticed that Ṭāwūs seemed to lock his hands. My father said, “Abā ʿAbd ar-Raḥmān, Luqmān said, ‘There is wisdom in silence, but few employ it.’” Ṭāwūs said to him, “Abā Nujayḥ, someone who speaks and fears Allah is better than one who is silent and fears Allah.”’ (Fākihī in *Akhbār Makkah* 1875).

765. Shuyaym ibn Baytān narrated that Shufayy ibn Mātiʿ al-Aṣbaḥī said,

مَنْ كَثُرَ كَلَامُهُ كَثُرَتْ خَطِيئَتُهُ.

> ‘Whoever speaks a lot has many sins.’ (Ibn Abī ’d-Dunyā in *Ṣamt* 89 and Abū Nuʿaym in *Ḥilyah* 5:167).

766. Ḥasan ibn ʿAṭiyyah narrated that it had reached him that Shaddād ibn Aws ؓ stopped at a place and said, ‘Bring us the table spread to play with.’ Someone did not like that, so Shaddād said,

مَا تَكَلَّمْتُ بِكَلِمَةٍ مُنْذُ أَسْلَمْتُ إِلَّا وَأَنَا أَخْطِمُهَا، ثُمَّ أَزِمُّهَا – غَيْرَ هَذِهِ – فَلَا تَحْفَظُوهَا عَلَيَّ.

> ‘I have not spoken a word since I embraced Islam without fastening a muzzle to it, except for this, so do not hold it against me.’ Aḥmad (17114).[3]

767. Ḍaḥḥāk narrated about the words of Allah Almighty: *Prayer precludes indecency and wrongdoing, and remembrance of*

Allah is greater (29:45): ‘Ibn Masʿūd ﷛ used to say,

لَا صَلَاةَ لِمَنْ لَمْ يُطِعِ اللهَ، وَمَنِ انْتَهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ فَقَدْ أَطَاعَ الصَّلَاةَ.

> “The Prophet ﷺ would say, ‘There is no prayer for the one who does not obey Allah. Avoiding indecency and wrongdoing is to obey the prayer.’”’[4]

768. Saʿd ibn Masʿūd narrated:

أَتَى عُثْمَانُ بْنُ مَظْعُونٍ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: ائْذَنْ لَنَا بِالِاخْتِصَاءِ، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ مِنَّا مَنْ خَصَى، وَلَا اخْتَصَى، إِنَّ إِخْصَاءَ أُمَّتِي الصِّيَامُ. فَقَالَ: يَا رَسُولَ اللهِ: ايْذَنْ لَنَا فِي السِّيَاحَةِ، فَقَالَ: إِنَّ سِيَاحَةَ أُمَّتِي الْجِهَادُ فِي سَبِيلِ اللهِ. فَقَالَ: يَا رَسُولَ اللهِ، ائْذَنْ لَنَا فِي التَّرَهُّبِ، فَقَالَ: إِنَّ تَرَهُّبَ أُمَّتِي الْجُلُوسُ فِي الْمَسَاجِدِ انْتِظَارَ الصَّلَاةِ.

> ‘ʿUthmān ibn Maẓʿūn came to the Prophet ﷺ and said, “Permit castration for us.” The Messenger of Allah ﷺ replied, “The one who castrates or gets castrated is not from among us. My nation’s castration is fasting.” So ʿUthmān said, “Messenger of Allah, permit us to travel.” He ﷺ replied, “My nation’s travelling is fighting in Allah’s way.” ʿUthmān then said, “Messenger of Allah, permit us to lead a monastic life.” He ﷺ said, “My nation’s monasticism is sitting in the masjids and waiting for the prayer.”’ (Baghawī 2:370).[5]

769. ʿAwn ibn Abdillāh narrated:

أَوْصَى رَجُلٌ ابْنَهُ، فَقَالَ: يَا بُنَيَّ، عَلَيْكَ بِتَقْوَى اللهِ، وَإِنِ اسْتَطَعْتَ أَنْ تَكُونَ الْيَوْمَ خَيْرًا مِنْكَ أَمْسِ، وَغَدًا خَيْرًا مِنْكَ الْيَوْمَ فَافْعَلْ، وَإِذَا صَلَّيْتَ صَلَاةً فَصَلِّ صَلَاةَ مُوَدِّعٍ، وَإِيَّاكَ وَكَثْرَةَ تَطَلُّبِ الْحَاجَاتِ، فَإِنَّهَا فَقْرٌ حَاضِرٌ، وَإِيَّاكَ وَمَا يُعْتَذَرُ مِنْهُ.

‘A man advised his son, saying, “My son, hold fast to fear of Allah. If you are able to make today better for you than tomorrow and tomorrow better for you than today, then do so. Whenever you pray a *ṣalāh*, make it as if you are departing. Beware of asking excessively for needs, for it is impending poverty, and beware of what is unfeasible.”’ Abū Nuʿaym in *Ḥilyah* (4:263).

770. ʿAwn narrated:

قَامَ أَبُو الدَّرْدَاءِ عَلَى دَرَجِ مَسْجِدِ دِمَشْقَ فَقَالَ: يَا أَهْلَ دِمَشْقَ، أَلَا تَسْمَعُونَ مِنْ أَخٍ لَكُمْ نَاصِحٍ؟ إِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَجْمَعُونَ كَثِيرًا، وَيَبْنُونَ شَدِيدًا، وَيَأْمَلُونَ بَعِيدًا، فَأَصْبَحَ جَمْعُهُمْ بُورًا، وَبُنْيَانُهُمْ قُبُورًا، وَعَمَلُهُمْ غُرُورًا.

‘Abū ’d-Dardāʾ ﵁ stood at the entrance of the Damascus masjid and said, “People of Damascus, listen to your well-wishing brother. Those who came before you amassed much, built strong structures and had high hopes, but their gatherings became wastelands, their buildings graves, and their efforts were merely an illusion.”’ (Ibid. 1:217).

771. Sālim ibn Abī ’l-Jaʿd narrated that ʿĪsā ibn Maryam ﵇ said,

اعْمَلُوا لِلَّهِ، وَلَا تَعْمَلُوا لِبُطُونِكُمْ! انْظُرُوا إِلَى هَذَا الطَّيْرِ؛ تَغْدُو وَتَرُوحُ، لَا تَحْصُدُ، وَلَا تَحْرُثُ، وَاللَّهُ يَرْزُقُهَا. فَإِنْ قُلْتُمْ: نَحْنُ أَعْظَمُ بُطُونًا مِنْ هَذَا الطَّيْرِ، فَانْظُرُوا إِلَى هَذِهِ الْأَبَاقِرِ مِنَ الْوَحْشِ، وَالْحُمُرِ، فَإِنَّهَا تَغْدُو وَتَرُوحُ، لَا تَحْرُثُ، وَلَا تَحْصُدُ، وَاللَّهُ يَرْزُقُهَا. اتَّقُوا فُضُولَ الدُّنْيَا، فَإِنَّ فُضُولَ الدُّنْيَا عِنْدَ اللَّهِ رِجْزٌ.

‘Work for Allah, and do not work for your bellies. Look at these birds which go in the morning and come back in the evening and do not harvest or till. Allah provides for them. If you say that we have larger bellies than these birds, then look at these wild cows and donkeys. They go in the morning and come back in the evening and do not till or harvest and Allah provides for them. Fear excess in this world, for excess in this world is filth in the sight of Allah.’ (Ibn Abī Shaybah 34232).

772. Ḥasan narrated that Samurah ibn Jundub ﵁ said,

مَنْ سَرَّهُ أَنْ يَعْلَمَ مَا لَهُ عِنْدَ اللَّهِ، فَلْيَنْظُرْ مَا لِلَّهِ عِنْدَهُ، وَمَنْ سَرَّهُ أَنْ يَعْلَمَ مَكَانَ الشَّيْطَانِ مِنْهُ، فَلْيَنْظُرْهُ عِنْدَ عَمَلِ السِّرِّ.

‘Whoever would like to know what Allah has prepared for him should consider what he has dedicated to Allah within himself, and whoever would like to know what Shayṭān’s authority over him is should look at what he does secretly.’[6]

773. Abū Janab al-Kalbī narrated that Hudhayfah ibn al-Yamān ﵁ said,

إِنَّ الْحَقَّ ثَقِيلٌ، وَهُوَ مَعَ ثِقَلِهِ مَرِيءٌ، وَإِنَّ الْبَاطِلَ خَفِيفٌ، وَهُوَ مَعَ خِفَّتِهِ وَبِيءٌ، وَتَرْكَ الْخَطِيئَةِ أَيْسَرُ – أَوْ قَالَ خَيْرٌ – مِنْ طَلَبِ التَّوْبَةِ، وَرُبَّ شَهْوَةِ سَاعَةٍ أَوْرَثَتْ حُزْنًا طَوِيلًا.

‘The truth is heavy, and with its heaviness it is bitter. Falsehood is light, and with its lightness it is poisoned. Leaving a mistake is easier (or better) than seeking repentance. Many times, a moment's desire leads to lasting sorrow.'[7]

774. Ḥasan narrated that the Messenger of Allah ﷺ said,

لَا يَغُرَّنَّ الرَّجُلَ مِنْ نَفْسِهِ كَثْرَةُ النَّاسِ حَوْلَهُ.

'A man should not be deceived by the great number of people around him.'[8]

775. Mubārak ibn Faḍālah heard Ḥasan say,

يَا ابْنَ آدَمَ، طَأِ الْأَرْضَ بِقَدَمِكَ، فَإِنَّهَا عَنْ قَلِيلٍ قَبْرُكَ، وَإِنَّكَ لَمْ تَزَلْ فِي هَدْمِ عُمُرِكَ مُنْذُ سَقَطْتَ مِنْ بَطْنِ أُمِّكَ.

'Son of Adam, tread the earth with your feet, as it will shortly be your grave. Your life has been headed for destruction since you came out of your mother's womb.' (Abū Nuʿaym in *Ḥilyah* 2:155 and Bayhaqī in *Shuʿab* 10180).

776. Qays ibn Bishr at-Taghlibī narrated:

كَانَ أَبِي جَلِيسًا لِأَبِي الدَّرْدَاءِ بِدِمَشْقَ، وَكَانَ بِدِمَشْقَ رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنَ الْأَنْصَارِ، يُقَالُ لَهُ: ابْنُ الْحَنْظَلِيَّةِ، وَكَانَ رَجُلًا مُتَوَحِّدًا، قَلَّمَا يُجَالِسُ النَّاسَ، إِنَّمَا هُوَ صَلَاةٌ، فَإِذَا انْصَرَفَ فَإِنَّمَا هُوَ تَكْبِيرٌ، وَتَسْبِيحٌ، وَتَهْلِيلٌ حَتَّى يَأْتِيَ مَنْزِلَهُ، فَمَرَّ بِنَا يَوْمًا وَنَحْنُ عِنْدَ أَبِي الدَّرْدَاءِ، فَسَلَّمَ، فَقَالَ أَبُو الدَّرْدَاءِ: كَلِمَةً تَنْفَعُنَا وَلَا تَضُرُّكَ. فَقَالَ: قَالَ لَنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: إِنَّكُمْ قَادِمُونَ عَلَى إِخْوَانِكُمْ، فَأَصْلِحُوا لِبَاسَكُمْ وَأَصْلِحُوا رِحَالَكُمْ حَتَّى تَكُونُوا كَأَنَّكُمْ شَامَةٌ فِي النَّاسِ، إِنَّ اللهَ لَا يُحِبُّ الْفُحْشَ وَالتَّفَحُّشَ.

My father would sit with Abū ’d-Dardā’ ؓ in Damascus. There was also an Anṣārī man from the Companions of the Messenger of Allah ﷺ called Ibn al-Ḥanẓaliyyah ؓ in Damascus. He was a hermit who very rarely sat with people; there was only the prayer, and when he left, he would only say *Allāhu Akbar, Subḥān Allah* and *Lā ilāha illallāh* until he reached his home. One day he passed by us while we were with Abū ’d-Dardā’ and he greeted with *salām*, so Abū ’d-Dardā’ said, ‘A word which benefits us and does not harm you.’ So Ibn al-Ḥanẓaliyyah said, ‘The Messenger of Allah ﷺ said to us, “You are going to your brothers, so fix your clothes and your saddles until you stand out like a spot among the people. Indeed, Allah does not like obscene actions or speaking in such terms.”’ (Abū Dāwūd 4089 and Aḥmad 17624).

777. Jaʿfar ibn Ḥayyān narrated that Ḥasan said,

مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَكُونَ إِمَامًا لِأَهْلِهِ، إِمَامًا لِحَيِّهِ، إِمَامًا لِمَنْ وَرَاءَ ذَلِكَ، فَإِنَّهُ لَيْسَ شَيْءٌ يُؤْخَذُ عَنْكَ إِلَّا كَانَ لَكَ مِنْهُ نَصِيبٌ.

‘Whoever of you can be a leader for his family, a leader for his district and a leader for those further than that [should do so], for nothing is taken from you but that you will have a portion of it.’

(Ibn Abī Shaybah 35321).

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[1] Baghawī (12:320) transmitted a variation with *mujtamiʿan* (orderly) instead of *sawqā* (common). Ibn ʿAsākir has a variation which says: ‘You could tell from the way he ﷺ walked that he was not weak or lazy.’ *Tārīkh* (4:61)

[2] Ṭabarānī in *Ṣaghīr* (949) with the words *wa’khzun lisānak* (imprison your tongue). Aḥmad transmits a variation which does not have the last sentence. (11774)

[3] Shaddad ؓ did not say anything unlawful, but it was not something he was expected to say. At times, scholars, saints and leaders are placed on pedestals and held in such high esteem that disappointment follows if they do not meet the unreasonable standards of our expectations. A similar objection was also used against the Prophet ﷺ when he did his day-to-day duties: *What is the matter with this Messenger that he eats food and walks in the market-place?* (25:7)

[4] Ṭabarī (20:41) has *lam yuṭiʿ aṣ-ṣalāta* instead of *lam yuṭiʿ Allāha* which makes more sense in the context: There is no prayer for the one who does not obey the prayer. Desisting from indecency and wrongdoing is to obey the prayer.

[5] Bukhārī transmits a hadith from ʿAbdullāh ibn Masʿūd ؓ where he says they asked the Prophet ﷺ for permission to castrate and he forbade it. (4615)

[6] Ibn Abī Shaybah (35280) and Bayhaqī in *Shuʿab* (7244) transmitted variations of it.

[7] Abū Nuʿaym transmitted a variation of this as a statement of ʿĪsā ibn Maryam ؑ. *Ḥilyah* (8:145)

[8] The benefits of this hadith are understood a number of ways. It is advice to scholars and Men of Allah ؒ to not be deluded by empty crowds that call to one’s sense of pride and lead them to arrogance. The hadith could also be general guidance for all to not crave the fickle attention and approval of people and only focus on the pleasure of Allah. Allah ﷻ says, ‘*If anyone wants honour, all honour belongs to Allah*’ (35:10). More often than not, that adoration is only skin deep, and a person will find himself alone despite being surrounded by people. Finally, this narration can be an exhortation to remain steadfast on the truth of

Islam, despite it not being so popular. Bayhaqī in *az-Zuhd al-Kabīr* (238) has reported that Sufyān ibn ʿUyaynah said, ‘Stick to the truth and do not be saddened by its few proponents.’ This is the sentiment conveyed by the Prophet ﷺ when he said, ‘Islam began as something strange and it will return to being something strange as it began. So glad tidings to the strangers.’ Muslim (232)

UWAYS AND ṢUNĀBIḤĪ ﵄

778. Usayr ibn Jābir narrated:[1]

كُنَّا نَجْلِسُ فِي مَجْلِسٍ مِنْ تِلْكَ الْمَجَالِسِ، وَيَجْلِسُ مَعَنَا أُوَيْسٌ، فَنَحْسَبُ جَعْفَرًا ذَكَرَ مِنْ صِفَتِهِ، فَإِذَا حَدَّثَ هُوَ أَصَابَ حَدِيثُهُ مِنْ قُلُوبِنَا مَا لَا يُصِيبُ مِنْ حَدِيثِ غَيْرِهِ، قَالَ: فَسَأَلَ عَنْهُ عُمَرُ بْنُ الْخَطَّابِ وَفْدًا قَدِمُوا عَلَيْهِ: هَلْ سَقَطَ إِلَيْكُمْ رَجُلٌ مِنْ قَرْنٍ مِنْ أَمْرِهِ؟ فَقَالَ رَجُلٌ لِأُوَيْسٍ: ذَكَرَكَ أَمِيرُ الْمُؤْمِنِينَ، فَلَمْ تَذْكُرْ لَنَا ذَلِكَ! فَقَالَ: مَا كَانَ فِي ذِكْرِهِ مَا أَتَبَلَّغُ بِهِ إِلَيْكُمْ. قَالَ: فَأَخَذَ عَلَيْهِ عَهْدًا وَمِيثَاقًا أَنْ لَا يُحَدِّثَ بِهِ غَيْرَهُ.

We would sit in one of the gatherings, and Uways sat with us too. We thought that Jaʿfar mentioned some of his qualities. When he narrated, it affected our hearts like no other narration. He said, 'So ʿUmar ibn al-Khaṭṭāb asked a delegation that had arrived about him, "Has a man in this situation from Qarn come to you?"'A man then said to Uways, 'The Amīr al-Muʾmīn mentioned you and you did not tell us!' He replied, 'There is nothing to relate to you from what he said.' He then took a promise and an oath from him that he would not tell anyone else about him. (Ḥākim 3386).[2]

779. ʿĪsā ibn ʿUmar narrated that ʿAmr ibn Murrah said,

لَمَّا لَقِيَهُ عُمَرُ رَضِيَ اللهُ عَنْهُ وَظَهَرَ عَلَيْهِ، هَرَبَ فَمَا رُئِيَ حَتَّى مَاتَ.

'When ʿUmar ﵁ met Uways and learned of him, he (i.e. Uways) fled and was not seen again until he died.’ (Ibn al-Jawzī in *Ṣifat as-Ṣafwah* 2:30).

780. Maḥmūd ibn ar-Rabīʿ said,

كُنَّا عِنْدَ عُبَادَةَ بْنِ الصَّامِتِ، فَاشْتَكَى، فَأَقْبَلَ الصُّنَابِحِيُّ فَقَالَ عُبَادَةُ: مَنْ سَرَّهُ
أَنْ يَنْظُرَ إِلَى رَجُلٍ كَأَنَّمَا رُقِيَ بِهِ فَوْقَ سَبْعِ سَمَوَاتٍ، فَعَمِلَ مَا عَمِلَ عَلَى مَا
رَأَى، فَلْيَنْظُرْ إِلَى هَذَا. فَلَمَّا انْتَهَى الصُّنَابِحِيُّ إِلَيْهِ، قَالَ عُبَادَةُ: لَئِنْ سُئِلْتُ عَنْكَ
لَأَشْهَدَنَّ لَكَ، وَلَئِنْ شُفِّعْتُ لَأَشْفَعَنَّ لَكَ، وَلَئِنِ اسْتَطَعْتُ لَأَنْفَعَنَّكَ.

‘We visited ʿUbādah ibn aṣ-Ṣāmit ؓ when he was ill. When Ṣunābiḥī came, ʿUbādah said, “Whoever would like to see a man who seems to have been raised above the seven heavens and then did what he did based on what he saw, should look at this man.” When Ṣunābiḥī reached him, ʿUbādah said, “If I am asked about you, I will bear witness for you. If I am asked to intercede, I will intercede for you. If I am able to, I will help you.”’[3]

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[1] Ibn Ṣāʿid said that the chains of transmission of the hadith of Uways are all sound and the narrators are trustworthy men relating from trustworthy men. These hadiths are among them. The people of Basra call him Usayr ibn Jābir, while the people of Kufa call him Usayr ibn ʿAmr. It is said that he was a Companion.

[2] Muslim has transmitted in detail the occasion when ʿUmar ؓ met Uways. (2542)

[3] Abū Nuʿaym transmits the first half of it. *Ḥilyah* (5:129)

ʿĀMIR IBN ʿABD QAYS AND ṢILAH IBN ASHYAM

781. Ḥasan narrated that ʿĀmir ibn ʿAbd Qays said to some people who mentioned this world,

وَإِنَّكُمْ لَتَهْتَمُّونَ، أَمَا وَاللهِ لَئِنِ اسْتَطَعْتُ لَأَجْعَلَنَّهُمَا هَمًّا وَاحِدًا. قَالَ: فَفَعَلَ وَاللهِ ذَلِكَ حَتَّى لَحِقَ بِاللهِ.

> ‘You are concerned [with this world and the Hereafter]. By Allah, if I can, I will make both of them a single concern.’ He said, ‘He did that, by Allah, until he met Allah.’ (Ibn al-Aʿrābī in *Zuhd* 50).

782. Ṭarīf ibn Shihāb narrated:

ذَكَرْتُ لِلْحَسَنِ قَوْلَ عَامِرِ بْنِ عَبْدِ قَيْسٍ: لَأَنْ تَخْتَلِفَ الْأَسِنَّةُ فِيَّ أَحَبُّ إِلَيَّ مِنْ أَنْ أَجِدَ مَا تَذْكُرُونَ – أَيْ فِي الصَّلَاةِ. فَقَالَ الْحَسَنُ: مَا اصْطَنَعَ اللهُ ذَلِكَ عِنْدَنَا.

> ‘I mentioned the statement of ʿĀmir ibn ʿAbd Qays to Ḥasan: “I would rather be attacked by many different blades than do what you are talking about,” i.e. in prayer. So Ḥasan said, “Allah has not created the capacity for that in us.”’ (Abū Nuʿaym in *Ḥilyah* 2:92 and Bayhaqī in *Shuʿab* 2896).[1]

783. Qatādah said,

أُنْبِئْتُ أَنَّ عَامِرَ بْنَ عَبْدِ قَيْسٍ تَخَلَّفَ عَنْ أَصْحَابِهِ، فَقِيلَ لَهُ: إِنَّ هَذِهِ الْأَجَمَةَ فِيهَا
الْأَسَدُ، وَإِنَّا نَخْشَى عَلَيْكَ، فَقَالَ: إِنِّي لَأَسْتَحْيِي مِنْ رَبِّي أَنْ أَخْشَى شَيْئًا دُونَهُ.

‘I was told that ʿĀmir ibn ʿAbd Qays stayed behind his companions and was told, “There is a lion in this thicket. We are afraid for you,” but he replied, “I am embarrassed in front of my Lord to fear something other than Him.”’ (Marwazī in *Taʿẓīm Qadr aṣ-Ṣalāh* 833 and Bayhaqī in *Shuʿab* 937).

784. Qatādah said,

كَانَ عَامِرُ بْنُ عَبْدِ قَيْسٍ سَأَلَ رَبَّهُ تَعَالَى أَنْ يُهَوِّنَ عَلَيْهِ الطَّهُورَ فِي الشِّتَاءِ،
فَكَانَ يُؤْتَى بِالْمَاءِ وَلَهُ بُخَارٌ. قَالَ: وَسَأَلَ رَبَّهُ عَزَّ وَجَلَّ أَنْ يَنْزِعَ شَهْوَةَ النِّسَاءِ مِنْ
قَلْبِهِ، فَكَانَ لَا يُبَالِي أَذَكَرًا لَقِيَ أَمْ أُنْثَى، وَسَأَلَ رَبَّهُ عَزَّ وَجَلَّ أَنْ يَمْنَعَ قَلْبَهُ مِنَ
الشَّيْطَانِ وَهُوَ فِي الصَّلَاةِ، فَلَمْ يَقْدِرْ عَلَيْهِ.

‘ʿĀmir ibn ʿAbd Qays asked the Lord Almighty to make purification easy for him during winter, so whenever water was brought to him, it would be steaming. He asked his Lord ﷻ to remove lust for women from his heart, and after that, he did not care if he met a male or female. He asked his Lord ﷻ to protect his heart from Shayṭān when he was praying, and so Shayṭān could not distract him.’ (Bayhaqī in *Shuʿab* 937).

785. ʿĀmir ibn ʿAbd Qays’s nephew reported:

كَانَ عَامِرُ بْنُ عَبْدِ قَيْسٍ يَأْخُذُ عَطَاءَهُ فَيَجْعَلُهُ فِي طَرَفِ ثَوْبِهِ، فَلَا يَلْقَى أَحَدًا
مِنَ الْمَسَاكِينِ إِلَّا أَعْطَاهُ. فَإِذَا دَخَلَ بَيْتَهُ رَمَى بِهِ إِلَيْهِمْ، فَيَعُدُّونَهَا، فَيَجِدُونَهَا
سَوَاءً كَمَا أُعْطِيَهَا.

‘ʿĀmir ibn ʿAbd Qays used to take his stipend and put it in his pocket, and every poor person he met, he gave something. When

> he entered his house, he gave what was left to his family, and when they counted it, it was the same amount he had been given.’ (Dūlābī in *Kunā* 1398).

786. Ḥammād ibn Jaʿfar ibn Zayd (I think he said al-ʿAbdī) said that his father reported to him:

خَرَجْنَا فِي غَزْوَةٍ إِلَى كَابُلَ، وَفِي الْجَيْشِ صِلَةُ بْنُ أَشْيَمَ. قَالَ: فَنَزَلَ النَّاسُ عِنْدَ الْعَتَمَةِ، فَقُلْتُ: لَأَرْمُقَنَّ عَمَلَهُ؛ فَأَنْظُرَ مَا يَذْكُرُ النَّاسُ مِنْ عِبَادَتِهِ. فَصَلَّى الْعَتَمَةَ، ثُمَّ اضْطَجَعَ، فَالْتَمَسَ غَفْلَةَ النَّاسِ حَتَّى إِذَا قُلْتُ: قَدْ هَدَأَتِ الْعُيُونُ وَثَبَ، فَدَخَلَ غَيْضَةً قَرِيبًا مِنَّا، وَدَخَلْتُ فِي إِثْرِهِ، فَتَوَضَّأَ، ثُمَّ قَامَ يُصَلِّي فَافْتَتَحَ الصَّلَاةَ، قَالَ: وَجَاءَ أَسَدٌ حَتَّى دَنَا مِنْهُ فَصَعِدْتُ فِي شَجَرَةٍ، أَفَتَرَاهُ عَذَّبَهُ حَرِدًا حَتَّى سَجَدَ؟ فَقُلْتُ: الْآنَ يَفْتَرِسُهُ، فَلَا شَيْءَ، فَجَلَسَ، ثُمَّ سَلَّمَ، وَقَالَ: أَيُّهَا السَّبُعُ، اطْلُبِ الرِّزْقَ مِنْ مَكَانٍ آخَرَ، فَوَلَّى وَإِنَّ لَهُ لَزَئِيرًا، أَقُولُ: تَصَدَّعُ الْجِبَالُ مِنْهُ. فَمَا زَالَ كَذَلِكَ يُصَلِّي، حَتَّى لَمَّا كَانَ عِنْدَ الصُّبْحِ، جَلَسَ، فَحَمِدَ اللهُ بِمَحَامِدَ لَمْ أَسْمَعْ بِمِثْلِهَا إِلَّا مَا شَاءَ اللهُ، ثُمَّ قَالَ: اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُجِيرَنِي مِنَ النَّارِ، أَوَ مِثْلِي يَجْتَرِئُ أَنْ يَسْأَلَكَ الْجَنَّةَ؟ ثُمَّ رَجَعَ فَأَصْبَحَ كَأَنَّهُ بَاتَ عَلَى الْحَشَايَا، وَأَصْبَحْتُ وَبِي مِنَ الْفَتْرَةِ شَيْءٌ، اللهُ بِهِ أَعْلَمُ. فَلَمَّا دَنَا مِنْ أَرْضِ الْعَدُوِّ، قَالَ الْأَمِيرُ: لَا يَشُذَّنَّ أَحَدٌ مِنَ الْعَسْكَرِ، فَذَهَبَتْ بَغْلَتُهُ بِثِقَلِهَا فَأَخَذَ يُصَلِّي، وَقَالُوا لَهُ: إِنَّ النَّاسَ قَدْ ذَهَبُوا! فَمَضَى، ثُمَّ قَالَ لَهُمْ: دَعُونِي أُصَلِّ رَكْعَتَيْنِ، فَقَالُوا لَهُ: إِنَّ النَّاسَ قَدْ ذَهَبُوا! قَالَ: إِنَّهُمَا خَفِيفَتَانِ، فَدَعَا، ثُمَّ قَالَ: اللَّهُمَّ إِنِّي أُقْسِمُ عَلَيْكَ أَنْ تَرُدَّ إِلَيَّ بَغْلَتِي وَثِقَلَهَا، فَجَاءَ حَتَّى قَامَتْ بَيْنَ يَدَيْهِ. قَالَ: فَلَمَّا لَقِينَا الْعَدُوَّ، حَمَلَ هُوَ وَهِشَامُ بْنُ عَامِرٍ، فَصَنَعْنَا بِهِمْ صَنِيعًا ضَرْبًا وَقَتْلًا، فَكَسَرَا ذَلِكَ الْعَدُوَّ، وَقَالُوا: رَجُلَانِ مِنَ الْعَرَبِ صَنَعَا بِنَا هَذَا، فَكَيْفَ لَوْ قَاتَلُونَا؟ فَأَعْطُوا الْمُسْلِمِينَ حَاجَتَهُمْ. فَقِيلَ لِأَبِي هُرَيْرَةَ: إِنَّ هِشَامَ بْنَ عَامِرٍ – وَكَانَ يُجَالِسُهُ – أَلْقَى بِيَدِهِ إِلَى التَّهْلُكَةِ، وَأُخْبِرَ خَبَرَهُ، فَقَالَ أَبُو هُرَيْرَةَ: كَلَّا، وَلَكِنَّهُ الْتَمَسَ هَذِهِ الْآيَةَ ﴿وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاةِ اللهِ وَاللهُ رَءُوفٌ بِالْعِبَادِ﴾

We went on an expedition to Kabul in the army of Ṣilah ibn Ashyam. When we stopped for *ʿIshāʾ* prayer, I said [to myself], ‘I

will observe his (Ṣilah’s) actions and see why people are saying what they say about his worship.’ Ṣilah prayed *ʿIshāʾ* and then lay down and waited until no one was paying attention and most were sleeping. Then he got up and entered a nearby thicket and I followed him. He washed and stood up and began to pray. A lion came, and I climbed a tree to see if it would attack him. When he prostrated, I said, ‘Now it will attack him,’ but nothing happened. He sat and said the *salām* and said, ‘Wild beast, seek provision elsewhere.’ It turned with a roar that would shake the mountains. He continued to pray like that until it was time for the dawn prayer. Then he sat and praised Allah with praises I had never heard except as Allah willed. Then he said, ‘O Allah, I ask you to protect me from the Fire. Can someone like me dare to ask you for the Garden?’ Then he returned and got up in the morning as if he had spent the night on pillows. In the morning I was weak from the lack of sleep, I think, and Allah knows best. When we approached enemy territory, the General said, ‘No one should separate himself from the army,’ but Ṣilah’s mule wandered off with its load, so he began to pray to Allah [for its return]. Those with him said to him, ‘The rest of the army have gone,’so he went on too. Then he said to them, ‘Let me pray a two-unit prayer.’ They said to him, ‘The rest of the army have gone!’ He said, ‘Two short units.’He made supplication and said, ‘O Allah, I entreat You to return my mule and its load!’ and it came back and stood before him. When we met the enemy, he and Hishām ibn ʿĀmir attacked and dealt them a violent and destructive blow, and eventually broke the enemy. They said, ‘Two men of the Arabs did this to us, so how will it be if they all fight us?!’ and gave the Muslims what they needed. Abū Hurayrah ﵁ was told, ‘Hishām ibn ʿĀmir, (who used to sit with him) killed himself,’ and he was told about what he had done. Abū Hurayrah said, ‘No, he was seeking this verse: *Among the people there are some who give up everything, desiring the good pleasure of Allah. Allah is Ever-Gentle with His slaves.* (2:207)’ (Marwazī in *Taʿẓīm Qadr aṣ-Ṣalāh* 836 and Bayhaqī in *Shuʿab* 2941).

787. ʿAbd ar-Raḥmān ibn Yazīd ibn Jābir narrated:

بَلَغَنَا أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَكُونُ فِي أُمَّتِي رَجُلٌ يُقَالُ لَهُ صِلَةُ بْنُ أَشْيَمَ، يَدْخُلُ الْجَنَّةَ بِشَفَاعَتِهِ كَذَا وَكَذَا.

> ‘It has reached us that the Messenger of Allah ﷺ said, “There will be a man among my nation named Ṣilah ibn Ashyam. So-and-so and so-and-so will enter the Garden through his intercession.”’ (Ibn Saʿd in *Ṭabaqāt* 3022).

788. Ḥumayd ibn Hilāl related that Ṣilah ibn Ashyam al-ʿAdawī said,

خَرَجْتُ فِي بَعْضِ قُرَى نَهْرِ تِيرِي، أَسِيرُ عَلَى دَابَّتِي فِي زَمَانِ فُيُوضِ الْمَاءِ، فَأَنَا أَسِيرُ عَلَى مُسَنَّاةٍ، فَسِرْتُ يَوْمِي لَا أَجِدُ شَيْئًا آكُلُهُ، وَاشْتَدَّ عَلَيَّ. فَلَقِيَنِي عِلْجٌ يَحْمِلُ عَلَى عُنُقِهِ شَيْئًا، فَقُلْتُ: ضَعْهُ، فَوَضَعَهُ، فَإِذَا هُوَ جُبْنٌ، فَقُلْتُ: أَطْعِمْنِي مِنْهُ، فَقَالَ: نَعَمْ، إِنْ شِئْتَ، وَلَكِنْ فِيهِ شَحْمُ خِنْزِيرٍ. فَلَمَّا قَالَ ذَلِكَ تَرَكْتُهُ وَمَضَيْتُ، ثُمَّ لَقِيتُ آخَرَ يَحْمِلُ عَلَى عُنُقِهِ طَعَامًا، فَقُلْتُ لَهُ: أَطْعِمْنِي، فَقَالَ هَذَا: تَزَوَّدْتُ هَذَا لِكَذَا وَكَذَا مِنْ يَوْمٍ، فَإِنْ أَخَذْتَ مِنْهُ شَيْئًا أَضْرَرْتَ بِي وَأَجَعْتَنِي. فَتَرَكْتُهُ ثُمَّ مَضَيْتُ، فَوَاللهِ إِنِّي لَأَسِيرُ إِذْ سَمِعْتُ خَلْفِي وَجْبَةً كَخَوَايَةِ الطَّيْرِ – يَعْنِي صَوْتَ طَيَرَانِهِ – فَالْتَفَتُّ، فَإِذَا شَيْءٌ مَلْفُوفٌ فِي سِبٍّ أَبْيَضَ أَيْ خِمَارٍ. فَنَزَلْتُ فَإِذَا دَوْخَلَةٌ مِنْ رُطَبٍ، فِي زَمَانٍ لَيْسَ فِي الْأَرْضِ رُطَبَةٌ، فَأَكَلْتُ مِنْهُ، فَلَمْ آكُلْ رُطَبًا قَطُّ أَطْيَبَ مِنْهُ، وَشَرِبْتُ مِنَ الْمَاءِ ثُمَّ لَفَفْتُ مَا بَقِيَ، وَرَكِبْتُ الْفَرَسَ، وَحَمَلْتُ نَوَاهُنَّ مَعِي.

قَالَ جَرِيرٌ: فَحَدَّثَنِي عَوْفُ بْنُ دَلْهَمٍ قَالَ: فَرَأَيْتُ ذَلِكَ السِّبَّ مَعَ امْرَأَتِهِ مَلْفُوفًا فِيهِ مُصْحَفُهَا، ثُمَّ فُقِدَ بَعْدُ، فَلَا يَدْرُونَ أَسُرِقَ، أَمْ ذَهَبَ، أَمْ مَا صُنِعَ بِهِ.

> I went out travelling on my mount around one of the towns near the Tiri river during a flood. I rode alongside a dam, suffering from hunger as I had travelled the whole day without eating. I met a non-Arab carrying something on his neck and I asked him to put it down. He placed it on the ground, and I saw that it was cheese. I said to him, 'Please feed me some of it.' He answered, 'Yes, if you wish, but there is pig fat in it.' When he said that, I left it and went and came across another man carrying some food on his shoulder. I said to him, 'Please feed me.' He answered, 'I prepared these supplies for a specific number of days. If you take some of it, you will harm me and leave me starving.' So I left him and went on. Then, while I was riding, by Allah, I heard a flapping sound behind me like birds' wings. I turned and there was something wrapped in a white scarf. I got down, and saw that it contained a basket of dates, at a time when there were no fresh dates in the land. I ate some of them, and I have never eaten tastier dates! I drank some water and then wrapped up what remained, mounted my steed and carried the date stones with me.
>
> Jarīr said, "ʿAwf ibn Dalham related to me, "I saw that scarf, his wife had wrapped her Qur'an in it. It was lost afterwards and they did not know whether it was stolen, went missing or what happened to it."' (Abū Nuʿaym in *Ḥilyah* 2:239 and Dhahabi in *Tārīkh al-Islām* 2:645).

789. Maʿqil ibn Yasār said,

كَانَ أَوَّلُ مَا عَرَفْتُ عَامِرَ بْنَ عَبْدِ اللهِ الْعَنْبَرِيَّ أَنِّي رَأَيْتُهُ، فَوَصَفَ لِي قَرِيبًا مِنْ رَحْبَةِ بَنِي سُلَيْمٍ، وَهُوَ عَلَى دَابَّةٍ، وَرَجُلٌ مِنْ أَهْلِ الذِّمَّةِ يُظْلَمُ، فَنَهَى عَنْهُ. فَلَمَّا أَبَوْا قَالَ: كَذَبْتُمْ، وَاللهِ لَا تُظْلَمُ ذِمَّةُ اللهِ الْيَوْمَ وَأَنَا شَاهِدٌ! قَالَ: فَتَخَلَّصَهُ، فَلَمَّا كَانَ بَعْدَ ذَلِكَ أَتَيْتُهُ فِي مَنْزِلِهِ. وَكَانَ النَّاسُ يَقُولُونَ: إِنَّ عَامِرًا لَا يَأْكُلُ السَّمْنَ، وَلَا يَأْكُلُ اللَّحْمَ، وَلَا يَتَزَوَّجُ النِّسَاءَ، وَلَا تَمَسُّ بَشْرَتُهُ بَشْرَةَ أَحَدٍ، وَيَقُولُ: إِنِّي مِثْلُ إِبْرَاهِيمَ. فَلَمَّا دَخَلْتُ عَلَيْهِ أَخْرَجَ يَدَهُ مِنْ تَحْتِ بُرْنُسٍ حَتَّى أَخَذَ بِيَدِي، فَقُلْتُ: هَذِهِ وَاحِدَةٌ. فَلَمَّا تَحَدَّثْنَا، قُلْتُ: إِنَّ النَّاسَ يَقُولُونَ: إِنَّكَ لَا تَأْكُلُ اللَّحْمَ، وَلَا تَأْكُلُ السَّمْنَ، وَلَا تَزَوَّجُ النِّسَاءَ، وَتَقُولُ: إِنِّي مِثْلُ إِبْرَاهِيمَ. قَالَ: أَمَّا قَوْلُهُمْ: إِنِّي لَا آكُلُ اللَّحْمَ، فَإِنَّ هَؤُلَاءِ قَدْ صَنَعُوا فِي الذَّبَائِحِ شَيْئًا لَا أَدْرِي مَا هُوَ، فَإِذَا اشْتَهَيْتُ اللَّحْمَ أَمَرْنَا بِشَاةٍ، فَاشْتُرِيَتْ لَنَا، فَذَبَحْنَاهَا، وَأَكَلْنَا مِنْ لَحْمِهَا. وَأَمَّا قَوْلُهُمْ: إِنِّي لَا آكُلُ السَّمْنَ، فَإِنِّي لَا آكُلُ مَا يَجِيءُ مِنْ هَهُنَا، وَآكِلُ مَا يَجِيءُ مِنْ هَهُنَا. وَأَمَّا قَوْلُهُمْ: إِنِّي لَا أَتَزَوَّجُ النِّسَاءَ، فَإِنَّمَا هِيَ نَفْسٌ وَاحِدَةٌ لَقَدْ كَادَتْ أَنْ تَغْلِبَنِي. وَأَمَّا قَوْلُهُمْ: إِنِّي مِثْلُ إِبْرَاهِيمَ، فَإِنِّي قُلْتُ: إِنِّي لَأَرْجُو أَنْ يَجْعَلَنِي اللهُ مَعَ النَّبِيِّينَ، وَالصِّدِّيقِينَ، وَالشُّهَدَاءِ، وَالصَّالِحِينَ.

The first I knew of ʿĀmir ibn ʿAbdillāh al-ʿAnbarī was when I saw him after he was pointed out to me near the square of the Sulaym tribe. He was riding his animal when he came upon a non-Muslim being oppressed, so he told the people to stop. When they refused to stop, he said, 'You have lied! By Allah, Allah's covenant of protection will not be suppressed today while I am present!' and he saved him. Shortly thereafter, I went to his house to visit him. People were saying, ''Āmir does not eat fat, he does not eat meat, he does not marry women and his skin has not touched the skin of another person. He says, "I am like Ibrahim."' When I entered, he took his hand from under a burnoose and took my hand. I said, 'This is one [rumour disproved].' When we spoke, I said to him,

> ‘People say that you do not eat meat or fat, you do not marry women and that you say, “I am like Ibrahim.”’ He replied, ‘Regarding their accusation that I do not eat meat; those people have done something I am unaware of in their slaughter. When I want meat, we ask for a sheep to be bought for us, we slaughter it and then eat its meat. As for their accusation that I do not eat fat; I do not eat what comes from some places, but I eat what comes from over other places. As for their statement that I do not marry women; I am almost overcome and overwhelmed by one (i.e. his ego,) [so what will happen when I am responsible for another?!]. As for their statement that I am like Ibrahim; I actually said I hope Allah will include me among the Prophets, the truthful, the martyrs and the righteous.’ (Ibn Asākir in *Tārīkh* 13:26).

790. Bilāl ibn Saʿd narrated:

وُشِيَ بِعَامِرِ بْنِ عَبْدِ قَيْسٍ إِلَى زِيَادٍ – وَقَالَ غَيْرُهُ: إِلَى ابْنِ عَامِرٍ – فَقِيلَ لَهُ: إِنَّ هَهُنَا رَجُلًا يُقَالُ لَهُ: مَا إِبْرَاهِيمُ خَيْرٌ مِنْكَ، فَيَسْكُتُ، وَقَدْ تَرَكَ النِّسَاءَ. فَكَتَبَ فِيهِ إِلَى عُثْمَانَ، فَكَتَبَ إِلَيْهِ: أَنْ أَنْفِهِ إِلَى الشَّامِ عَلَى قَتَبٍ. فَلَمَّا جَاءَهُ الْكِتَابُ أَرْسَلَ إِلَى عَامِرٍ، فَقَالَ: أَنْتَ الَّذِي قِيلَ لَكَ: مَا إِبْرَاهِيمُ خَيْرٌ مِنْكَ، فَتَسْكُتُ؟ فَقَالَ: أَمَا وَاللهِ مَا سُكُوتِي إِلَّا تَعَجُّبًا، لَوَدِدْتُ أَنِّي كُنْتُ غُبَارًا عَلَى قَدَمَيْهِ، فَدَخَلَ بِيَ الْجَنَّةَ. قَالَ: وَلِمَ تَرَكْتَ النِّسَاءَ؟ قَالَ: وَاللهِ مَا تَرَكْتُهُنَّ إِلَّا أَنِّي قَدْ عَلِمْتُ أَنَّهَا مَتَى تَكُونُ امْرَأَةٌ فَعَسَى أَنْ يَكُونَ وَلَدٌ، وَمَتَى يَكُونُ وَلَدٌ تَشَعَّبَتِ الدُّنْيَا قَلْبِي، فَأَحْبَبْتُ التَّخَلِّيَ مِنْ ذَلِكَ. فَأَجْلَاهُ عَلَى قَتَبٍ إِلَى الشَّامِ، فَلَمَّا قَدِمَ أَنْزَلَهُ مُعَاوِيَةُ مَعَهُ الْخَضْرَاءَ، وَبَعَثَ إِلَيْهِ بِجَارِيَةٍ، وَأَمَرَهَا أَنْ تُعْلِمَهُ مَا حَالُهُ. فَكَانَ يَخْرُجُ مِنَ السَّحَرِ، فَلَا تَرَاهُ إِلَّا بَعْدَ الْعَتَمَةِ، فَيَبْعَثُ إِلَيْهِ مُعَاوِيَةُ بِطَعَامٍ، فَلَا يَعْرِضُ لِشَيْءٍ مِنْهُ، وَيَجِيءُ مَعَهُ بِكِسَرٍ، فَيَجْعَلُهَا فِي مَاءٍ، فَيَأْكُلُ مِنْهَا، وَيَشْرَبُ مِنْ ذَلِكَ الْمَاءِ، ثُمَّ يَقُومُ، فَلَا يَزَالُ ذَلِكَ مُقَامَهُ حَتَّى يَسْمَعَ النِّدَاءَ فَيَخْرُجَ، فَلَا تَرَاهُ إِلَى مِثْلِهَا. فَكَتَبَ مُعَاوِيَةُ إِلَى عُثْمَانَ يَذْكُرُ لَهُ حَالَهُ، فَكَتَبَ إِلَيْهِ: أَنِ اجْعَلْهُ أَوَّلَ دَاخِلٍ، وَآخِرَ خَارِجٍ، وَمُرْ لَهُ بِعَشَرَةٍ مِنَ الرَّقِيقِ، وَعَشَرَةٍ مِنَ الظَّهْرِ. فَلَمَّا أَتَى مُعَاوِيَةَ الْكِتَابُ أَرْسَلَ إِلَيْهِ، فَقَالَ لَهُ: إِنَّ أَمِيرَ الْمُؤْمِنِينَ كَتَبَ إِلَيَّ: أَنْ آمُرَ لَكَ بِعَشَرَةٍ مِنَ الرَّقِيقِ، فَقَالَ: إِنَّ عَلَيَّ شَيْطَانًا قَدْ غَلَبَنِي، فَكَيْفَ أَجْمَعُ عَلَيَّ عَشَرَةً؟ قَالَ: وَأَمَرَ لَكَ بِعَشَرَةٍ مِنَ الظَّهْرِ، قَالَ: إِنَّ لِي لَبَغْلَةً وَاحِدَةً، وَإِنِّي لَمُشْفِقٌ أَنْ يَسْأَلَنِي اللهُ عَزَّ وَجَلَّ، عَنْ فَضْلِ ظَهْرِهَا يَوْمَ الْقِيَامَةِ، قَالَ: وَأَمَرَنِي أَنْ أَجْعَلَكَ أَوَّلَ دَاخِلٍ، وَآخِرَ خَارِجٍ، قَالَ: لَا أَرَبَ لِي فِي ذَلِكَ.

قَالَ: فَحَدَّثَ بِلَالُ بْنُ سَعْدٍ عَمَّا رَآهُ بِأَرْضِ الرُّومِ عَلَى بَغْلَتِهِ تِلْكَ، يَرْكَبُهَا عُقْبَةً، وَيَحْمِلُ عَلَيْهَا الْمُهَاجِرِينَ عُقْبَةً، قَالَ: وَحَدَّثَنَا بِلَالُ بْنُ سَعْدٍ أَنَّ عَامِرًا كَانَ إِذَا فَصَلَ غَازِيًا يَتَوَسَّمُ الرِّفَاقَ، فَإِنْ رَأَى رِفْقَةً تُوَافِقُهُ قَالَ: يَا هَؤُلَاءِ، إِنِّي أُرِيدُ أَنْ أَصْحَبَكُمْ عَلَى أَنْ تُعْطُونِي مِنْ أَنْفُسِكُمْ ثَلَاثَ خِلَالٍ، فَيَقُولُونَ: وَمَا هِيَ؟ قَالَ: أَكُونُ لَكُمْ خَادِمًا لَا يُنَازِعُنِي أَحَدٌ مِنْكُمُ الْخِدْمَةَ، وَأَكُونُ مُؤَذِّنًا لَا يُنَازِعُنِي أَحَدٌ مِنْكُمُ الْأَذَانَ، وَأُنْفِقُ عَلَيْكُمْ بِقَدْرِ طَاقَتِي. فَإِذَا قَالُوا لَهُ: نَعَمْ، انْضَمَّ إِلَيْهِمْ، وَإِنْ نَازَعَهُ أَحَدٌ مِنْهُمْ شَيْئًا مِنْ ذَلِكَ، ارْتَحَلَ مِنْهُمْ إِلَى غَيْرِهِمْ.

ʿĀmir ibn Saʿd was reported to Ziyād (and others said to Ibn ʿĀmir). He was told, 'There is a man here who was told, "Ibrāhīm ﵇ is not better than you," and he stayed quiet, and he also stays away from women.' So he wrote to ʿUthmān ﵁ asking if he should exile him to the Levant on a camel. When he received the letter, he sent for ʿĀmir and asked, 'Are you the one who was told, "Ibrāhīm is not better than you," and you remained quiet?' He answered, 'By Allah, my silence was only due to shock. I wish that I was dust on his feet, so he could take me with him into the Garden.' 'And why have you left women?' he was asked, so he replied, 'By Allah, I have only left them because I know that when there is a wife, there will likely be a child, and when there is a child, the world will disrupt my heart. I prefer to be alone rather than that.' Eventually, he was exiled to the Levant on a camel and when he arrived, Muʿāwiyah let him stay with him in the meadows, and he sent him a maid and ordered her to report back about his circumstances. He would leave before dawn and she would not see him until after the *ʿishāʾ* prayer. Muʿāwiyah sent him food, but he did not pay attention to any of it. A piece of bread would also be brought to him, so he would place it in water and eat that and drink from the same water. He would then stand for prayer and remain standing until he heard the call to prayer, then he would leave. She only ever saw him in this state, so Muʿāwiyah wrote to ʿUthmān describing this situation. He wrote back to him, 'Make him the first to enter and the last to leave. Order for him to be given ten slaves and ten mounts.' When Muʿāwiyah received the letter, he sent for him and said, 'The Amīr al-Muʾminīn has written to me that you be given ten slaves.' He replied, 'There is one devil over me who has overpowered me, so how will I manage ten?' Muʿāwiyah then said, 'And he has ordered for you to be given ten mounts.' He answered, 'I have one mule and I fear that Allah ﷻ will ask me about the extra mounts on the Day of Rising.' Muʿāwiyah carried on, 'And he has commanded me to make you the first to enter and the last to leave.' So he responded, 'I have no need for that.'

Bilāl ibn Saʿd related that he saw him in the land of the

Byzantines, on his mule climbing and carrying migrants up steep mountains. Bilāl ibn Saʿd also narrated that when ʿĀmir wanted to travel for battle, he would examine his companions. If he saw companions that suited him, he said, ‘People, I wish to accompany you on the condition that you grant me three responsibilities from yourselves.’ They asked what they are, and he said, ‘That I am your servant and none of you will dispute with me about the service, that I will be the one who calls to prayer and none of you will dispute with me about the *adhān* and that I will spend on you as much as I can.’ If they agreed he would join them, and if any one of them argued with him about any of that, he would leave them and go on to someone else. (Ibn Saʿd in *Ṭabaqāt* 7:76–77).

791. ʿAmr ibn Murrah narrated:

جَاءَ الرَّبِيعُ بْنُ خُثَيْمٍ إِلَى أُمِّ وَلَدٍ لَهُ، فَقَالَ لَهَا: اصْنَعِي لَنَا طَعَامًا، وَأَطْيِبِي، فَإِنَّ لِي أَخًا أُحِبُّهُ، أُرِيدُ أَنْ أَدْعُوَهُ. فَزَيَّنَتْ بَيْتَهَا، وَصَنَعَتْ مَجْلِسَهُ، وَصَنَعَتْ طَعَامًا، وَأَطَابَتْهُ، ثُمَّ قَالَتِ: ادْعُ أَخَاكَ. فَذَهَبَ إِلَى سَلَّالٍ جَارٍ لَهُ قَدْ ذَهَبَ بَصَرُهُ، فَجَاءَ يَقُودُهُ حَتَّى أَجْلَسَهُ فِي كَرِيمِ مَجْلِسِهِ، ثُمَّ قَالَ: قَرِّبِي طَعَامَكِ. قَالَتْ: فَمَا صَنَعْتُ هَذَا الطَّعَامَ إِلَّا لِهَذَا؟ قَالَ: وَيْحَكِ، قَدْ صَدَقْتُكِ، هَذَا أَخِي، وَأَنَا أُحِبُّهُ، فَجَعَلَ يَأْخُذُ مِنْ طَيِّبِ ذَلِكَ الطَّعَامِ وَيُنَاوِلُهُ.

Rabīʿ ibn Khuthaym came to one of his maids and said, ‘Prepare food for us and make it tasty. I have a brother whom I love, and I want to invite him.’ So she decorated the house, fixed a seating place for him, prepared the food and made it tasty. She then said, ‘Call your brother.’ He went to his neighbour, a basket maker who had lost his eyesight and he came back guiding him until he sat him down in the best seat and said, ‘Bring the food closer.’ She asked, ‘Did I prepare the food only for this person?’ Rabīʿ answered, ‘Woe is you! I told you no lie. This is my brother and I love him!’ and he began taking the best food from there and feeding him. (Aḥmad in *Zuhd* 1994).

792. Ḥawṭ ibn Rāfiʿ narrated:

كَانَ عَمْرُو بْنُ عُتْبَةَ يَشْتَرِطُ عَلَى أَصْحَابِهِ أَنْ يَكُونَ خَادِمَهُمْ. قَالَ: فَخَرَجَ
فِي الرَّعْيِ فِي يَوْمٍ حَارٍّ، فَأَتَاهُ بَعْضُ أَصْحَابِهِ، فَإِذَا هُوَ بِالْغَمَامَةِ تُظِلُّهُ، وَهُوَ نَائِمٌ،
فَقَالَ: أَبْشِرْ يَا عَمْرُو! فَأَخَذَ عَلَيْهِ عَمْرُو أَنْ لَا يُخْبِرَ بِهِ أَحَدًا.

'ʿAmr ibn ʿUtbah would stipulate with his companions that he should be their servant. One hot day, he went out to graze the animals and one of his companions went to him and saw a cloud shading him while he slept. He said to him, "Congratulations, ʿAmr!" ʿAmr ordered him not to tell anyone about it.' (Abū Nuʿaym in *Ḥilyah* 4:157 and Bayhaqī in *Shuʿab* 2926).

793. Sufyān narrated:

كَانَ الرَّبِيعُ بْنُ خُثَيْمٍ إِذَا تَلَا هَذِهِ الْآيَةَ: ﴿وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ
طَوْعًا وَكَرْهًا﴾ قَالَ: بَلْ طَوْعًا يَا رَبَّاهُ!

'When Rabīʿ ibn Khuthaym recited this verse: *Everyone in the heavens and on earth prostrates to Allah willingly or unwillingly* (13:15), he would say, "My Lord, willingly of course!"' (Ṭabarī 20299).

794. ʿAmr ibn Murrah:

كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي مَسِيرٍ لَهُ فَسَمِعَ صَوْتًا، فَأَمَرَ أَصْحَابَهُ، فَوَقَفُوا، وَسَارَ حَتَّى أَشْرَفَ عَلَى رَجُلٍ فِي وَادٍ، فَإِذَا هُوَ قَدْ نَزَعَ ثِيَابَهُ، وَهُوَ يَتَرَمَّضُ فِي الرَّمْضَاءِ، فَإِذَا هُوَ يَقُولُ: أَنَوْمٌ بِاللَّيْلِ، وَبَاطِلٌ بِالنَّهَارِ؟ فَوَقَفَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا شَاءَ اللهُ أَنْ يَقِفَ لَا يَأْتِيهِ، ثُمَّ لَبِسَ ثِيَابَهُ، فَأَتَاهُ فَسَلَّمَ عَلَيْهِ، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَمَا رَأَيْتَنِي؟ قَالَ: بَلَى، وَلَكِنَّهُ كَانَ فِي نَفْسِي شَيْءٌ، فَلَمْ أُرِدْ أَنْ أَقُومَ حَتَّى أَقْضِيَ مَا فِي نَفْسِي – أَوْ كَمَا شَاءَ اللهُ أَنْ يَقُولَ – فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: لَقَدْ رَأَيْتُ السَّمَوَاتِ السَّبْعَ يُفْتَحْنَ لِمَا تَصْنَعُ، وَإِنَّ ذَا الْعَرْشِ سُبْحَانَهُ وَتَعَالَى لَيُبَاهِي بِهِ الْمَلَائِكَةَ. ثُمَّ مَضَى إِلَى أَصْحَابِهِ، فَقَالَ: أَيُّكُمْ يَعْرِفُ هَذَا؟ فَمَا عَرَفَهُ أَحَدٌ مِنَ الْقَوْمِ إِلَّا رَجُلٌ، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: تَزَوَّدُوا مِنْهُ، فَإِنَّهُ لَنْ يَلْبَثَ فِيكُمْ إِلَّا قَلِيلًا. فَقَالُوا: ادْعُ لَنَا، فَقَالَ: اللَّهُمَّ اجْعَلْ زَادَهُمُ التَّقْوَى. قَالُوا: زِدْنَا! قَالَ: وَأَصْلِحْ ذَاتَ بَيْنِهِمْ.

The Messenger of Allah ﷺ was travelling once when he heard a sound, so he ordered his Companions to wait. He went on until he came upon a man in a valley who had taken his clothes off and was burning in the heat. He was saying, ‘Sleeping at night and wasting the day?’[2] The Prophet ﷺ stood there for as long as Allah wished, then the man put his clothes on, came to him and greeted him with *salām*. The Prophet ﷺ said to him, ‘Did you not see me?’ ‘Yes,’ he answered, ‘but there was something inside me and I did not want to stand until I settled what was inside me (or whatever Allah willed him to say).’ So the Messenger of Allah said, ‘I saw the seven heavens open up due to your actions and the Lord of the Throne, Almighty and Exalted is He, boasted of it to the Angels.’ He ﷺ then went to his Companions and asked them, ‘Which of you knows this man?’ but only one man recognised him. The Messenger of Allah ﷺ said, ‘Learn from him, for he will only remain among you a short while.’ They said [to him], ‘Supplicate for us!’ and he prayed, ‘O Allah, make Your fear their provision.’ They said, ‘Give us more!’ and he prayed, ‘And reconcile them.’[3]

795. ʿAwn ibn Abdillāh narrated:

عَنْ أُمِّ الدَّرْدَاءِ أَنَّهُ قِيلَ لَهَا: مَا كَانَ أَكْثَرُ عَمَلِ أَبِي الدَّرْدَاءِ؟ قَالَتْ: التَّفَكُّرُ. قَالَتْ: نَظَرَ يَوْمًا إِلَى ثَوْرَيْنِ يَخُدَّانِ فِي الْأَرْضِ مُسْتَقِلَّيْنِ بِعَمَلِهِمَا إِذْ عَنَتَ أَحَدُهُمَا، فَقَامَ الْآخَرُ، فَقَالَ أَبُو الدَّرْدَاءِ: فِي هُنَا تَفَكُّرٌ، اسْتَقَلَّا بِعَمَلِهِمَا وَاجْتَمَعَا، فَلَمَّا عَنَتَ أَحَدُهُمَا قَامَ الْآخَرُ، كَذَلِكَ الْمُتَعَاوِنَانِ عَلَى ذِكْرِ اللهِ عَزَّ وَجَلَّ.

‘Umm ad-Dardāʾ ﵂ was asked, “What action did Abū ’d-Dardāʾ do most?” She answered, “Reflection.” She said, “One day, he looked at two oxen ploughing the land, each doing their own work when one of them found the going hard, so the other one stopped too. Abū ’d-Dardāʾ said, ‘There is cause for reflection here. They each had their own work but they came together. When one found it difficult, the other stopped too. That is how it is with two people who help one another to remember Allah ﷻ.’”’[4]

796. Sufyān ath-Thawrī narrated that Sulaymān said,

مَثَلُ الَّذِي يَشْكُو إِلَى أَخِيهِ كَمَثَلِ الَّذِي يَغْسِلُ إِحْدَى يَدَيْهِ بِالْأُخْرَى.

‘The example of someone who complains to his brother is like someone who cleans one of his hands with the other.’[5]

797. Yaḥyā ibn Abī Kathīr narrated that Messenger of Allah ﷺ used to say,

اللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ صَاحِبِ غَفْلَةٍ، وَقَرِينِ سُوءٍ، وَزَوْجٍ إِذًا.

‘O Allah, I seek your refuge from a heedless friend, an evil companion and a troublesome partner.’ (Ibn al-Jawzī in *Bustān al-Wāʿiẓīn* p.12).[6]

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[1] Abū Nuʿaym and Bayhaqī and have transmitted variations which clarify what they were talking about—*ḍayʿah* and *ḥadīth an-nafs* which is to be distracted by one’s thoughts and conversing with one’s own conscience. Ibid.

[2] In another version, he said, ‘O self, you sleep at night and waste the day, and you still hope to enter the Garden?’ Rūyānī in *Musnad* (1:61) and Ṭabarānī in *Kabīr* (1159).

[3] Rūyānī in *Musnad* and Ṭabarānī in *Kabīr* have transmitted a variation of it. Ibid.

[4] Abū Dāwūd in *Zuhd* (205), Ibn Abī Shaybah (34586), Abū Nuʿaym in *Ḥilyah* (1:208) and Bayhaqī in *Shuʿab* (118) have transmitted the first portion of it.

[5] This could be understood as a negative trait or a positive one, depending on the intention and considering the feelings of the other person. The apparent meaning of this statement is negative, as complaining to people merely to unload and burden them with unnecessary worries is akin to cleaning a dirty hand with a clean hand thereby spreading the filth further. It can, however, be seen as a good quality if the unloading of burdens is between two empathetic friends who do not complain to one another needlessly, but they refer to each other for help. The Prophet ﷺ said, ‘The likeness of two believers when they meet is like two hands that wash each other.’ Ibn Shaḥīn in *Targhīb* (433) and Sulamī in *Ādāb aṣ-Ṣuḥbah* (128)

[6] Some versions have *rūḥ* (a troublesome soul) instead of *zawj* (a troublesome partner). The latter is more appropriate in the social context of the hadith.

ABŪ RAYḤĀNAH AND OTHERS

798. A client of Abū Rayḥānah narrated:

عَنْ أَبِي رَيْحَانَةَ – وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ – أَنَّهُ قَفَلَ
مِنْ بَعْثٍ غَزَا فِيهِ، فَلَمَّا انْصَرَفَ أَتَى أَهْلَهُ، فَتَعَشَّى مِنْ عَشَائِهِ، ثُمَّ دَعَا بِوَضُوءٍ،
فَتَوَضَّأَ مِنْهُ، ثُمَّ قَامَ إِلَى مَسْجِدِهِ. فَقَرَأَ سُورَةً، ثُمَّ أُخْرَى، فَلَمْ يَزَلْ ذَلِكَ مَكَانَهُ
كُلَّمَا فَرَغَ مِنْ سُورَةٍ افْتَتَحَ الْأُخْرَى، حَتَّى إِذَا أَذَّنَ الْمُؤَذِّنُ مِنَ السَّحَرِ شَدَّ عَلَيْهِ
ثِيَابَهُ. فَأَتَتْهُ امْرَأَتُهُ، فَقَالَتْ: يَا أَبَا رَيْحَانَةَ، قَدْ غَزَوْتَ فَغِبْتَ فِي غَزْوَتِكَ، ثُمَّ
قَدِمْتَ إِلَيَّ لَمْ يَكُنْ لِي مِنْكَ حَظٌّ وَنَصِيبٌ. فَقَالَ: بَلَى، وَاللهِ مَا خَطَرْتِ لِي عَلَى
بَالٍ، وَلَوْ ذَكَرْتُكِ لَكَانَ لَكِ عَلَيَّ حَقٌّ. قَالَتْ: فَمَا الَّذِي يَشْغَلُكَ يَا أَبَا رَيْحَانَةَ؟ قَالَ:
لَمْ يَزَلْ يَهْوَى قَلْبِي فِيمَا وَصَفَ اللهُ فِي جَنَّتِهِ مِنْ لِبَاسِهَا، وَأَزْوَاجِهَا، وَنَعِيمِهَا،
وَلَذَّاتِهَا حَتَّى سَمِعْتُ الْمُؤَذِّنَ.

Abū Rayḥānah ؓ—who was one of the Companions of the Prophet ﷺ—returned from an expedition he fought in. When he returned, he came to his family and had something to eat. He then asked for water, washed with it and stood in his place of prayer. He recited one chapter and then another and remained standing in the same place. Whenever he finished one chapter, he started another until the *muʾadhdhin* made the call to prayer before dawn, so he fastened his clothes. His wife came to him and said, ‘Abā Rayḥānah, you went to fight, and you were lost in your battle. Then you came home to me with no lot or share to offer me.’ He answered, ‘Of course, but by Allah, the thought of you did not cross my mind. Had I thought of you, you would have had your right which I owe.’ She asked, ‘What preoccupied you, Abā Rayḥānah?’ He replied, ‘My heart was enraptured in Allah’s description of His Garden; in its clothing, its wives, its pleasures and its delights, until I heard the *muʾadhdhin*.’ (Abū Nuʿaym in *Ḥilyah* 2:29).

799. Ḍamrah (Ibn Ḥabīb) narrated:

اسْتَأْذَنَ أَبُو رَيْحَانَةَ صَاحِبَ مَسْلَحَتِهِ مِنَ السَّاحِلِ إِلَى أَهْلِهِ، فَأَذِنَ لَهُ، فَقَالَ لَهُ الْوَالِي: كَمْ تُرِيدُ أَنْ أُؤَجِّلَكَ؟ قَالَ: لَيْلَةً. فَأَقْبَلَ أَبُو رَيْحَانَةَ وَكَانَ مَنْزِلُهُ فِي بَيْتِ الْمَقْدِسِ، فَبَدَأَ بِالْمَسْجِدِ قَبْلَ أَنْ يَأْتِيَ أَهْلَهُ، فَافْتَتَحَ سُورَةً فَقَرَأَهَا، ثُمَّ أُخْرَى، فَلَمْ يَزَلْ عَلَى ذَلِكَ حَتَّى أَدْرَكَهُ الصُّبْحُ وَهُوَ فِي الْمَسْجِدِ لَمْ يَرِمْهُ، وَلَمْ يَأْتِ أَهْلَهُ. فَلَمَّا أَصْبَحَ دَعَا بِدَابَّتِهِ، فَرَكِبَهَا مُتَوَجِّهًا إِلَى مَسْلَحَتِهِ، فَقِيلَ: يَا أَبَا رَيْحَانَةَ، إِنَّمَا اسْتَأْذَنْتَ لِتَأْتِيَ أَهْلَكَ، فَلَوْ مَضَيْتَ حَتَّى تَأْتِيَهُمْ ثُمَّ تَنْصَرِفَ إِلَى صَاحِبِكَ. قَالَ: إِنَّمَا أَجَّلَنِي أَمِيرِي لَيْلَةً، وَقَدْ مَضَتْ، لَا أَكْذِبُ، وَلَا أُخْلِفُ. وَانْصَرَفَ إِلَى مَسْلَحَتِهِ، وَلَمْ يَأْتِ أَهْلَهُ.

Abū Rayḥānah asked the general of the coastal armed forces for permission to visit his family. The commander gave him permission and asked him, ‘How long do you want to go for?’ He answered, ‘A night.’Abū Rayḥānah made his way to his house which was in Jerusalem. He first went to the masjid before he went to his family, and he began a chapter and recited it [in prayer] and then another. He continued to do that until it was dawn and he was still in the masjid and had not slept or gone to visit his family. In the morning, he called for his animal and mounted it to go to the army. Someone said to him, ‘Abā Rayḥānah, you asked for permission to go to your family. You should go to them and then go to your commander.’ He said, ‘My commander allocated me a night and it has passed. I will not lie and I will not break my promise.’ And he went back to the army without seeing his family. (Saʿīd ibn Manṣūr in *Sunan* 2489).

800. Ḥabīb ibn ʿUbayd related:

أَنَّ أَبَا رَيْحَانَةَ كَانَ مُرَابِطًا بِالْجَزِيرَةِ بِمَيَّافَارِقِينَ، فَاشْتَرَى رَسَنًا مِنْ نَبَطِيٍّ مِنْ أَهْلِهَا بِأَفْلُسٍ، فَقَفَلَ أَبُو رَيْحَانَةَ، وَلَمْ يَذْكُرِ الْفُلُوسَ أَنْ يَدْفَعَهَا إِلَى صَاحِبِهَا حَتَّى انْتَهَى إِلَى عَقَبَةِ الرَّسْتَنِ – قَالَ أَبُو بَكْرٍ: وَهِيَ مِنْ حِمْصَ عَلَى اثْنَى عَشَرَ مِيلًا – فَذَكَرَهَا، فَقَالَ لِغُلَامِهِ: هَلْ دَفَعْتَ إِلَى صَاحِبِ الرَّسَنِ فُلُوسَهُ؟ فَقَالَ: لَا. فَنَزَلَ عَنْ دَابَّتِهِ، وَاسْتَخْرَجَ نَفَقَةً مِنْ نَفَقَتِهِ، فَدَفَعَهَا إِلَى غُلَامِهِ، وَقَالَ لِأَصْحَابِهِ: أَحْسِنُوا مُعَاوَنَتَهُ عَلَى دَوَابِّي حَتَّى يَبْلُغَ أَهْلِي. قَالُوا: وَمَا الَّذِي تُرِيدُ؟ قَالَ: أَنْصَرِفُ إِلَى بَيِّعِي؛ حَتَّى أَدْفَعَ إِلَيْهِ فُلُوسَهُ، فَأُؤَدِّي أَمَانَتِي. فَانْصَرَفَ حَتَّى أَتَى مَيَّافَارِقِينَ، فَدَفَعَ الْفُلُوسَ إِلَى صَاحِبِ الرَّسَنِ، ثُمَّ انْصَرَفَ إِلَى أَهْلِهِ.

Abū Rayḥānah was on duty guarding the frontiers on an Island near Silvan[1] when he purchased a halter from a Nabatean family there with some pennies. Abū Rayḥānah returned from his duty forgetting to give the pennies to its rightful owner until he reached the mountain of Rustan (which is about twelve miles from Homs, as Abū Bakr said). He remembered them and asked his servant, ‘Did you give the pennies to the owner of the halter?’ The servant answered, ‘No.’ So he got down from his animal and brought out some of his provisions and gave them to his lad and said to his companions, ‘Help him with my animals so that he reaches my family.’ The people asked him, ‘Where are you going?’ He answered, ‘I am going to the seller to give him his pennies and fulfil my trust.’ He travelled all the way back to Silvan, gave the pennies to the owner of the halter and then returned to his family. (Ibn Abī Shaybah 35615).

801. Ḥabīb ibn ʿUbayd related:

مَرَّ أَبُو رَيْحَانَةَ بِحِمْصَ فَسَمِعَ لِأَهْلِهَا ضَوْضَاءَ شَدِيدَةً، فَقَالَ لِأَصْحَابِهِ: مَا هَذِهِ
الضَّوْضَاءُ؟ فَقَالُوا: أَهْلُ حِمْصَ يَقْتَسِمُونَ بَيْنَهُمْ مَسَاكِنَهُمْ. فَرَفَعَ ضَبْعَيْهِ، فَلَمْ
يَزَلْ يَدْعُو: اللَّهُمَّ لَا تَجْعَلْهَا لَهُمْ فِتْنَةً، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ! فَلَمْ يَزَلْ عَلَى
ذَلِكَ حَتَّى انْقَطَعَ عَنْهُمْ صَوْتُهُ، لَا يَدْرُونَ مَتَى كَفَّ.

‘Abū Rayḥānah was passing by Homs when he heard a commotion from its people. He asked his companions. “What is all this commotion?” They answered, “The people of Homs are dividing their houses between them.” He raised his hands and kept reciting, “O Allah, do not make it a trial for them. You have power over all things!” He continued to do that until they could not hear him anymore, but they did not know when he stopped.’ (Ibid. 35614).

802. Abū ’l-Aḥwaṣ narrated:

دَخَلْنَا عَلَى عَبْدِ اللهِ بْنِ مَسْعُودٍ، وَعِنْدَهُ بَنُونَ لَهُ غِلْمَانٌ، كَأَنَّهُمُ الدَّنَانِيرُ حُسْنًا،
فَجَعَلْنَا نَتَعَجَّبُ مِنْ حُسْنِهِمْ، فَقَالَ عَبْدُ اللهِ: كَأَنَّكُمْ تُغْبَطُونَ بِهِمْ. قُلْنَا:
وَاللهِ إِنَّ مِثْلَ هَؤُلَاءِ يُغْبَطُ بِهِمُ الرَّجُلُ الْمُسْلِمُ. فَرَفَعَ رَأْسَهُ إِلَى سَقْفِ بَيْتٍ لَهُ
قَصِيرٍ، قَدْ عَشْعَشَ فِيهِ الْخُطَّافُ وَبَاضَ، فَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، لِأَنْ أَكُونَ
قَدْ نَفَضْتُ يَدَيَّ عَنْ تُرَابِ قُبُورِهِمْ أَحَبُّ إِلَيَّ مِنْ أَنْ يَخِرَّ عُشُّ هَذَا الْخُطَّافِ
فَيَنْكَسِرَ بَيْضُهُ.

‘We visited ʿAbdullāh ibn Masʿūd رضي الله عنه and with him were his sons and their young children whose beauty shined like Dinars. We were amazed at their beauty, so ʿAbdullāh said, “It seems as though you are impressed with them.” We answered, “By Allah, any Muslim would be impressed with anyone such as them.” He then raised his head to the roof of his short house, where swallows had made a nest and laid eggs, and he said, “By the One in Whose Hand is my life, I would rather dust off the sand of their graves from my hands than have the nest of these swallows fall and break their eggs.”’ (Nuʿaym in Ḥammād in *Fitan* 165 and Abū Nuʿaym in *Ḥilyah* 1:133).

803. Abū Wāʾil said,

لَقِيتُ أَبَا الْعَلَاءِ صِلَةَ، فَقُلْتُ: يَا أَبَا الْعَلَاءِ، هَلْ بِأَهْلِكَ مِنْ هَذَا الْوَجَعِ؟ يَعْنِي الطَّاعُونَ، فَقَالَ: أَنَا لَأَنْ يُخْطِئَهُمْ أَخْوَفُ عِنْدِي مِنْ أَنْ يُصِيبَهُمْ.

‘I met Abū ’l-ʿAlāʾ Ṣilah and asked him, “Abā ’l-ʿAlāʾ, has this suffering affected your family?” meaning the plague. He said, “I am more afraid that it will miss them than afflict them.”’ (Nuʿaym in Ḥammād in *Fitan* 339 and Dūlābī in *Kunā* 1400).

804. ʿAbd ar-Raḥmān ibn Ghanam related a hadith about Ḥārith ibn ʿUmayrah al-Ḥārithī. He said,

أَخَذَ مُعَاذُ بْنُ جَبَلٍ بِيَدِ الْحَارِثِ بْنِ عَمِيرَةَ، فَأَرْسَلَهُ إِلَى أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ؛ لِيَسْأَلَهُ كَيْفَ هُوَ، وَقَدْ طُعِنَا. فَأَرَاهُ أَبُو عُبَيْدَةَ طَعْنَةً خَرَجَتْ فِي كَفِّهِ، فَتَكَابَرَ شَأْنُهَا فِي نَفْسِ الْحَارِثِ، وَفَرِقَ مِنْهَا حِينَ رَآهَا. فَأَقْسَمَ لَهُ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ بِاللهِ مَا يُحِبُّ أَنَّ لَهُ مَكَانَهَا حُمْرَ النَّعَمِ.

‘Muʿādh ibn Jabal ﵁ took Ḥārith ibn ʿUmayrah’s hand and sent him to Abū ʿUbaydah ibn al-Jarrāḥ ﵁ to ask him how he was since he had been affected by the plague. So Abū ʿUbyadah showed him a wound that had appeared on his palm. Ḥārith was greatly affected by it and became scared when he saw it, but Abū ʿUbyadah ibn al-Jarrāh swore to him by Allah that it would rather have that wound than be given red camels in its place.’ (Ṭabarānī in *Kabīr* 364 and *Ḥākim* 5147).

805. ʿUbaydullāh ibn Abī Jaʿfar said that it had reached him that Abū Rayḥānah ﵁, the Companion of the Messenger of

Allah ﷺ, narrated:

قَالَ لِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: كَيْفَ بِكَ يَا أَبَا رَيْحَانَةَ، لَوْ قَدْ مَرَرْتَ عَلَى قَوْمٍ قَدْ نَصَبُوا دَابَّةً يَرْمُونَهَا بِنَبْلٍ، فَقُلْتَ لَهُمْ: إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَدْ نَهَى عَنْ هَذَا، فَيَقُولُونَ لَكَ: اقْرَأْ عَلَيْنَا الْآيَةَ الَّتِي فِيهَا هَذَا؟

فَمَرَّ أَبُو رَيْحَانَةَ عَلَى قَوْمٍ قَدْ نَصَبُوا دَجَاجَةً يَرْمُونَهَا، فَقَالَ: إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَدْ نَهَى عَنْ هَذَا! فَقَالُوا: اقْرَأْ عَلَيْنَا الْآيَةَ الَّتِي فِيهَا هَذَا. فَقَالَ أَبُو رَيْحَانَةَ: صَدَقَ اللهُ وَرَسُولُهُ! تَأْكُلُونَهَا حَرَامًا، قِمَارًا حَرَامًا وَمَيْتَةً لَا تُذْبَحُ.

‘The Messenger of Allah ﷺ asked me, “How will it be for you, Abā Rayḥānah, if you were to pass by a people who have set up an animal to shoot arrows at and you tell them, ‘The Messenger of Allah ﷺ forbade this!’ but they say to you, ‘Recite to us the verse that says this’”?’

Then one day, Abū Rayḥānah passed by a people who had set up a chicken to shoot at, so he said, ‘The Messenger of Allah ﷺ forbade this!’ They replied, ‘Recite to us the verse that says this.’Abū Rayḥānah then said, ‘Allah and His Messenger spoke the truth. It is something unlawful which you are consuming: unlawful gambling and carrion which is not slaughtered.’[2]

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[1] Mayyāfāriqīn is known today as Silvan—a Turkish city in the Diyarbakir province.

[2] Bukhārī (5513) and Muslim (1956) have transmitted this prohibition from the Prophet ﷺ through Anas ﵁.

ʿUMAR IBN ʿABD AL-ʿAZĪZ

806. Mughīrah ibn Ḥakīm narrated that Fāṭimah bint ʿAbd al-Malik told him:

يَا مُغِيرَةُ، قَدْ يَكُونُ مِنَ الرِّجَالِ مَنْ هُوَ أَكْثَرُ صَلَاةً وَصَوْمًا مِنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، وَلَكِنْ لَمْ أَرَ رَجُلًا مِنَ النَّاسِ قَطُّ كَانَ أَشَدَّ فَرَقًا مِنْ رَبِّهِ مِنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ. كَانَ إِذَا دَخَلَ بَيْتَهُ أَلْقَى نَفْسَهُ فِي مَسْجِدِهِ، فَلَا يَزَالُ يَبْكِي، وَيَدْعُو حَتَّى تَغْلِبَهُ عَيْنَاهُ، ثُمَّ يَسْتَيْقِظُ، فَيَفْعَلُ مِثْلَ ذَلِكَ لَيْلَتَهُ أَجْمَعَ.

> ‘Mughīrah, there have been men who prayed and fasted more than ʿUmar ibn ʿAbd al-ʿAzīz, but from all people I have never seen a man who feared his Lord more than ʿUmar ibn ʿAbd al-ʿAzīz. When he came home, he would throw himself on his place of prayer and continue to weep and supplicate until sleep overcame him. Then he would awake and do the same the whole night.’ (Ibn Saʿd in *Ṭabaqāt* 5:285).

807. Ibrāhīm ibn ʿUbayd ibn Rifāʿah said,

شَهِدْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، وَمُحَمَّدَ بْنَ قَيْسٍ يُحَدِّثُهُ، فَرَأَيْتُ عُمَرَ يَبْكِي حَتَّى اخْتَلَفَتْ أَضْلَاعُهُ.

> ‘I was present with ʿUmar ibn ʿAbd al-ʿAzīz when Muḥammad ibn Qays related to him. I saw ʿUmar weep until his ribs became dislocated.’ (Bayhaqī in *Shuʿab* 950).

808. Sulaymān ibn Ḥumayd narrated that ʿUmar ibn ʿAbd al-

ʿAzīz wrote to his son, ʿAbd al-Malik ibn ʿUmar:

لَيْسَ أَحَدٌ مِنَ النَّاسِ رُشْدُهُ وَصَلَاحُهُ أَحَبَّ إِلَيَّ مِنْ رُشْدِكَ وَصَلَاحِكَ، إِلَّا أَنْ يَكُونَ وَالِيَ عِصَابَةٍ مِنَ الْمُسْلِمِينَ، أَوْ مِنْ أَهْلِ الْعَهْدِ، يَكُونُ لَهُمْ فِي صَلَاحِهِ مَا لَا يَكُونُ لَهُمْ فِي غَيْرِهِ، أَوْ يَكُونُ عَلَيْهِمْ مِنْ فَسَادِهِ مَا لَا يَكُونُ عَلَيْهِمْ مِنْ غَيْرِهِ.

‘There is no one from the people whose guidance and well-being is more beloved to me than yours, unless he is a commander of a Muslim army, or a leader whose well-being will benefit them more than the well-being of others, or whose corruption will affect them more than the corruption of others.’ (Ibn ʿAsākir in *Tārīkh* 37:40).

809. Mughīrah ibn Ḥakīm related,

قَالَتْ لِي فَاطِمَةُ: كُنْتُ أَسْمَعُ عُمَرَ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ يَقُولُ: اللَّهُمَّ، أَخْفِ عَلَيْهِمْ مَوْتِي وَلَوْ سَاعَةً مِنْ نَهَارٍ. قَالَتْ: فَقُلْتُ لَهُ يَوْمًا: يَا أَمِيرَ الْمُؤْمِنِينَ، أَلَا أَخْرُجُ عَنْكَ عَسَى أَنْ تُغْفِيَ شَيْئًا؟ فَإِنَّكَ لَمْ تَنَمْ. قَالَتْ: فَخَرَجْتُ عَنْهُ إِلَى جَنْبِ الْبَيْتِ الَّذِي هُوَ فِيهِ، قَالَتْ: فَجَعَلْتُ أَسْمَعُهُ يَقُولُ: ﴿تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ﴾ يُرَدِّدُهَا مِرَارًا. ثُمَّ أَطْرَقَ فَلَبِثَ طَوِيلًا لَا أَسْمَعُ لَهُ صَوْتًا، فَقُلْتُ لِوَصِيفٍ لَهُ كَانَ يَخْدُمُهُ: وَيْحَكَ انْظُرْ! فَلَمَّا دَخَلَ صَاحَ. قَالَتْ: فَدَخَلْتُ عَلَيْهِ، فَوَجَدْتُهُ مَيِّتًا، قَدْ أَقْبَلَ بِوَجْهِهِ عَلَى الْقِبْلَةِ، وَوَضَعَ إِحْدَى يَدَيْهِ عَلَى فِيهِ، وَالْأُخْرَى عَلَى عَيْنِهِ.

Fāṭimah told me, ‘I used to hear ʿUmar saying in the illness from which he died, “O Allah, lighten my death for them, even if it is for an hour of the day.” I said to him one day, “Amīr al-Muʾminīn, shall I leave you so that you can have a nap? You have not slept.”’

She said, ‘I left him and went beside the room he was in.’ She said, ‘I began to hear him say: *That abode of the Next World—We grant it to those who do not desire to exalt themselves in the earth or cause corruption in it. The successful outcome is for those who are God—fearing* (28:83). He repeated it several times. Then I knocked and waited a long time not hearing any sound from him. I said to a servant of his who tended to him, “Damn you, go and see!” When he entered, he screamed, so I entered and found that he had died. He had turned his face to the prayer direction

810. Maymūn ibn Mihrān narrated:

قَالَ لِي عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: أَمَا دَخَلْتَ عَلَى عَبْدِ الْمَلِكِ؟ يَعْنِي ابْنَهُ، قَالَ: فَأَتَيْتُ الْبَابَ، فَإِذَا وَصِيفٌ، فَقُلْتُ لَهُ: اسْتَأْذِنْ عَلَيْهِ، فَقَالَ: ادْخُلْ، وَإِنَّ عِنْدَهُ النَّاسَ، أَوَ أَمِيرٌ هُوَ؟ فَدَخَلْتُ، قَالَ: مَنْ أَنْتَ؟ فَقُلْتُ: مَيْمُونُ بْنُ مِهْرَانَ، فَعَرَفَ. ثُمَّ حَضَرَ طَعَامُهُ، فَأُتِيَ بِقَلِيَّةٍ مَدِينِيَّةٍ، وَهِيَ عِظَامُ اللَّحْمِ، ثُمَّ أُتِيَ بِثَرِيدَةٍ قَدْ مُلِئَتْ خُبْزًا وَشَحْمًا، ثُمَّ أُتِيَ بِتَمْرٍ وَزُبْدٍ. فَقُلْتُ: لَوْ كَلَّمْتَ أَمِيرَ الْمُؤْمِنِينَ فَخَصَّكَ مِنْهُ بِخَاصَّةٍ، فَقَالَ: إِنِّي لَأَرْجُو أَنَّهُ يَكُونُ أَوْفَى حَظًّا عِنْدَ اللهِ مِنْ ذَلِكَ، إِنِّي فِي أَلْفَيْنِ، كَانَ سُلَيْمَانُ أَلْحَقَنِي فِيهِمَا، وَاللهِ لَوْ كَانَ إِلَى أَبِي فِي نَفْسِهِ مَا فَعَلَ، وَلِي غَلَّةٌ بِالطَّائِفِ، إِنْ سَلِمَتْ لِي أَتَانِي غَلَّةٌ أَلْفُ دِرْهَمٍ، فَمَا أَصْنَعُ بِذَلِكَ؟ فَقُلْتُ فِي نَفْسِي: أَنْتَ لِأَبِيكَ.

ʿUmar ibn ʿAbd al-ʿAzīz said to me, ‘Have you not visited ʿAbd al-Malik?’ referring to his son. So I went to the door where there was a servant, and I told him, ‘Ask him if I can enter.’ The servant said, ‘Enter. There are people already sitting with him. He is not the Amīr!’ I entered and he asked, ‘Who are you?’ ‘Maymūm ibn Mihrān,’ I answered, and then he recognised me. After some time, his food was brought: a Madinan dish which was pieces of meat on the bone. Then broth filled with bread and fat was brought and then dates with butter. I said, ‘If only you would speak to Amīr al-Muʾminīn to assign a fixed stipend for you [which will suffice you and your family].’[1] He answered, ‘I hope that there will be a larger share than that with Allah. Also, I have two thousand which Sulaymān gave to me. By Allah, if it was my father’s choice, he would never do that for himself.[2] I also have a crop field at Ṭāʾif; if it remains sound, it will give me a return of a thousand dirhams. What am I going to do with [more than][3] that?’ I then said to myself, ‘You are like your father.’ (Ibn ʿAsākir in *Tārīkh* 37:42).

811. A close companion of ʿUmar ibn ʿAbd al-ʿAzīz narrated:

أَنَّهُ حِينَ أَفْضَتْ إِلَيْهِ الْخِلَافَةُ، سَمِعُوا فِي مَنْزِلِهِ بُكَاءً عَالِيًا، فَسُئِلَ عَنِ الْبُكَاءِ، فَقِيلَ: إِنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ خَيَّرَ جَوَارِيَهُ، فَقَالَ: إِنَّهُ قَدْ نَزَلَ بِي أَمْرٌ قَدْ شَغَلَنِي عَنْكُنَّ، فَمَنْ أَحَبَّ أَنْ أُعْتِقَهُ أَعْتَقْتُهُ، وَمَنْ أَرَادَ أَنْ أُمْسِكَهُ أَمْسَكْتُهُ، لَمْ يَكُنْ مِنِّي إِلَيْهَا شَيْءٌ، فَبَكَيْنَ يَأْسًا مِنْهُ.

‘When he was appointed Caliph, they heard loud sobbing from his home. They asked about the weeping, and someone said, “ʿUmar ibn ʿAbd al-ʿAzīz has given his concubines choice. He said, ‘I have been afflicted with an urgent matter which will preoccupy me from you, so whoever wants to be free, I have freed and whoever wishes to stay, I will keep. I have nothing against them.’” They then wept in desperation for him.’ (Ibn Saʿd in *Ṭabaqāt* 5:310).

812. Abū ʿUbaydah ibn ʿUqbah ibn Nāfiʿ al-Qurashī visited Fāṭimah bint ʿAbd al-Malik and asked, ‘Would you tell me about ʿUmar?’ She said,

مَا أَعْلَمُ أَنَّهُ اغْتَسَلَ مِنْ جَنَابَةٍ، وَلَا مِنِ احْتِلَامٍ مُنْذُ اسْتَخْلَفَهُ اللهُ حَتَّى قَبَضَهُ.

‘I do not know that he ever needed to bathe from ritual impurity or a wet dream from the time Allah ﷻ appointed him as Khalif to the time He took him.’ (Ibid. and Abū Nuʿaym in *Ḥilyah* 5:259).

813. Muḥammad ibn Isḥāq narrated from one of his companions:

اسْتَعْمَلَ سَعِيدَ بْنَ عَامِرِ بْنِ حِذْيَمٍ عَلَى بَعْضِ الشَّامِ، فَكَانَتْ تُصِيبُهُ غَشْيَةٌ، وَهُوَ بَيْنَ ظَهْرَانَيِ الْقَوْمِ. فَذُكِرَ ذَلِكَ لِعُمَرَ، قِيلَ لَهُ: إِنَّ الرَّجُلَ مُصَابٌ. فَسَأَلَهُ عُمَرُ فِي قَدْمَةٍ قَدِمَهَا عَلَيْهِ، وَقَالَ: يَا سَعِيدُ، مَا هَذَا الَّذِي يُصِيبُكَ؟ قَالَ: وَاللهِ يَا أَمِيرَ الْمُؤْمِنِينَ، مَا بِي مِنْ بَأْسٍ، وَلَكِنِّي كُنْتُ فِيمَنْ حَضَرَ خُبَيْبَ بْنَ عَدِيٍّ حِينَ قُتِلَ، وَسَمِعْتُ دَعْوَتَهُ، وَاللهِ مَا خَطَرَتْ عَلَى قَلْبِي، وَأَنَا فِي مَجْلِسٍ قَطُّ إِلَّا غُشِيَ عَلَيَّ. فَزَادَهُ ذَلِكَ عِنْدَ عُمَرَ خَيْرًا.

‘ʿUmar ibn al-Khaṭṭāb ؓ appointed Saʿīd ibn ʿĀmir ibn Ḥidhyam ؓ to rule over part of the Levant. It was mentioned to ʿUmar that he used to faint while he was among the people. He was told, “The man is afflicted.” When he came to ʿUmar, he asked him, “Saʿīd, what is it that afflicts you?” He answered, “By Allah, Amīr al-Muʾminīn, there is nothing wrong with me, but I was among those who were present when Khubayb ibn ʿAdī was killed and I heard his supplication. By Allah, whenever it comes into my heart while I am in a gathering, I faint.” That increased ʿUmar’s good opinion of him.’ (Ibn ʿAsākir in *Tārīkh* 21:157).

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[1] This addition is found in a similar narration of the same account. Ibn ʿAsākir’s *Tārīkh* (37:43).

[2] In another variation it says, ‘If it was my father’s choice, he would never do that for me.’ Ibn ʿAsākir in *Tārīkh* (37:42).

[3] This addition is found in Ibn ʿAsākir’s *Tārīkh*. Ibid.

THE MERCY OF ALLAH, GLORIFIED AND EXALTED IS HE, THE SUBLIME, THE MOST HIGH

814. ʿAṭāʾ ibn Abī Rabāḥ narrated that one of the Companions of the Messenger of Allah ﷺ said,

اطَّلَعَ عَلَيْنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنَ الْبَابِ الَّذِي يَدْخُلُ مِنْهُ
بَنُو شَيْبَةَ، فَقَالَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: تَضْحَكُونَ، أَلَا أَرَاكُمْ تَضْحَكُونَ؟
أَتَضْحَكُونَ؟ قَالَ: ثُمَّ أَدْبَرَ، وَكَأَنَّ عَلَى رُءُوسِنَا الرَّخَمَ، حَتَّى إِذَا كَانَ عِنْدَ الْحِجْرِ،
قَامَ، ثُمَّ رَجَعَ إِلَيْنَا الْقَهْقَرَى، قَالَ: إِنِّي خَرَجْتُ حَتَّى إِذَا كُنْتُ عِنْدَ الْحِجْرِ، جَاءَ
جَبْرَئِيلُ، فَقَالَ: يَا مُحَمَّدُ، إِنَّ اللهَ يَقُولُ: لِمَ تُقَنِّطُ عِبَادِي مِنْ رَحْمَتِي؟ ﴿أَنِّي أَنَا
الْغَفُورُ الرَّحِيمُ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ﴾

> 'The Messenger of Allah ﷺ looked at us from the door which the Shaybah tribe use to enter, and he ﷺ said, "You are laughing. I see you laughing. Are you laughing?" And then he turned away and it was as if there were vultures on our heads [because of our stillness]. When he was at Ḥijr, he stood and then came back to us. He said, "I left, and when I reached Ḥijr. Jibraʾīl came and said, 'Muḥammad, Allah says, "Why did you cause My slaves to despair of My mercy? *I am the Ever-Forgiving Most Merciful, and My punishment is the painful punishment*" (15:49–50).'"' (Ṭabarī 17:111).[1]

815. Abū Hurayrah ؓ narrated that the Messenger of Allah ﷺ

said,

إِنَّ لِلَّهِ تَعَالَى مِائَةَ رَحْمَةٍ، أَنْزَلَ مِنْهَا وَاحِدَةً بَيْنَ الْجِنِّ، وَالْإِنْسِ، وَالْبَهَائِمِ، وَالْهَوَامِّ، فَبِهَا يَتَعَاطَفُونَ، وَبِهَا يَتَرَاحَمُونَ، وَبِهَا يَتَعَاطَفُ الْوَحْشُ عَلَى أَوْلَادِهَا، وَأَخَّرَ تِسْعًا وَتِسْعِينَ رَحْمَةً يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ.

> ‘Allah Almighty has a hundred mercies. He sent down one of them between jinn, men, animals and vermin, by which they show affection to one another and show mercy to one another, and by which wild animals show affection to their offspring. He has deferred the other ninety-nine mercies to bestow on His slaves on the Day of Rising.’ (Baghawī 4179).

816. Abū ʿAbd ar-Raḥmān al-Ḥubullī and Khālid ibn ʿImrān narrated that the Messenger of Allah ﷺ said,

مَنْ مَاتَ عَلَى خَيْرِ عَمَلِهِ، فَأَرْجُو لَهُ خَيْرًا، وَمَنْ مَاتَ عَلَى سَيِّئِ عَمَلِهِ، فَخَافُوا عَلَيْهِ، وَلَا تَيْئَسُوا مِنْهُ.

> ‘If someone dies performing good actions, hope for good for him. If someone dies committing evil actions, fear for him, but do not despair of him.’ (Quḍāʿī in *Musnad ash-Shihāb* 502).

817. Abū ʿUbaydah narrated that ʿAbdullāh ibn Masʿūd ؓ said,

إِذَا رَأَيْتُمْ أَخَاكُمْ قَارَفَ ذَنْبًا، فَلَا تَكُونُوا أَعْوَانًا لِلشَّيْطَانِ عَلَيْهِ، أَنْ تَقُولُوا: اللَّهُمَّ أَخْزِهِ، اللَّهُمَّ الْعَنْهُ! وَلَكِنْ سَلُوا اللهَ الْعَافِيَةَ. فَإِنَّا أَصْحَابَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كُنَّا لَا نَقُولُ فِي أَحَدٍ شَيْئًا، حَتَّى نَعْلَمَ عَلَى مَا يَمُوتُ، فَإِنْ خُتِمَ لَهُ بِخَيْرٍ عَلِمْنَا – أَوْ قَالَ: رَجَوْنَا – أَنْ يَكُونَ قَدْ أَصَابَ خَيْرًا، وَإِنْ خُتِمَ لَهُ بِشَرٍّ، خِفْنَا عَلَيْهِ عَمَلَهُ.

‘When you see your brother commit a wrong action, do not help Shayṭān against him by saying, “O Allah, shame him! O Allah, curse him!” Instead, ask Allah’s Pardon. We, the Companions of Muḥammad ﷺ, would never say anything about anyone until we knew what he died upon. If he died doing good, we knew (or he said, we hoped) that he would obtain good. If he died doing evil actions, we feared for him because of his actions.’ (Ṭabarānī in *Kabīr* 8574 and Abū Nuʿaym in *Ḥilyah* 4:205).

818. Qāsim narrated that ʿAbdullāh ibn Masʿūd ؓ said,

لَا تَعْجَلُوا بِحَمْدِ النَّاسِ، وَلَا بِذَمِّهِمْ، فَإِنَّكَ لَعَلَّكَ تَرَى مِنْ أَخِيكَ الْيَوْمَ شَيْئًا يَسُرُّكَ، وَلَعَلَّكَ يَسُوءُكَ مِنْهُ غَدًا، وَلَعَلَّكَ تَرَى مِنْهُ الْيَوْمَ شَيْئًا يَسُوءُكَ، وَلَعَلَّكَ يَسُرُّكَ مِنْهُ غَدًا، وَالنَّاسُ يُغَيِّرُونَ. وَإِنَّمَا يَغْفِرُ اللهُ الذُّنُوبَ، وَاللهُ تَعَالَى أَرْحَمُ بِالنَّاسِ مِنْ أُمٍّ وَاحِدٍ فَرَشَتْ لَهُ بِأَرْضٍ قِيٍّ، ثُمَّ لَمَسَتْ، فَإِنْ كَانَتْ لَدْغَةٌ كَانَتْ بِهَا قَبْلَهُ، وَإِنْ كَانَتْ شَوْكَةٌ كَانَتْ بِهَا قَبْلَهُ.

‘Do not hasten to praise people or censure them. Perhaps you will see something from your brother today which will delight you, and then you see something from him tomorrow which annoys you. Perhaps you will see something from him today which will annoy you, and then you see from him something tomorrow which will delight you. People change. Allah pardons wrong actions and Allah Almighty is more merciful to people than a mother who lays out a blanket for her child in the desert and then feels around. If there is a viper, she will be bitten before he is, and if there is a thorn, she will be pricked before he is.’ (Ibn Abī Shaybah 34530, Ṭabarānī in *Kabīr* 8929 and Bayhaqī in *Shuʿab* 6177).

819. Ḍamḍam ibn Jaws narrated,

دَخَلْتُ مَسْجِدَ الْمَدِينَةِ، فَنَادَانِي شَيْخٌ، وَقَالَ: يَا ابْنَ أُمِّي، تَعَالَهْ! وَمَا أَعْرِفُهُ.
قَالَ: لَا تَقُولَنَّ لِرَجُلٍ: وَاللهِ لَا يَغْفِرُ اللهُ لَكَ أَبَدًا، وَلَا يُدْخِلُكَ الْجَنَّةَ أَبَدًا.
قُلْتُ: وَمَنْ أَنْتَ يَرْحَمُكَ اللهُ؟ قَالَ: أَبُو هُرَيْرَةَ. قُلْتُ: فَإِنَّ هَذِهِ الْكَلِمَةَ يَقُولُهَا
أَحَدُنَا لِبَعْضِ أَهْلِهِ إِذَا غَضِبَ، أَوْ لِزَوْجَتِهِ، أَوْ لِخَادِمِهِ. قَالَ: فَإِنِّي سَمِعْتُ رَسُولَ
اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ رَجُلَيْنِ كَانَا فِي بَنِي إِسْرَائِيلَ مُتَحَابَّيْنِ،
أَحَدُهُمَا مُجْتَهِدٌ فِي الْعِبَادَةِ، وَالْآخَرُ كَأَنَّهُ يَقُولُ: مُذْنِبٌ. فَجَعَلَ يَقُولُ: أَقْصِرْ!
أَقْصِرْ عَمَّا أَنْتَ فِيهِ! فَيَقُولُ: خَلِّنِي وَرَبِّي! حَتَّى وَجَدَهُ يَوْمًا عَلَى ذَنْبٍ اسْتَعْظَمَهُ،
فَقَالَ: أَقْصِرْ! فَقَالَ: خَلِّنِي وَرَبِّي! أَبُعِثْتَ عَلَيَّ رَقِيبًا؟ قَالَ: وَاللهِ لَا يَغْفِرُ اللهُ لَكَ
أَبَدًا، وَلَا يُدْخِلُكَ الْجَنَّةَ أَبَدًا! قَالَ: فَبَعَثَ اللهُ مَلَكًا فَقَبَضَ أَرْوَاحَهُمَا، فَاجْتَمَعَا
عِنْدَهُ، فَقَالَ لِلْمُذْنِبِ: ادْخُلِ الْجَنَّةَ بِرَحْمَتِي، وَقَالَ لِلْآخَرِ: أَتَسْتَطِيعُ أَنْ تَحْظُرَ عَلَى
عَبْدِي رَحْمَتِي؟ قَالَ: لَا يَا رَبِّ، قَالَ: اذْهَبُوا بِهِ إِلَى النَّارِ. قَالَ أَبُو هُرَيْرَةَ: وَالَّذِي
نَفْسِي بِيَدِهِ، لَتَكَلَّمَ بِكَلِمَةٍ أَوْبَقَتْ دُنْيَاهُ وَآخِرَتَهُ.

I entered the Masjid of Madinah and an old man, whom I did not recognise, called me and said, ‘Brother, come here!’ He said, ‘Never say to a man, “By Allah, Allah will never forgive you and will never admit you to the Garden.”’ I asked, ‘Who are you? May Allah have mercy on you.’ He answered, ‘Abū Hurayrah.’ I said, ‘These are words that one says to his family when he is angry—or to his wife or his servant.’ He replied, ‘I heard the Messenger of Allah ﷺ say, “There were two men from the tribe of Israel who loved one another. One of them strove in worship while the other seemed to be a wrongdoer. The former started to say, ‘Stop! Stop what you are doing!’ The latter said, ‘Leave it between me and my Lord.’ One day, the former found the latter doing a sin which he thought terrible. He said, ‘Stop it!’ He answered, ‘Leave it between me and my Lord. Have you been sent as a guardian over me?’ He said, ‘By Allah, Allah will never forgive you nor ever admit you to the Garden!’Allah then sent an angel who took their souls, and they were brought together in His presence. He told the wrongdoer, ‘Enter the Garden by My mercy.’ He said to the other, ‘Can you deny My slave My mercy?’ ‘No, Lord,’he answered. He said, ‘Take him to the Fire.’”’Abū Hurayrah said, ‘By the One Who has my soul in His hand, he spoke a word which destroyed his world and his Hereafter.’ (Baghawī 4188).

820. Bukayr ibn al-Ashajj narrated that he heard Busr ibn Saʿīd say,

مَنْ قَالَ لِأَخِيهِ: لَا يَغْفِرُ اللهُ لَكَ، قِيلَ لَهُ: بَلْ لَكَ لَا يَغْفِرُ.

‘Whoever says to his brother, “Allah will not forgive you!” will be told, “No, Allah will not forgive *you*!”’[2]

Bukayr said, ‘I do not know who he related the hadith to, so I asked Yaʿqūb ibn ʿAbdullāh ibn al-Ashajj and he said, “Abū Hurayrah.”’

821. Umm al-ʿAlāʾ ؓ, who gave allegiance to the Messenger of Allah ﷺ, said,

طَارَ لَنَا عُثْمَانُ بْنُ مَظْعُونٍ فِي سُكْنَى حِينَ اقْتَرَعَتِ الْأَنْصَارُ عَلَى سُكْنَى الْمُهَاجِرِينَ، فَاشْتَكَى، فَمَرَّضْنَاهُ حَتَّى تُوُفِّيَ، ثُمَّ جَعَلْنَاهُ فِي أَثْوَابِهِ. قَالَتْ: فَدَخَلَ عَلَيْنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقُلْتُ: رَحْمَةُ اللهِ عَلَيْكَ أَبَا السَّائِبِ، فَشَهَادَتِي أَنْ قَدْ أَكْرَمَكَ اللهُ تَعَالَى. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: وَمَا يُدْرِيكِ؟ قَالَتْ: لَا أَدْرِي وَاللهِ يَا رَسُولَ اللهِ. قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَمَّا هُوَ فَقَدْ جَاءَهُ الْحَقُّ الْيَقِينُ، وَإِنِّي لَأَرْجُو لَهُ الْخَيْرَ مِنَ اللهِ، وَاللهِ لَا أَدْرِي، وَأَنَا رَسُولُ اللهِ مَا يُفْعَلُ بِي، وَلَا بِكُمْ. قَالَتْ أُمُّ الْعَلَاءِ: وَاللهِ لَا أُزَكِّي بَعْدَهُ أَحَدًا أَبَدًا! قَالَتْ: وَأُرِيتُ لِعُثْمَانَ بْنِ مَظْعُونٍ فِي النَّوْمِ عَيْنًا تَجْرِي، فَجِئْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: ذَلِكَ عَمَلُهُ.

ʿUthmān ibn Maẓʿūn went to us when the Ansar drew lots for lodging the immigrants. He fell ill, and we cared for him until he died, and then we shrouded him. When the Messenger of Allah ﷺ visited us, I said, 'The mercy of Allah be on you, Abā 's-Sāʾib. I attest that Allah Almighty has honoured you.' The Prophet ﷺ asked, 'How do you know?' I answered, 'By Allah I do not know, Messenger of Allah.' The Prophet ﷺ said, 'As for him, true certainty has come to him, and I hope for the best for him from Allah, but by Allah, I do not know, despite being the Messenger of Allah, what will happen to me or you.' Umm al-ʿAlāʾ said, 'By Allah, I will never declare anyone good after him ever!' She said, 'I was shown a flowing spring belonging to ʿUthmān ibn Maẓʿūn in a dream, so I went to the Messenger of Allah ﷺ and mentioned that to him. He said, "That is his actions."' (Bukhārī 3929).

822. Qāsim ibn ʿAbd ar-Raḥmān narrated that ʿAbdullāh ibn Masʿūd ﵁ said,

يَحْتَرِقُونَ حَتَّى إِذَا صَلَّوُا الْفَجْرَ غَسَلَتْ، حَتَّى عَدَّ الصَّلَوَاتِ كُلَّهَا.

‘They will be consumed (by sins) until they pray the *Fajr* prayer and it will wash it off,’ and he counted all of the prayers like that. (Ibn Abī Shaybah 7653 and Ibn Rajab in *Jāmiʿ* 2:806).

823. Ḥumrān, the freed-slave of ʿUthmān ibn ʿAffān ؓ said,

مُرَّتْ عَلَى عُثْمَانَ فَخَّارَةٌ مِنْ مَاءٍ فَدَعَا بِهِ، فَتَوَضَّأَ، فَأَسْبَغَ وُضُوءَهُ، ثُمَّ قَالَ: لَوْ
لَمْ أَسْمَعْهُ مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَّا مَرَّةً أَوْ مَرَّتَيْنِ أَوْ ثَلَاثًا مَا
حَدَّثْتُكُمْ بِهِ، إِنِّي سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَا تَوَضَّأَ عَبْدٌ
فَأَسْبَغَ الْوُضُوءَ، ثُمَّ قَامَ إِلَى الصَّلَاةِ، إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْأُخْرَى.

قَالَ مُحَمَّدُ بْنُ كَعْبٍ: وَكُنْتُ إِذَا سَمِعْتُ حَدِيثًا عَنْ رَجُلٍ مِنْ أَصْحَابِ
النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْتَمَسْتُهُ فِي الْقُرْآنِ، فَالْتَمَسْتُ هَذَا فَوَجَدْتُ: ﴿إِنَّا
فَتَحْنَا لَكَ فَتْحًا مُبِينًا لِيَغْفِرَ اللهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ
نِعْمَتَهُ﴾ فَعَلِمْتُ أَنَّ اللهَ لَمْ يُتِمَّ عَلَيْهِ النِّعْمَةَ حَتَّى غَفَرَ لَهُ ذُنُوبَهُ، ثُمَّ قَرَأْتُ الْآيَةَ
الَّتِي فِي سُورَةِ الْمَائِدَةِ ﴿إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ
إِلَى الْمَرَافِقِ﴾- حَتَّى بَلَغَ – ﴿وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ﴾
فَعَرَفْتُ أَنَّ اللهَ لَمْ يُتِمَّ عَلَيْهِمِ النِّعْمَةَ حَتَّى غَفَرَ لَهُمْ.

‘A jug of water was brought for ʿUthmān. He asked for it and performed ablution, doing so thoroughly. Then he said, “If I had only heard it from the Messenger of Allah ﷺ once, twice or three times, I would not relate it to you. I heard the Messenger of Allah ﷺ say, ‘A person who performs ablution—and does so thoroughly—and then rises for prayer is forgiven what he did between it and the previous prayer.’”’

Muḥammad ibn Kaʿb said, ‘Whenever I heard a hadith from one of the Companions of the Prophet ﷺ, I would look for it in the Qur’an. I looked for this and I found: *We have granted you a clear* *victory so that Allah will forgive you your earlier errors and any later ones and complete His blessing upon you* (48:2), and so I realised that Allah would not complete the blessing upon him until He had forgiven his errors. Then I read the verse in *Sūrat al-Māʾidah*: *When you get up to pray, wash your faces and your hands to the elbows*, to: *He does want to purify you and to perfect His blessing upon you* (5:6), and so I came to know that Allah will not complete the blessing upon them until He forgives them.' (Marwazī in *Taʿẓīm* 100).

824. Muḥammad ibn Kaʿb al-Quraẓī narrated:

بَلَغَنَا أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ الصَّلَوَاتِ الْخَمْسَ، وَالْجُمُعَةَ إِلَى الْجُمُعَةِ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ، مَا اجْتُنِبَتِ الْكَبَائِرُ.

قَالَ مُحَمَّدُ بْنُ كَعْبٍ: هَذَا فِي الْقُرْآنِ ﴿إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا﴾ وَقَالَ مُحَمَّدٌ: ﴿أَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِنَ اللَّيْلِ﴾ قَالَ: فَطَرَفَا النَّهَارِ: الْفَجْرُ، وَالظُّهْرُ، وَالْعَصْرُ، وَزُلَفًا مِنَ اللَّيْلِ: الْمَغْرِبُ، وَالْعِشَاءُ، ﴿إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ﴾ فَهِيَ الصَّلَوَاتُ الْخَمْسُ.

'We have come to know that the Messenger of Allah ﷺ said, "The five prayers, and from one Friday prayer to another, are expiations for the time between them, as long as one stays away from the deadly sins."' (Muslim 233).

Muḥammad ibn Kaʿb al-Quraẓī said, 'This is in the Qur'an: *If you avoid the deadly sins you have been forbidden, We will erase your bad actions from you and admit you through a Gate of Honour* (4:31).' Muḥammad also said: *Establish the prayer at each end of the day and in the first part of the night* (11:114). He said, 'The ends of the day are *Fajr*, *Ẓuhr* and *ʿAṣr* and the first part of the night is *Maghrib* and *ʿIshāʾ*. *Good actions eradicate bad actions* (11:114) refers to the five prayers.’ (Marwazī in *Taʿẓīm* 82).

825. Abū Hurayrah ؓ narrated that the Messenger of Allah ﷺ said,

الصَّلَوَاتُ كَفَّارَاتٌ لِلْخَطَايَا، وَاقْرَءُوا إِنْ شِئْتُمْ: ﴿إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَٰلِكَ ذِكْرَىٰ لِلذَّاكِرِينَ﴾

‘The prayers are expiations for sins. Read if you wish: *Good actions eradicate bad actions. This is a reminder for people who pay heed* (11:114).’ (Ibid. 81).

826. Abū ʿUthmān related that Salman ؓ said,

وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ الْحَسَنَاتِ اللَّاتِي يَمْحُو اللهُ بِهِنَّ السَّيِّئَاتِ كَمَا يَغْسِلُ الْمَاءُ الدَّرَنَ، الصَّلَوَاتُ الْخَمْسُ.

‘By the One Who has my soul in His hand, the good actions which eradicate evil actions as water washes dirt are the five prayers.’ (Ibid. 96).

827. Wāthilah ibn al-Asqaʿ related that the Messenger of Allah ﷺ said,

يَقُولُ اللهُ سُبْحَانَهُ وَتَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، فَلْيَظُنَّ بِي مَا شَاءَ.

‘Allah—glory be to Him and exalted is He!—said, “I am according to My slave’s opinion of Me, so let him think what he wishes of Me.”’ (Aḥmad 16016, Dārimī 2773 and Ibn Ḥibbān 633).[3]

828. Abū Maʿbad ؓ narrated:

عَادَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَتًى مِنَ الْأَنْصَارِ، فَسَأَلَهُ، فَقَالَ: يَا رَسُولَ
اللهِ، أَشْفَيْتُ عَلَى أَمْرٍ عَظِيمٍ، غَيْرَ أَنِّي أَرْجُو رَحْمَةَ اللهِ سُبْحَانَهُ. فَقَالَ: مَا اجْتَمَعَا
فِي قَلْبِ امْرِئٍ عَلَى مِثْلِ حَالِهِ، إِلَّا هَجَمَ عَلَى خَيْرِهِمَا.

'The Messenger of Allah ﷺ visited a boy of the Ansar and he spoke to him. He said, "Messenger of Allah, I am facing something immense, but I hope for the mercy of Allah—Glory be to Him." He ﷺ said, "When two things [i.e. fear and hope] come together in the heart of a man in a similar state, he leaps to the better of them."'[4]

829. Ḥasan narrated:

سَمِعَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يَقُولُ: الْحَمْدُ لِلهِ بِالْإِسْلَامِ، فَقَالَ:
إِنَّكَ لَتَحْمَدُهُ عَلَى نِعْمَةٍ عَظِيمَةٍ.

'The Messenger of Allah ﷺ heard a man say, "Praise be to Allah for Islam," so he said, "You are praising Him for a great blessing."' (Ibn Abī 'd-Dunyā in *Shukr* 9).

830. ʿAwn ibn ʿAbdillāh narrated:

قَالَ لُقْمَانُ لِابْنِهِ: يَا بُنَيَّ، ارْجُ اللهَ رَجَاءً لَا تَأْمَنُ فِيهِ مَكْرَهُ، وَخَفِ اللهَ مَخَافَةً لَا
تَيْأَسُ فِيهَا مِنْ رَحْمَتِهِ. قَالَ: وَكَيْفَ أَسْتَطِيعُ ذَلِكَ يَا أَبَهْ، وَإِنَّمَا لِي قَلْبٌ وَاحِدٌ؟
قَالَ: يَا بُنَيَّ، إِنَّ الْمُؤْمِنَ كَذِي قَلْبَيْنِ، قَلْبٌ يَرْجُو بِهِ، وَقَلْبٌ يَخَافُ بِهِ.

'Luqmān said to his son, "My son, have such hope in Allah which does not make you feel safe from His plans, and have such fear of Allah which will not make you despair of His Mercy." He asked, "How can I do that, father, when I only have one heart?" He replied, "My son, the believer is like the one with two hearts:a heart to hope with and a heart to fear with."' (Bayhaqī in *Shuʿab* 1015).

831. ʿAbāyah ibn Rifāʿah said,

عِنْدَ التَّوْبَةِ النَّصُوحِ تَكْفِيرُ كُلِّ سَيِّئَةٍ.

> ‘Every evil deed is expiated upon sincere repentance.’ (Dīnawarī in *Mujālasah* 3134).[5]

832. Zubayd narrated that Abū Bakr رضي الله عنه said to ʿUmar ibn al-Khaṭṭāb رضي الله عنه,

إِنِّي مُوصِيكَ بِوَصِيَّةٍ إِنْ حَفِظْتَهَا: إِنَّ لِلهِ تَعَالَى حَقًّا بِالنَّهَارِ لَا يَقْبَلُهُ بِاللَّيْلِ،
وَلِلهِ فِي اللَّيْلِ حَقًّا لَا يَقْبَلُهُ فِي النَّهَارِ. وَإِنَّهَا لَا تُقْبَلُ نَافِلَةٌ حَتَّى تُؤَدَّى الْفَرِيضَةُ.
إِنَّمَا ثَقُلَتْ مَوَازِينُ مَنْ ثَقُلَتْ مَوَازِينُهُ يَوْمَ الْقِيَامَةِ بِاتِّبَاعِهِمْ فِي الدُّنْيَا الْحَقَّ،
وَثِقَلِهِ عَلَيْهِمْ، وَحُقَّ لِمِيزَانٍ أَنْ لَا يُوضَعَ فِيهِ إِلَّا الْحَقُّ أَنْ يَكُونَ ثَقِيلًا، وَإِنَّمَا
خَفَّتْ مَوَازِينُ مَنْ خَفَّتْ مَوَازِينُهُ يَوْمَ الْقِيَامَةِ بِاتِّبَاعِهِمْ فِي الدُّنْيَا الْبَاطِلَ،
وَخِفَّتِهِ عَلَيْهِمْ، وَحُقَّ لِمِيزَانٍ أَلَّا يُوضَعَ فِيهِ إِلَّا الْبَاطِلُ أَنْ يَخِفَّ. وَإِنَّ اللهَ ذَكَرَ
أَهْلَ الْجَنَّةِ بِصَالِحِ مَا عَمِلُوا، وَتَجَاوَزَ عَنْ سَيِّئَاتِهِمْ، فَيَقُولُ قَائِلٌ: أَنَا أَفْضَلُ
مِنْ هَؤُلَاءِ، وَذَكَرَ آيَةَ الرَّحْمَةِ، وَآيَةَ الْعَذَابِ، فَيَكُونُ الْمُؤْمِنُ رَاغِبًا رَاهِبًا، وَلَا
يَتَمَنَّى عَلَى اللهِ غَيْرَ الْحَقِّ، وَلَا يُلْقِي بِيَدِهِ إِلَى التَّهْلُكَةِ. فَإِنْ حَفِظْتَ قَوْلِي فَلَا
يَكُونَنَّ غَائِبٌ أَحَبَّ إِلَيْكَ مِنَ الْمَوْتِ، وَلَا بُدَّ لَكَ مِنْهُ، وَإِنْ ضَيَّعْتَ وَصِيَّتِي
فَلَا يَكُونَنَّ غَائِبٌ أَبْغَضَ إِلَيْكَ مِنَ الْمَوْتِ، وَلَنْ تُعْجِزَهُ.

> I am giving you advice if you will remember it. Allah Almighty is owed a duty during the day which He does not accept at night, and Allah is owed a duty during the night which He does not accept in the day, and He does not accept the optional acts until the obligatory have been performed. Those whose scales are heavy on the Day of Rising are only so because they followed the truth in this world and it was important for them. The scales in

which only the truth is placed deserve to be heavy. Those whose scales are light on the Day of Rising are only so because they followed falsehood in this world and thought that it was inconsequential. The scales in which only falsehood is placed deserve to be light. Allah ﷻ mentioned the people of the Garden and their righteous actions, and He did not mention their evil actions, leading a person to say, ‘I am better than them!’because he thinks about the verse of mercy and the verse of punishment. The believer hopes and fears without entertaining unreasonable false hopes in Allah nor casting himself into destruction. If you heed my words, then nothing which is absent will ever be more beloved to you than death; you cannot escape it. If you ignore my advice, then nothing which is absent will ever be more hated to you than death; you cannot incapacitate it. (Ibn Abī Shaybah 37056 and Khallāl in *Sunnah* 337).

833. Ṣaʿṣaʿah ibn Muʿāwiyah said,

لَقِيتُ أَبَا هُرَيْرَةَ فَقَالَ: مِمَّنْ أَنْتَ؟ فَقُلْتُ: مِنْ أَهْلِ الْعِرَاقِ. قَالَ: أَلَا أُحَدِّثُكَ حَدِيثًا يَنْفَعُ مَنْ بَعْدَكَ؟ قُلْتُ: بَلَى. قَالَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ النَّاسُ يَوْمَ الْقِيَامَةِ الصَّلَاةُ، يَقُولُ اللهُ لِلْمَلَائِكَةِ: انْظُرُوا إِلَى صَلَاةِ عَبْدِي، فَإِنْ كَانَتْ تَامَّةً كُتِبَتْ تَامَّةً، وَإِنْ كَانَتْ نَاقِصَةً كُتِبَتْ نَاقِصَةً. قَالَ اللهُ بِحِلْمِهِ، وَعِلْمِهِ، وَفَضْلِ رَدِّهِ عَلَى عَبْدِهِ: انْظُرُوا هَلْ مِنْ تَطَوُّعٍ؟ فَإِنْ كَانَتْ لَهُ تَطَوُّعٌ كُمِّلَتْ لَهُ. ثُمَّ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ثُمَّ تُؤْخَذُ الْأَعْمَالُ عَلَى ذَلِكُمْ.

I met Abū Hurayrah ؓ and he asked, ‘Where are you from?’ I answered, ‘From the people of Iraq.’ He asked, ‘Shall I relate a hadith to you which will benefit those after you?’ ‘Yes,’ I replied. He said, ‘I heard the Messenger of Allah ﷺ say, “The first thing people will be reckoned for on the Day of Rising will be the prayer. Allah will say to the angels, ‘Look at the prayers of My slave.' If they are complete, they will be written as complete. If they are deficient, they will be written as deficient. Allah, in His infinite forbearance, knowledge and grace, will again say about His slave, 'Look and see whether he has voluntary prayers. If he has voluntary prayers, they will complete his prayers for him.'" Then the Messenger of Allah ﷺ said, "Then the [other] actions will be taken account of accordingly."' (Aḥmad 9494 and Abū Dāwūd 864).

834. Abū Kathīr az-Zubaydī said:

قَدِمْنَا عَلَى مُعَاوِيَةَ – أَوْ عَلَى يَزِيدَ بْنِ مُعَاوِيَةَ – وَعِنْدَهُ عَبْدُ اللهِ بْنُ عَمْرِو بْنِ الْعَاصِ، فَحَدَّثْنَاهُ عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ أَنَّهُ كَانَ يَقُولُ: الصَّلَوَاتُ كَفَّارَاتٌ لِمَا بَعْدَهُنَّ. قَالَ: فَحَدَّثَنَا: أَنَّ آدَمَ عَلَيْهِ السَّلَامُ خَرَجَتْ بِهِ شَأْفَةٌ فِي إِبْهَامِ رِجْلِهِ، ثُمَّ ارْتَفَعَتْ إِلَى أَصْلِ قَدَمَيْهِ، ثُمَّ ارْتَفَعَتْ إِلَى رُكْبَتَيْهِ، ثُمَّ ارْتَفَعَتْ إِلَى حِقْوَيْهِ، ثُمَّ ارْتَفَعَتْ إِلَى أَصْلِ عُنُقِهِ. فَقَامَ فَصَلَّى فَنَزَلَتْ عَنْ مَنْكِبَيْهِ، ثُمَّ صَلَّى فَنَزَلَتْ إِلَى حِقْوَيْهِ، ثُمَّ صَلَّى فَنَزَلَتْ إِلَى رُكْبَتَيْهِ، ثُمَّ صَلَّى فَنَزَلَتْ إِلَى قَدَمَيْهِ، ثُمَّ صَلَّى فَذَهَبَتْ.

We went to see Muʿāwiyah ؓ or Yazīd ibn Muʿāwiyah and ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ؓ was with him, so we related to him that ʿAbdullāh ibn Masʿūd ؓ said, 'The prayers are expiations for what follows them.' He then related to us, 'A blister appeared on Adam's ؑ toe which moved up to his foot, then to his knee, then to his waist and then to his neck. So he stood to pray and it dropped to his shoulders. He prayed some more and it dropped to his waist. He prayed again and it went to his knees. He prayed more yet and it dropped to his feet, and then when he prayed again, it disappeared completely.' (Marwazī in *Taʿẓīm* 206).

835. Abū ʿAmrah al-Anṣārī ؓ said,

كُنَّا مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي غَزَاةٍ، فَأَصَابَ النَّاسَ مَخْمَصَةٌ، فَاسْتَأْذَنَ النَّاسُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي نَحْرِ بَعْضِ ظُهُورِهِمْ، وَقَالُوا: لَعَلَّ اللهَ تَعَالَى أَنْ يُبَلِّغَنَا بِهِ. فَلَمَّا رَأَى عُمَرُ بْنُ الْخَطَّابِ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَدْ هَمَّ أَنْ يَأْذَنَ لَهُمْ فِي نَحْرِ بَعْضِ ظُهُورِهِمْ، قَالَ: يَا رَسُولَ اللهِ، كَيْفَ بِنَا إِذَا نَحْنُ لَقِينَا الْعَدُوَّ غَدًا رِجَالًا جِيَاعًا؟ وَلَكِنْ إِنْ رَأَيْتَ يَا رَسُولَ اللهِ أَنْ تَدْعُوَ النَّاسَ بِبَقَايَا زَادِهِمْ، فَتَجْمَعَهَا، ثُمَّ تَدْعُوَ اللهَ فِيهَا بِالْبَرَكَةِ، فَإِنَّ اللهَ سَيُبَلِّغُنَا بِدَعْوَتِكَ أَوْ سَيُبَارِكُ فِي دَعْوَتِكَ. فَدَعَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ النَّاسَ بِبَقَايَا أَزْوَادِهِمْ، فَجَعَلُوا يَجِيئُونَ بِالْحَفْنَةِ مِنَ الطَّعَامِ، وَفَوْقَ ذَلِكَ، فَكَانَ أَعْلَاهُمْ مَنْ جَاءَ بِصَاعٍ مِنْ تَمْرٍ. فَجَمَعَهَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ قَامَ فَدَعَا مَا شَاءَ اللهُ أَنْ يَدْعُوَ بِهِ، ثُمَّ دَعَا الْجَيْشَ بِأَوْعِيَتِهِمْ، وَأَمَرَهُمْ أَنْ يَحْتَثُوا، فَمَا بَقِيَ مِنَ الْجَيْشِ وِعَاءٌ إِلَّا مَلَئُوهُ، وَبَقِيَ مِثْلُهُ، فَضَحِكَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَتْ نَوَاجِذُهُ، وَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَشْهَدُ أَنِّي رَسُولُ اللهِ، لَا يَلْقَى اللهَ عَبْدٌ مُؤْمِنٌ بِهِمَا إِلَّا حُجِبَتْ عَنْهُ النَّارُ يَوْمَ الْقِيَامَةِ.

While we were with the Messenger of Allah ﷺ on an expedition, the people became hungry, so they asked the Messenger of Allah ﷺ for permission to slaughter one of their mounts. They said, ‘Perhaps Allah Almighty will get us to our destination by it.’ When ʿUmar ibn al-Khaṭṭāb saw that the Messenger of Allah ﷺ intended to give them permission to slaughter one of their mounts, he said, ‘Messenger of Allah, what will we do if we meet the enemy tomorrow with hungry men? Messenger of Allah, what if you ask for the rest of their provisions, collect it all together and ask Allah to bless it? Allah will get us to our destination by your supplication or give us blessing by your supplication.’ The Messenger of Allah ﷺ called for the people to bring the rest of their provisions and they brought a handful of food or more. The most that one brought was a *ṣāʿ* of dates. The Messenger of Allah

> ﷺ collected it all and then stood up and made such supplication as Allah wished for him to do. Then he called for the army to bring their utensils and he commanded them to fill them. Everyone in the army had filled their utensils and the same amount still remained. The Messenger of Allah ﷺ smiled until his molars showed. He said, 'I testify that there is no god but Allah and I testify that I am the Messenger of Allah. A believing slave does not meet Allah with these two except that the Fire will be veiled from him on the Day of Rising.' (Aḥmad 917 and Ṭabarānī in *Kabīr* 575).

836. Maḥmūd ibn ar-Rabīʿ ؓ reported and claimed that the Messenger of Allah ﷺ visited him and spat into a bucket from a well which was in their house. He said he heard ʿItbān ibn Mālik ؓ, the Anṣārī, and one of the Sālim tribe, say,

كُنْتُ أُصَلِّي لِقَوْمِي مِنْ بَنِي سَالِمٍ، فَأَتَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقُلْتُ لَهُ: إِنِّي أَنْكَرْتُ بَصَرِي، وَإِنَّ السُّيُولَ تَحُولُ بَيْنِي وَبَيْنَ مَسْجِدِ قَوْمِي، فَلَوَدِدْتُ أَنَّكَ جِئْتَ فَصَلَّيْتَ فِي بَيْتِي مَكَانًا أَتَّخِذُهُ مَسْجِدًا. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَفْعَلُ إِنْ شَاءَ اللهُ. فَغَدَا عَلَيَّ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ رَحْمَةُ اللهِ عَلَيْهِمْ مَعَهُ، بَعْدَ مَا اشْتَدَّ النَّهَارُ، فَاسْتَأْذَنَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَأَذِنْتُ لَهُ، فَلَمْ يَجْلِسْ حَتَّى قَالَ: أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ فِي بَيْتِكَ؟ فَأَشَرْتُ لَهُ إِلَى الْمَكَانِ الَّذِي أُحِبُّ أَنْ أُصَلِّيَ فِيهِ، فَقَامَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَصَفَّنَا خَلْفَهُ، ثُمَّ جَلَسَ وَسَلَّمْنَا حِينَ سَلَّمَ، فَحَبَسْنَاهُ عَلَى خَزِيرٍ صُنِعَ لَهُ، فَسَمِعَ بِهِ أَهْلُ الدَّارِ، وَهُمْ يَدْعُونَ قِرَاهُمُ الدُّورَ، فَثَابُوا حَتَّى امْتَلَأَ الْبَيْتُ. فَقَالَ رَجُلٌ: أَيْنَ مَالِكُ بْنُ الدُّخْشُنِ – أَوْ قَالَ: الدُّخْشُنِ؟ قَالَ ابْنُ صَاعِدٍ: هَكَذَا قَالَ – فَقَالَ رَجُلٌ مِنَّا: ذَاكَ رَجُلٌ مُنَافِقٌ لَا يُحِبُّ اللهَ وَرَسُولَهُ. قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: لَا تَقُولُوهُ وَهُوَ يَقُولُ لَا إِلَهَ إِلَّا اللهُ يَبْتَغِي بِذَلِكَ وَجْهَ اللهِ عَزَّ وَجَلَّ. قَالُوا: أَمَّا نَحْنُ فَنَرَى وَجْهَهُ وَحَدِيثَهُ إِلَى الْمُنَافِقِينَ. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَيْضًا: لَا تَقُولُوهُ، إِنَّهُ يَقُولُ: لَا إِلَهَ إِلَّا اللهُ يَبْتَغِي بِذَلِكَ وَجْهَ اللهِ. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: لَنْ يُوَافِيَ عَبْدٌ يَوْمَ الْقِيَامَةِ، وَهُوَ يَقُولُ: لَا إِلَهَ

إِلَّا اللهُ يَبْتَغِي بِذَلِكَ وَجْهَ اللهِ إِلَّا حَرَّمَ اللهُ عَلَيْهِ النَّارَ.

قَالَ مَحْمُودٌ: فَحَدَّثْتُ قَوْمًا فِيهِمْ أَبُو أَيُّوبَ صَاحِبُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَتِهِ الَّتِي تُوُفِّيَ فِيهَا مَعَ يَزِيدَ بْنِ مُعَاوِيَةَ، فَأَنْكَرَ ذَلِكَ عَلَيَّ، وَقَالَ: مَا أَظُنُّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا قُلْتَ قَطُّ. فَكَبُرَ ذَلِكَ عَلَيَّ، فَجَعَلْتُ لِلهِ عَلَيَّ إِنْ سَلَّمَنِي اللهُ تَعَالَى حَتَّى أَقْفُلَ مِنْ غَزْوَتِي أَنْ أَسْأَلَ عَنْهَا عِتْبَانَ بْنَ مَالِكٍ، إِنْ وَجَدْتُهُ حَيًّا، فَأَهْلَلْتُ مِنْ إِيلِيَاءَ بِحَجٍّ أَوْ عُمْرَةٍ حَتَّى قَدِمْتُ الْمَدِينَةَ، فَأَتَيْتُ بَنِي سَالِمٍ، فَإِذَا عِتْبَانُ بْنُ مَالِكٍ شَيْخٌ كَبِيرٌ قَدْ ذَهَبَ بَصَرُهُ، وَهُوَ إِمَامُ قَوْمِهِ، فَلَمَّا سَلَّمَ مِنْ صَلَاتِهِ جِئْتُهُ، فَسَلَّمْتُ عَلَيْهِ، ثُمَّ أَخْبَرْتُهُ مَنْ أَنَا، فَحَدَّثَنِي بِهِ كَمَا حَدَّثَنِي بِهِ أَوَّلَ مَرَّةٍ.

قَالَ الزُّهْرِيُّ: وَلَكِنَّا لَا نَدْرِي، أَكَانَ هَذَا قَبْلَ أَنْ تَنْزِلَ مُوجِبَاتُ الْفَرَائِضِ فِي الْقُرْآنِ؟ فَنَحْنُ نَخَافُ أَنْ يَكُونَ الْأَمْرُ صَارَ إِلَيْهَا، فَمَنِ اسْتَطَاعَ أَنْ لَا يَغْتَرَّ فَلَا يَغْتَرَّ. قَالَ الْحُسَيْنُ: لَيْسَ فِيهِ شَكٌّ أَنَّ الْأَمْرَ صَارَ إِلَيْهَا.

I used to lead some of my people from the Sālim tribe in prayer. I went to the Messenger of Allah ﷺ and said to him, ‘My eyesight is weak and the floods come between me and my people’s masjid. I would love for you to come and pray in my house in a place which I can use as a prayer-place.’ The Messenger of Allah ﷺ said, ‘I will do it, Allah willing.’ So after it was well into the day, the Messenger of Allah ﷺ came with Abū Bakr ؓ. The Prophet ﷺ asked permission to enter, so I gave him permission. He did not sit down before he asked, ‘Where in your house would you like me to pray?’ so I indicated to him the place where I wanted him to pray. The Messenger of Allah ﷺ stood and we formed rows behind him. Then he said the *salām*, and we said the *salām* with him. We persuaded him to stay with us to eat a dish of meat stew which we had prepared for him. The people of the house heard about him [i.e. the Prophet ﷺ], so they invited their neighbours who rushed in until they filled the house. A man asked, ‘Where is Mālik ibn ad-Dukhshun?’ (or as Ibn Ṣāʿid said, ad-Dukhshin.) A man from us remarked, ‘That man is a hypocrite, and he does not love Allah and His Messenger.’ The Prophet ﷺ said, ‘Do not say that. He says, “There is no god but Allah,” seeking by that the Face of Allah Almighty.’ They said, ‘We see him going off and talking to the hypocrites.’ The Prophet ﷺ said, ‘Do not say it. He says “There is no god but Allah,” seeking by that the Face of Allah Almighty.’ The Prophet ﷺ said, ‘A person will not appear on the Day of Rising saying “There is no god but Allah,” seeking by that the Face of Allah but that the Fire will be forbidden him.’

Maḥmūd said,

I related it to some people, including the Companion of the Prophet ﷺ Abū Ayyūb ؓ, in the expedition in which he died with Yazīd ibn Muʿāwiyah. He objected to me saying that, and said, ‘I do not think that the Messenger of Allah ﷺ said what you said at all.’ That was a lot for me to take, so I promised Allah that if He were to protect me and if I were to return from my expedition, I would ask ʿItbān ibn Mālik about it, if I found him alive. So I embarked on the Hajj, or the minor pilgrimage, from Jerusalem and reached Madinah. I went to the Banū Sālim and found ʿItbān ibn Mālik. He was the leader of his people, but he was an old man whose sight was gone. When he said the *salām* for his prayer, I greeted him and told him who was I was, and he related it to me as he related it to me the first time. (Bukhārī 1186).

Zuhrī said, ‘But we do not know whether this was before the obligatory prayers were revealed in the Qur’an or not. So we feel it is possible that laws developed in that way, so people should not be deluded. Ḥusayn said, ‘There is no doubt that laws developed in that way.’ (Baghawī 2:396).

837. Abū Yūnus, the client of Taghlib said,

سَأَلْتُ عَبْدَ اللهِ بْنَ عُمَرَ، وَعَبْدَ اللهِ بْنَ الزُّبَيْرِ، وَعُبَيْدَ بْنَ عُمَيْرٍ: هَلْ يَضُرُّ مَعَ
الْإِخْلَاصِ عَمَلٌ؟ فَقَالُوا: عِشْ وَلَا تَغْتَرَّ.

> ‘I asked ʿAbdullāh ibn ʿUmar, ʿAbdullāh ibn az-Zubayr and ʿUbayd ibn ʿUmayr ﵃, “Can a deed with sincerity do any harm?” They answered, “Graze [your animal] and do not be deluded.”’ (Maʿmar ibn Rāshid in *Jāmiʿ* 20553).[6]

838. Qatādah narrated:

سُئِلَ ابْنُ عُمَرَ عَنْ لَا إِلَهَ إِلَّا اللهُ، هَلْ يَضُرُّ مَعَهَا عَمَلٌ، كَمَا لَا يَنْفَعُ مَعَ تَرْكِهَا
عَمِلٌ؟ فَقَالَ ابْنُ عُمَرَ: عَشِّ وَلَا تَغْتَرَّ.

> ‘Ibn ʿUmar ﵄ was asked about the statement: There is no god but Allah, “Can a deed really do any harm with it just as no deed can be of benefit without it?” Ibn ʿUmar answered, “Graze [your animal] and do not be deluded.”’ (Abū Nuʿaym in *Ḥilyah* 1:311 and Bayhaqī in *Shuʿab* 2:337).

839. Sayyār ash-Shāmī said,

قِيلَ لِأَبِي الدَّرْدَاءِ: ﴿وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ﴾ وَإِنْ زَنَى، وَإِنْ سَرَقَ؟ قَالَ:
إِنَّهُ إِنْ خَافَ مَقَامَ رَبِّهِ لَمْ يَزْنِ، وَلَمْ يَسْرِقْ.

> ‘Abū ’d-Dardāʾ ﵁ was asked, “*Those who fear the station of their Lord will have two Gardens* (55:46), even if he fornicates and steals?” He said, “If he feared the station of his Lord he would not fornicate nor steal.”’ (Muttaqī al-Hindī in *Kanz* 4640).

840. Zayd ibn Shurāḥah said,

بَلَغَنِي أَنَّ اللهَ لَمَّا خَلَقَ الْجَنَّةَ، وَخَلَقَ مَا فِيهَا مِنَ الْكَرَامَةِ، وَالنَّعِيمِ وَالسُّرُورِ،
وَخَلَقَ ثِمَارَهَا أَلْيَنَ مِنَ الزُّبْدِ، وَأَحْلَى مِنَ الْعَسَلِ، قَالَتْ: رَبِّ لِمَ خَلَقْتَنِي؟ قَالَ:
لِأُسْكِنَكِ خَلْقًا مِنْ خَلْقِي. قَالَتْ: رَبِّ إِذًا لَا يَدَعُنِي أَحَدٌ، إِذًا يَدْخُلُنِي كُلُّ أَحَدٍ.
قَالَ: كَلَّا، إِنِّي أَجْعَلُ سَبِيلَكِ فِي الْمَكَارِهِ. قَالَ: وَخَلَقَ جَهَنَّمَ، وَخَلَقَ مَا فِيهَا مِنَ
الْهَوَانِ وَالْعَذَابِ، وَخَلَقَهَا أَشَدَّ ظُلْمَةً مِنَ اللَّيْلِ، وَأَنْتَنَ مِنَ الْجِيفَةِ، قَالَتْ: رَبِّ
لِمَ خَلَقْتَنِي؟ قَالَ: لِأُسْكِنَكِ خَلْقًا مِنْ خَلْقِي. قَالَتْ: رَبِّ إِذًا لَا يَقْرَبُنِي أَحَدٌ.
قَالَ: كَلَّا، إِنِّي أَجْعَلُ سَبِيلَكِ فِي الشَّهَوَاتِ.

It has reached me that when Allah ﷻ created the Garden and created what it contains of honour, bliss and happiness, and created its fruits, softer than butter and sweeter than honey, it said, ‘Lord, for what have You created me?’ He ﷻ said. ‘So that some of My creation can dwell in you.’ It said, ‘Lord, then no one will leave me, since everyone will enter me.’ He ﷻ answered, ‘No, I have put your path among disliked things.’And when He ﷻ created Hell and created what it contains of terror and punishment, and He created it with greater darkness than night and a stench fouler than a corpse, it said, ‘Lord, why have you created me?’ He ﷻ answered, ‘So that some of My creation can dwell in you.’ It said, ‘Lord, then no one will come near me.’ He ﷻ said, ‘No, I have put your path among desires.’[7]

841. Khālid ibn Maʿdān said,

إِنَّ اللهَ يَقُولُ: مَنْ ذَكَرَنِي فِي نَفْسِهِ، ذَكَرْتُهُ فِي نَفْسِي، وَمَنْ ذَكَرَنِي فِي مَلَأٍ،
ذَكَرْتُهُ فِي مَلَأٍ أَفْضَلَ – أَوْ قَالَ: أَطْيَبَ – مِنْهُ وَأَكْرَمَ.

وَقَالَ: مَا مِنْ عَبْدٍ يَضَعُ صُدْغَهُ لِلْفِرَاشِ، وَهُوَ يَذْكُرُ اللهَ تَعَالَى إِلَّا كُتِبَ
ذَاكِرًا حَتَّى يَسْتَيْقِظَ مَتَى مَا اسْتَيْقَظَ.

‘Allah ﷻ says, “If someone remembers Me in himself, I remember him in Myself. If someone remembers Me in a gathering, I remember him in a better (or he said, sweeter) and more honoured gathering.”’

He said, ‘Any slave who lays his head down on his bed and remembers Allah Almighty will be written as remembering [Allah] until he awakes, whenever he awakens.’[8]

842. ʿAṭāʾ ibn Dīnār narrated:

عَنْ سَعِيدِ بْنِ جُبَيْرٍ فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿اذْكُرُونِي أَذْكُرْكُمْ﴾ قَالَ: اذْكُرُونِي بِطَاعَتِي أَذْكُرْكُمْ بِمَغْفِرَتِي.

‘Saʿīd ibn Jubayr said about Allah’s ﷻ words: *Remember Me and I will remember you* (2:152): “Remember Me by being obedient to Me and I will remember you with My forgiveness.”’ (Ṭabarī 2312).

843. Mālik ibn al-Ḥārith narrated that Allah Almighty said,

إِذَا شَغَلَ عَبْدِي ثَنَاؤُهُ عَلَيَّ عَنْ مَسْأَلَتِي، أَعْطَيْتُهُ أَفْضَلَ مَا أُعْطِي السَّائِلِينَ.

‘When My slave is distracted from asking Me because of his praise of Me, I give him a reward better than what I give to those who ask.’ (ʿAbd ar-Razzāq 3199).

844. Walīd ibn al-ʿAyzār narrated that Abū ’l-Aḥwaṣ said,

تَسْبِيحَةٌ فِي طَلَبِ حَاجَةٍ خَيْرٌ مِنْ لَقُوحٍ يَرْجِعُ بِهَا أَحَدُكُمْ إِلَى أَهْلِهِ فِي عَامِ لَزْبَةٍ.

‘Glorification when seeking a need is better than a camel full of milk which one of you brings to his family during a year of famine.’ (Ibn Abī Shaybah 29427).

845. ʿAmr ibn Dīnar narrated that ʿUbayd ibn ʿUmayr said,

تَسْبِيحَةٌ بِحَمْدِ اللهِ فِي صَحِيفَةِ مُؤْمِنٍ خَيْرٌ لَهُ مِنْ جِبَالِ الدُّنْيَا تَسِيرُ مَعَهُ ذَهَبًا.

> ‘Glorification with the praise of Allah on the page of a believer is better for him than for golden mountains of this world to move about with him.’ (Ibn Abī Shaybah 29426, Abū Nuʿaym in *Ḥilyah* 3:272 and Bayhaqī in *Shuʿab* 681).

846. Kaʿb al-Aḥbār said,

وَالَّذِي نَفْسُ كَعْبٍ بِيَدِهِ، إِنَّ لِسُبْحَانَ اللهِ، وَالْحَمْدُ لِلهِ، وَلَا إِلَهَ إِلَّا اللهُ، وَاللهُ أَكْبَرَ، دَوِيًّا حَوْلَ الْعَرْشِ كَدَوِيِّ النَّحْلِ، يُذَكِّرُونَ بِصَاحِبِهِنَّ، وَالْعَمَلُ الصَّالِحُ فِي الْخَزَائِنِ.

> ‘By the One Who has the soul of Kaʿb in His hand, the words “Glory be to Allah and praise be to Allah, there is no god but Allah and Allah is greater” are humming around the Throne like the buzzing of bees together with the mention of those who say them, and righteous actions are in the treasuries.’[9]

847. Muṭarrif narrated that Kaʿb said,

إِنَّ لِلْكَلَامِ الطَّيِّبِ حَوْلَ الْعَرْشِ دَوِيًّا كَدَوِيِّ النَّحْلِ، يُذَكِّرْنَ بِصَاحِبِهِنَّ.

> ‘A good word is hummed around the Throne like the buzzing of bees with the mention of those who say it.’ (Aḥmad in *Zuhd* 1364).

848. Abū ʿUthmān an-Nahdī narrated:

كَانَ سَلْمَانُ يَقُولُ لَنَا: قُولُوا: اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ، أَنْتَ
أَعْلَى وَأَجَلُّ أَنْ تَتَّخِذَ صَاحِبَةً أَوْ وَلَدًا، أَوْ يَكُونَ لَكَ شَرِيكٌ فِي الْمُلْكِ، وَلَمْ
يَكُنْ لَكَ وَلِيٌّ مِنَ الذُّلِّ، وَكَبِّرْهُ تَكْبِيرًا، اللهُ أَكْبَرُ كَبِيرًا، اللهُ أَكْبَرُ تَكْبِيرًا،
اللّٰهُمَّ اغْفِرْ لَنَا، اللّٰهُمَّ ارْحَمْنَا. قَالَ: ثُمَّ يَقُولُ: وَاللهِ لَتُكْتَبَنَّ هَؤُلَاءِ، وَاللهِ لَا تُتْرَكُ
هَاتَانِ، وَاللهِ لَيَكُونَنَّ هَؤُلَاءِ شُفَعَاءَ صِدْقٍ لِهَاتَيْنِ.

‘Salmān ﵁ would tell us, “Say, ‘Allah is greater! Allah is greater. Allah, our Lord, all praise is for you. You are far too exalted and majestic to take a wife or a son or to have a partner in the dominion, and You need no one to protect You from abasement. Proclaim His Greatness repeatedly! Allah is truly greater! Allah is truly greater! O Allah, forgive us and have mercy on us!’” Then he would say, “By Allah, this will be written, and these two will not be denied. By Allah, they will truthfully intercede for these two.”’[10]

849. ʿAbdullāh ibn Busr ﵁, the Companion of the Messenger of Allah ﷺ narrated that a man said,

يَا رَسُولَ اللهِ، أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: لَا يَزَالُ لِسَانُكَ رَطِبًا مِنْ ذِكْرِ اللهِ.

‘Messenger of Allah, which action is best?’He answered, ‘That your tongue continues to be moist with the remembrance of Allah.’ (Aḥmad 17680, Tirmidhī 3375 and Ibn Mājah 3793).

850. Ḥassān ibn ʿAṭiyyah narrated that the Prophet ﷺ said,

قِيلَ لِي – أَوْ أُوحِيَ إِلَيَّ: اعْلَمْ أَنَّ السَّاعَةَ الَّتِي لَا تَذْكُرُنِي فِيهَا لَيْسَتْ لَكَ،
وَلَكِنَّهَا عَلَيْكَ.

‘It was said to me (or revealed to me): “Know that the moment in which you do not remember Me is not counted for you, but against you.”’ (Abū Nuʿaym in *Ḥilyah* 8:40).

851. Fuḍayl ibn ʿAmr said,

لَقِيَ رَسُولُ اللهِ رَجُلًا مِنْ أَصْحَابِهِ فَقَالَ: كَيْفَ أَصْبَحْتَ؟ فَقَالَ: صَالِحًا. قَالَ: كَيْفَ أَصْبَحْتَ؟ قَالَ: صَالِحًا. قَالَ: كَيْفَ أَصْبَحْتَ؟ قَالَ: بِخَيْرٍ أَحْمَدُ اللهَ تَعَالَى. قَالَ: هَذَا الَّذِي أَرَدْتُ مِنْكَ.

‘The Messenger of Allah ﷺ met one of his Companions and asked, “How are you?” He answered, “Well.” He ﷺ asked again, “How are you.” He answered, “Well.” He ﷺ asked again, “How are you?” He said, “I am good, praise be to Allah Almighty.” He said, “This is what I wanted from you.”’ (Ṭabarānī in *Awsaṭ* 4377).[11]

852. Layth narrated that Mujāhid said,

مَا مِنْ مَيِّتٍ يَمُوتُ إِلَّا عُرِضَ عَلَيْهِ أَهْلُ مَجْلِسِهِ، إِنْ كَانَ مِنْ أَهْلِ الذِّكْرِ فَمِنْ أَهْلِ الذِّكْرِ، وَإِنْ كَانَ مِنْ أَهْلِ اللهْوِ فَمِنْ أَهْلِ اللهْوِ.

‘When one dies, the people of his gathering appear to him. If he is among the people of remembrance, then the people of remembrance appear. If he is among the people of diversion, then the people of diversion appear.’ (Abū Nuʿaym in *Ḥilyah* 3:283).

853. Mujāhid said about the words of Allah Almighty: *He was a grateful slave* (17:3):

لَمْ يَأْكُلْ شَيْئًا قَطُّ إِلَّا حَمِدَ اللهَ تَعَالَى، وَلَمْ يَشْرَبْ شَيْئًا قَطُّ إِلَّا حَمِدَ اللهَ تَعَالَى، وَلَمْ يَمْشِ مَمْشًى قَطُّ إِلَّا حَمِدَ اللهَ تَعَالَى، وَلَمْ يَبْطِشْ بِشَيْءٍ قَطُّ إِلَّا حَمِدَ اللهَ تَعَالَى، فَأَثْنَى اللهُ تَعَالَى عَلَيْهِ: ﴿إِنَّهُ كَانَ عَبْدًا شَكُورًا﴾

‘He (i.e. Nūḥ ﵇) did not eat anything without praising Allah Almighty, he did not drink anything without praising Allah Almighty, he did not walk any path without praising Allah Almighty and he did not seize anything without praising Allah

Almighty. So Allah praised him: *He was a grateful slave.*’ (Ibn Abī ’d-Dunyā in *Shukr* and Bayhaqī in *Shuʿab* 4157).

854. ʿAbdullāh ibn Salām ﵁ narrated:

أَنَّ مُوسَى صَلَوَاتُ اللهِ عَلَيْهِ قَالَ لِرَبِّهِ عَزَّ وَجَلَّ: يَا رَبِّ، مَا الشُّكْرُ الَّذِي يَنْبَغِي
لَكَ؟ قَالَ: يَا مُوسَى، لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِي.

‘Mūsā ﵇ asked his Lord ﷿, “Lord, what kind of gratitude is most suited to You?” He answered, “Mūsā, it is that your tongue continues to be moist with My remembrance.”’ (Ibn Abī ’d-Dunyā in *Shukr* 39, Ibn Abī Shaybah 34288 and Bayhaqī in *Shuʿab* 669).

855. Saʿd ibn Masʿūd narrated:

كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي مَجْلِسٍ، فَرَفَعَ نَظَرَهُ إِلَى السَّمَاءِ، ثُمَّ
طَأْطَأَ نَظَرَهُ، ثُمَّ رَفَعَهُ، فَسُئِلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ، فَقَالَ:
إِنَّ هَؤُلَاءِ الْقَوْمَ كَانُوا يَذْكُرُونَ اللهَ تَعَالَى – يَعْنِي أَهْلَ مَجْلِسٍ أَمَامَهُ – فَنَزَلَتْ
عَلَيْهِمِ السَّكِينَةُ تَحْمِلُهَا الْمَلَائِكَةُ كَالْقُبَّةِ، وَلَمَّا دَنَتْ مِنْهُمْ تَكَلَّمَ رَجُلٌ مِنْهُمْ
بِبَاطِلٍ، فَرُفِعَتْ عَنْهُمْ.

‘The Messenger of Allah ﷺ was in a gathering when he looked up to the heavens, then he lowered his gaze and then looked up again. The Messenger of Allah ﷺ was asked about that, so he said, “These people (i.e. the gathering in front of him) were remembering Allah Almighty, and angels descended upon them carrying tranquillity like a dome. As they approached them, one of the men said something futile, so they left.”’ (Ibn ʿAsākir in *Tārīkh* 20:401).

856. Abū Hurayrah and Abū Saʿīd al-Khudrī ﵄ narrated that the Prophet ﷺ said,

مَا اجْتَمَعَ قَوْمٌ يَذْكُرُونَ اللهَ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ، وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَتَغَشَّتْهُمُ الرَّحْمَةُ، وَذَكَرَهُمُ اللهُ فِيمَنْ عِنْدَهُ.

‘When a group of people gather to remember Allah, the angels surround them, tranquillity descends on them, mercy covers them and Allah mentions them among those who are with Him.’ (Muslim 2700).

857. ʿAbd al-Wahhāb ibn al-Ward said,

مَا اجْتَمَعَ قَوْمٌ فِي مَجْلِسٍ أَوْ مَلَأٌ إِلَّا كَانَ أَوْلَاهُمْ بِاللهِ الَّذِي يَفْتَتِحُ بِذِكْرِ اللهِ عَزَّ وَجَلَّ، حَتَّى يُفِيضُوا فِي ذِكْرِهِ. وَمَا اجْتَمَعَ قَوْمٌ فِي مَجْلِسٍ أَوْ مَلَأٌ إِلَّا كَانَ أَبْعَدَهُمْ مِنَ اللهِ الَّذِي يَفْتَتِحُ بِالشَّرِّ، ثُمَّ يَخُوضُوا فِيهِ.

‘When a group of people gathers, the closest of them to Allah is the one who begins by mentioning Allah ﷻ until they are all flowing in His remembrance. When a group of people gathers, the one furthest from Allah is the one who begins with evil and makes them all engrossed in it.’ (Abū Nuʿaym in *Ḥilyah* 8:153).

858. Ibn Abī Nujayḥ narrated:

فِي قَوْلِ اللهِ تَعَالَى: ﴿اعْبُدُوا رَبَّكُمُ الَّذِى خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ قَالَ: تُطِيعُونَهُ.

‘Mujāhid said about Allah Almighty’s words: *Worship your Lord, Who created you and those before you, so that hopefully you will be god-fearing* (2:21): “[So that] you obey him.”’ (Ibn Abī Ḥātim in *Tafsīr* 220).

859. Zubayr ibn Saʿīd narrated:

سَمِعْتُ صَفْوَانَ بْنَ سُلَيْمٍ يَقُولُ لِرَجُلٍ يُقَالُ لَهُ الْغَاضِرِيُّ صَاحِبُ مَضَاحِيكٍ، وَأَتَاهُمْ فِي مَجْلِسِ ابْنِ الْمُنْكَدِرِ، وَالْقَوْمُ يَتَحَدَّثُونَ، فَرَمَاهُمْ بِكَلِمَةٍ، قَالَ: فَكَأَنَّهُمْ، ثُمَّ عَادُوا لِحَدِيثِهِمْ ثُمَّ رَمَاهُمْ بِكَلِمَةٍ. فَقَالَ صَفْوَانُ: إِنَّهُ بَلَغَنِي أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَيْسَ مِنْ أَحَدٍ إِلَّا وَمَعَهُ مَلَكٌ يُوحِي إِلَيْهِ، وَشَيْطَانٌ يُوحِي إِلَيْهِ، وَهُوَ مِنَ الْغَالِبِ عَلَيْهِ مِنْهُمَا. فَيَقُولُ الْمَلَكُ لِوَلِيِّهِ: اذْكُرْ، فَلَهُ أَجْرُهُ وَمِثْلُ أَجْرِ مَنْ ذَكَرَ بِذِكْرِهِ، وَلَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا. وَيَقُولُ الشَّيْطَانُ لِوَلِيِّهِ: اشْغَبْ، فَعَلَيْهِ إِثْمُهُ وَإِثْمُ مَنْ شَغَبَ بِشَغْبِهِ، وَلَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا، فَلَا تَأْثَمْ وَتُؤَثِّمْنَا.

I heard Ṣafwān ibn Sulaym address a man called al-Ghaḍirī, a man of jokes, when he came to him in Ibn al-Munkadir’s gathering, while people were talking. He said something to them, but they seemed to ignore him, continuing their conversation, so he repeated it. Ṣafwān said, ‘It has reached me that the Messenger of Allah ﷺ said, “Every person has an angel with him who inspires him and a shayṭān who tempts him, and the latter is the dominant of the two over him. When the angel says to his companion, ‘Remember!’ he gains its reward and a similar reward given to one who remembers, without decreasing any of their reward. When the shayṭān says to his friend, ‘Make trouble!’ he incurs its sin and the sin given those who cause trouble, without decreasing any of their sins.” Do not sin, and do not make us sinful.’

860. Abū Hurayrah ؓ narrated that the Prophet ﷺ said,

إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِكَلِمَةٍ لِيُضْحِكَ بِهِ الْقَوْمَ، يَهْوِي بِهَا مِنْ أَبْعَدَ مِنَ الثُّرَيَّا.

‘A man speaks a word which makes people laugh and because of it, he falls further than the distance of the Pleiades.’ (Aḥmad 9220 and Ibn Ḥibbān 5716).[12]

861. Makḥūl narrated that Abū ’d-Dardāʾ ﵁ used to say,

مِنَ النَّاسِ مَفَاتِيحُ لِلْخَيْرِ، وَمَغَالِيقُ لِلشَّرِّ، وَلَهُمْ بِذَلِكَ أَجْرٌ، وَمِنَ النَّاسِ مَفَاتِيحُ
لِلشَّرِّ، وَمَغَالِيقُ لِلْخَيْرِ، وَعَلَيْهِمْ بِذَلِكَ إِصْرٌ، وَتَفَكُّرُ سَاعَةٍ خَيْرٌ مِنْ قِيَامِ لَيْلَةٍ.

> ‘Some people are keys to good and locks on evil, and because of that, they will be rewarded. There are others who are keys to evil and locks on good, and because of that, they will bear sin. A moment of reflection is better than standing in prayer the whole night.’[13]

862. ʿAwn ibn ʿAbdillāh narrated that Luqmān said to his son,

يَا بُنَيَّ، إِذَا أَتَيْتَ نَادِيَ قَوْمٍ فَارْمِهِمْ بِسَهْمِ الْإِسْلَامِ، يَعْنِي السَّلَامَ، ثُمَّ اجْلِسْ
إِلَى نَاحِيَتِهِمْ، فَلَا تَنْطِقْ حَتَّى تَرَاهُمْ قَدْ نَطَقُوا، فَإِنْ أَفَاضُوا فِي ذِكْرِ اللهِ فَأَجِرْ
سَهْمَكَ مَعَهُمْ، فَإِنْ أَفَاضُوا فِي غَيْرِ ذَلِكَ فَتَحَوَّلْ عَنْهُمْ إِلَى غَيْرِهِمْ.

> ‘My son, when you come to a group of people, shoot the arrow of Islam (i.e. the greeting) at them. Then sit beside them, and do not speak until you see that they have spoken. If they involve themselves in remembering Allah, then launch your arrow with them. If they delve into something else, then move away from them to someone else.’ (Bayhaqī in *Shuʿab* 9003).

863. Shahr ibn Ḥawshab narrated that Luqmān said to his son,

يَا بُنَيَّ، لَا تَتَعَلَّمِ الْعِلْمَ لِتُبَاهِيَ بِهِ الْعُلَمَاءَ، وَتُبَارِيَ بِهِ السُّفَهَاءَ، وَتُمَارِيَ بِهِ فِي الْمَجَالِسِ، وَلَا تَتْرُكِ الْعِلْمَ زُهْدَةً فِيهِ، وَرَغْبَةً فِي الْجَهَالَةِ، إِذَا رَأَيْتَ قَوْمًا يَذْكُرُونَ اللهَ فَاجْلِسْ مَعَهُمْ، فَإِنْ تَكُ عَالِمًا يَنْفَعْكَ عِلْمُكَ، وَإِنْ تَكُ جَاهِلًا يَزِيدُوكَ عِلْمًا، وَلَعَلَّ اللهَ تَعَالَى إِنْ يَطَّلِعَ إِلَيْهِمْ بِرَحْمَةٍ فَيُصِيبَكَ بِهَا مَعَهُمْ، وَإِذَا رَأَيْتَ قَوْمًا لَا يَذْكُرُونَ اللهَ فَلَا تَجْلِسْ مَعَهُمْ، فَإِنْ تَكُ عَالِمًا لَا يَنْفَعْكَ عِلْمُكَ، وَإِنْ تَكُ جَاهِلًا يَزِيدُوكَ جَهْلًا – أَوْ قَالَ: غَيًّا – وَلَعَلَّ اللهَ تَعَالَى يَطَّلِعُ إِلَيْهِمْ بِسُخْطَةٍ فَيُصِيبَكَ بِهَا مَعَهُمْ.

My son, do not learn knowledge so that you can boast to scholars about it, outstrip fools by it and use it to argue in gatherings. Do not abandon knowledge, making do without it and desiring ignorance. When you see people remembering Allah, sit with them. If you are a scholar, your knowledge will benefit you, and if you are ignorant, they will increase you in knowledge. Perhaps Allah Almighty will look at them with mercy, and along with them, it will reach you too. If you see a people not remembering Allah, do not sit with them. If you are a scholar, your knowledge will not benefit you, and if you are ignorant, they will increase you in ignorance (or mistakes). Perhaps Allah Almighty will look at them with anger, and along with them, it will afflict you too. (Dārimī 389 and Abū Nuʿaym in *Ḥilyah* 6:62).

864. Ḥasan ibn Thawbān related:

أَنَّ أَبَا مُسْلِمٍ الْخَوْلَانِيَّ دَخَلَ الْمَسْجِدَ فَنَظَرَ إِلَى نَفَرٍ قَدِ اجْتَمَعُوا جُلُوسًا، فَرَجَا أَنْ يَكُونُوا عَلَى ذِكْرٍ، عَلَى خَيْرٍ، فَجَلَسَ إِلَيْهِمْ، فَإِذَا بَعْضُهُمْ يَقُولُ: قَدِمَ غُلَامٌ لِي، فَأَصَابَ كَذَا وَكَذَا، وَقَالَ الْآخَرُ: قَدْ جَهَّزْتُ غُلَامِي. فَنَظَرَ إِلَيْهِمْ، فَقَالَ: سُبْحَانَ اللهِ، هَلْ تَدْرُونَ يَا هَؤُلَاءِ، مَا مِثْلِي وَمِثْلُكُمْ؟ كَمَثَلِ رَجُلٍ أَصَابَهُ مَطَرٌ غَزِيرٌ وَابِلٌ، فَالْتَفَتَ، فَإِذَا هُوَ بِمِصْرَاعَيْنِ عَظِيمَيْنِ، فَقَالَ: لَوْ دَخَلْتُ هَذَا الْبَيْتَ حَتَّى يَذْهَبَ عَنِّي أَذَى هَذَا الْمَطَرِ، فَدَخَلَ فَإِذَا بَيْتٌ لَا سَقْفَ لَهُ. جَلَسْتُ إِلَيْكُمْ، وَأَنَا أَرْجُو أَنْ تَكُونُوا عَلَى خَيْرٍ، عَلَى ذِكْرٍ، فَإِذَا أَنْتُمْ أَصْحَابُ دُنْيَا، فَقَامَ عَنْهُمْ.

Abū Muslim al-Khawlānī entered the masjid and looked at a group who were sitting there, and he hoped that they were discussing something good. He sat with them, and one of them said, ‘A slave of mine came, and he did such-and-such.’Another said, ‘I ruined my slave.’ He looked at them and said, ‘Glory be to Allah! Do you know, people, what is the example of me and you? It is like a man on whom hard rain falls and he gets wet. He turns and there are two great door-panels, so he says, “I should enter this house to escape the harm of this rain.” He enters, but it is a house without a roof. I sat with you hoping that you would be engaged in good, in remembrance [of Allah], but you ended up being people of this world.’ So he left them. (Abū Nuʿaym in *Ḥilyah* 2:123).

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[1] Bukhārī has transmitted a variation of it in *al-Adab al-Mufrad* (254).

[2] Ibn Ḥajar quotes it from Abū Hurayrah ؓ who relates it from the Prophet ﷺ. *Al-Maṭālib al-ʿĀliyah* (2938)

[3] Bukhārī (7505) and Muslim (2675) have transmitted the first portion of it.

[4] Tirmidhī (983) and Ibn Mājah (4261) have transmitted a variation which explains that he ﷺ visited the youngster as he was dying. In this version, he ﷺ said, ‘Allah ﷻ gives him what he hopes for and saves him

from what he fears.’

5 Ḥākim transmits it as a statement of ʿAbdullāh ibn Masʿūd ؓ. (3831)

6 This is an Arab expression, used to encourage taking precaution in addition to being resolute. This idiom is finds its roots in the story of a man who decided to cross the desert on his camel without grazing it, relying solely on the hopes that he will eventually come across some pasture. He was told to graze his animal, and he was reassured that if he did find pasture, no harm would be done and if he did not find any, he would be prepared. The meaning of the statement of the Companions ؓ is: stay away from sin, take precaution and do not rely solely on your faith and sincerity. Ibn al-Athīr in *Nihāyah* (3:243)

7 Dīnawarī has transmitted a similar narration which is much shorter. When the Garden asked Allah ﷻ why He created it, Allah ﷻ responded, ‘For those who die and they are fearful of Me.’*Mujālasah* (3407)

8 Bukhārī (7405) and Muslim (2675) have transmitted the first half as an elevated hadith of the Prophet ﷺ. Kharāʾiṭī has transmitted the second half in *Makārim* (967).

9 Ibn Mājah has transmitted a variation of it as a hadith related to the Prophet ﷺ narrated by Nuʿmān ibn Bashīr ؓ. (3809)

10 Maʿmar ibn Rāshid has transmitted a variation of it. *Jāmiʿ* (20581)

11 Bukhārī records a similar incident with ʿUmar ibn al-Khaṭṭāb ؓ. *Al-Adab al-Mufrad* (1132)

12 This sin is so serious that, as punishment, its perpetrator will fall into a bottomless pit, whose drop is longer than the distance to the Pleiades (a star cluster), which is said to be 444.2 lights years away.

13 Ibn Mājah has transmitted a variation of it (237).

EXCELLENCE OF THE REMEMBRANCE OF ALLAH ﷻ

865. Jarīrī narrated:

مَرَّ صِلَةُ بْنُ أَشْيَمَ عَلَى الْحَيِّ، وَهُمْ جُلُوسٌ فِي مَسْجِدِهِمْ، فَقَالَ: أَلَا تُخْبِرُونِي عَنْ سَفْرٍ لَنَا خَرَجُوا يَؤُمُّونَ أَرْضًا، فَجَعَلُوا يَنَامُونَ اللَّيْلَ، وَيَجُورُونَ النَّهَارَ، مَتَى تَرَاهُمْ يَبْلُغُونَ الْأَرْضَ الَّتِي يَؤُمُّونَ؟ قِيلَ: لَا، مَتَى؟ فَضَرَبَ دَابَّتَهُ، فَجَعَلَ الْقَوْمُ يَقُولُونَ: أَتَدْرُونَ مَا قَالَ لَكُمْ أَبُو الصَّهْبَاءِ؟ وَاللهِ مَا ضَرَبَ هَذَا الْمَثَلَ إِلَّا لَكُمْ.

> ‘Ṣilah ibn Ashyam passed by a tribe who were sat in their masjid, so he said to them, “Tell me, what do you think of travellers who intended to go somewhere, but they began sleeping during the night and going astray during the day? When do you think they will reach their destination?” Someone said, “We cannot say. When will they reach?” So he struck his animal [and left], and the people began saying, “Do you know what Abū ’ṣ-Ṣahbāʾ said to you? By Allah, he only coined this example for you.”’ (Fasawī in *al-Maʿrifah wa’t-Tārīkh* 2:78–79).

866. Wuhayb said,

جَاءَ رَجُلٌ إِلَى وَهْبِ بْنِ مُنَبِّهٍ فَقَالَ: إِنَّ النَّاسَ قَدْ وَقَعُوا فِيمَا وَقَعُوا فِيهِ،
فَحَدَّثْتُ نَفْسِي أَنْ لَا أُخَالِطَهُمْ. فَقَالَ: لَا تَفْعَلْ، لَا بُدَّ لِلنَّاسِ مِنْكَ، وَلَا بُدَّ
لَكَ مِنْهُمْ، فَلَهُمْ إِلَيْكَ حَوَائِجُ، وَلَكَ إِلَيْهِمْ حَوَائِجُ، وَلَكِنْ كُنْ فِيهِمْ أَصَمَّ
سَمْعًا، وَأَعْمَى بَصَرًا، سَكُوتًا نَطُوقًا.

'A man came to Wahb ibn Munabbih and said, "The people are involved in whatever they are involved in, so I thought to myself that I should not mix with them." He said, "Do not do it. People need you and you need them. They require your assistance, and you require theirs. Be a deaf listener among them, a blind seer and a silent speaker."' (Abū Nuʿaym in *Ḥilyah* 8:144).

867. Karīmah bint al-Ḥassās al-Muzaniyyah said,

حَدَّثَنَا أَبُو هُرَيْرَةَ، وَنَحْنُ فِي بَيْتِ هَذِهِ – تَعْنِي أُمَّ الدَّرْدَاءِ – أَنَّهُ سَمِعَ رَسُولَ
اللهِ صَلَّى عَلَيْهِ وَسَلَّمَ يَأْثُرُ عَنْ رَبِّهِ أَنَّهُ قَالَ: أَنَا مَعَ عَبْدِي مَا ذَكَرَنِي، وَتَحَرَّكَتْ
بِي شَفَتَاهُ.

'Abū Hurayrah ﵁ related while we were in the house of this woman (i.e. Umm ad-Dardāʾ ﵂) that he heard the Messenger of Allah ﷺ report from his Lord, "I am with My slave when He mentions Me and moves his lips while mentioning Me."' (Ibn Mājah 3792, Aḥmad 10968 and Bukhārī in *Khalq Af ʿāl* p.96).

868. ʿAbd ar-Raḥmān ibn Jubayr ibn Nufayr narrated that the Prophet ﷺ said one day,

إِنَّ رَبَّكُمْ يَقُولُ: إِنَّ عَبْدِي كُلَّ عَبْدِيَ الَّذِي يَذْكُرُنِي، وَإِنْ كَانَ مُكَافِئًا قِرْنَهُ.

'Your Lord says, "My servant is every servant who remembers Me, even though he is facing his opponent."' (Tirmidhī 3580).

869. Ḥasan narrated that the Messenger of Allah ﷺ said,

إِنَّ لِلّٰهِ عِبَادًا إِذَا رُؤُوا ذُكِرَ اللهُ تَعَالَى.

‘Allah has slaves who remind you of Allah Almighty when you see them.’ (Ibn Abī ’d-Dunyā in *Awliyā*ʾ 17).

870. Abū ʿImrān narrated:

أَعْتَقَ رَجُلٌ مِائَةَ رَقَبَةٍ فِي مَالِهِ، فَذَكَرَ ذَلِكَ بَعْضُ جُلَسَاءِ ابْنِ مَسْعُودٍ لَهُ، فَدَعَا لَهُ بِخَيْرٍ، وَقَالَ: أَلَا أُخْبِرُكُمْ بِأَفْضَلَ مِنْ ذَلِكَ؟ إِيمَانٌ مَلْزُومٌ بِاللَّيْلِ وَالنَّهَارِ، وَأَنْ لَا يَزَالَ لِسَانُ أَحَدِكُمْ رَطْبًا مِنْ ذِكْرِ اللهِ.

Masʿūd ؓ mentioned that to him, and he prayed for him to be blessed with goodness. He said, “Shall I tell you what is better than that? Persistent faith in the night and the day, and that the tongue of one of you remains moist with the mention of Allah.”’[1]

871. Abū Baḥriyyah narrated that Muʿādh ibn Jabal ؓ said,

مَا عَمِلَ عَبْدٌ مِنْ عَمَلٍ أَنْجَى لَهُ غَدًا مِنْ ذِكْرِ اللهِ تَعَالَى.

‘No one does any action more likely to save him tomorrow than remembering Allah Almighty.’ (Mālik 717).

872. Abū Hurayrah ؓ narrated that the Prophet ﷺ said,

مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللهَ فِيهِ، إِلَّا كَانَ عَلَيْهِمْ تِرَةً، وَمَا مَشَى أَحَدٌ مَمْشًى لَمْ يَذْكُرِ اسْمَ اللهِ عَزَّ وَجَلَّ إِلَّا كَانَ عَلَيْهِ تِرَةً.

‘People who sit together in a gathering and do not remember Allah there will regret it, and the one who walks a path without remembering Allah Almighty will regret it.’ (Aḥmad 9583).

873. Abū Hurayrah ؓ narrated that the Messenger of Allah ﷺ said,

مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللهَ فِيهِ، وَيُصَلُّوا عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ
وَسَلَّمَ، إِلَّا كَانَ عَلَيْهِمْ تِرَةً يَوْمَ الْقِيَامَةِ، إِنْ شَاءَ عَفَا عَنْهُمْ، وَإِنْ شَاءَ أَخَذَهُمْ.

'People who sit together in a gathering and do not remember Allah or send blessings upon the Prophet ﷺ will regret it on the Day of Rising. If He wishes He will pardon them and if He wishes He will seize them.' (Ibid. 10277).

874. Abū Hurayrah ﵁ said,

إِنَّ أَهْلَ السَّمَاءِ لَيَتَرَاءَوْنَ بُيُوتَ أَهْلِ الْأَرْضِ مَا كَانَ يُذْكَرُ فِيهِمُ اسْمُ اللهِ، كَمَا
تَتَرَاءَوْنَ النُّجُومَ فِي السَّمَاءِ، بِقَدْرِ مَا يَذْكُرُ الرَّجُلُ فِيهِ، فَكَذَلِكَ يَرَوْنَهُ.

'The people of heaven show each other the homes of the people of earth, as long as the Name of Allah is mentioned in them, just as you show each other the stars in the sky. However much a man mentions Allah ﷻ, the clearer they will see it.'[2]

875. Ḥasan narrated that Anas ibn Mālik ﵁ related to him:

كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ يَوْمَ الْجُمُعَةِ، وَيُسْنِدُ ظَهْرَهُ إِلَى
خَشَبَةٍ، فَلَمَّا كَثُرَ النَّاسُ قَالَ: ابْنُوا لِي مِنْبَرًا، فَبَنَوْا لَهُ مِنْبَرًا. إِنَّمَا كَانَ عَتَبَتَيْنِ،
فَتَحَوَّلَ مِنَ الْخَشَبَةِ إِلَى الْمِنْبَرِ، فَحَنَّتْ وَاللهِ الْخَشَبَةُ حَنِينَ الْوَالِهِ، فَقَالَ أَنَسٌ: أَنَا
وَاللهِ فِي الْمَسْجِدِ أَسْمَعُ ذَلِكَ، وَاللهِ مَا زَالَتْ تَحِنُّ حَتَّى نَزَلَ رَسُولُ اللهِ صَلَّى اللهُ
عَلَيْهِ وَسَلَّمَ مِنَ الْمِنْبَرِ، وَمَشَى إِلَيْهَا فَاحْتَضَنَهَا فَسَكَنَتْ. فَبَكَى الْحَسَنُ، وَقَالَ:
يَا مَعْشَرَ الْمُسْلِمِينَ، الْخَشَبُ تَحِنُّ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ شَوْقًا
إِلَيْهِ، أَفَلَيْسَ الرِّجَالُ الَّذِينَ يَرْجُونَ لِقَاءَهُ أَحَقَّ أَنْ يَشْتَاقُوا إِلَيْهِ؟

'The Messenger of Allah ﷺ would deliver the sermon on Friday while leaning his back against a tree. When the people increased he said, "Make a pulpit for me," and so they made him a pulpit. It was only two steps away, so he moved from the tree to the pulpit. By Allah, the tree wept like someone grief-stricken.’ By Allah, I was in the masjid listening to that, and by Allah, it continued to weep until the Messenger of Allah ﷺ descended from the pulpit, walked to it and embraced it, and then it calmed down.’

Ḥasan wept and said, ‘Muslims, the tree weeps for the Messenger of Allah ﷺ, yearning for him. Should men, who hope to meet him, not yearn for him more so?’ (Aḥmad 13363).[3]

876. Abū ’l-Jawzāʾ narrated that the Messenger of Allah ﷺ said,

أَكْثِرُوا ذِكْرَ اللهِ عَزَّ وَجَلَّ، حَتَّى يَظُنَّ الْمُنَافِقُونَ أَنَّكُمْ مُرَاءُونَ.

‘Make mention of Allah ﷻ excessively to the extent that the hypocrites think you are showing off.’ (Bayhaqī in *Shuʿab* 524).

877. Masʿūd related from someone who heard ʿAṭāʾ say,

إِنَّ الصَّاعِقَةَ لَا تُصِيبُ لِلهِ ذَاكِرًا.

‘The Blast will not affect those who constantly remember Allah.’ (Ibn Abī ’d-Dunyā in *Maṭar* 117).[4]

878. Zayd ibn Aslam narrated:

خَرَجَ عُمَرُ بْنُ الْخَطَّابِ لَيْلَةً يَحْرُسُ فَرَأَى مِصْبَاحًا فِي بَيْتٍ فَدَنَا مِنْهُ، فَإِذَا عَجُوزٌ تَطْرُقُ شَعَرًا لَهَا لِتَغْزِلَهُ، أَيْ تَنْفُشُهُ بِقَدَحٍ لَهَا، وَهِيَ تَقُولُ:

عَلَى مُحَمَّـــدٍ صَـــلَاةُ الْأَبْـــرَارْ   صَلَّى عَلَيْكَ الْمُصْطَفَوْنَ الْأَخْيَارْ
قَدْ كُنْتَ قَوَّامًا بَكِيَّ الْأَسْـــحَارْ   يَا لَيْتَ شِـــعْرِي وَالْمَنَايَا أَطْوَارْ
هَلْ تَجْمَعُـــنِي وَحَبِيـــبِي الدَّارْ

تَعْنِي النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَجَلَسَ عُمَرُ يَبْكِي، فَمَا زَالَ يَبْكِي حَتَّى قَرَعَ الْبَابَ عَلَيْهَا، فَقَالَتْ: مَنْ هَذَا؟ قَالَ: عُمَرُ بْنُ الْخَطَّابِ. قَالَتْ: مَا لِي وَلِعُمَرَ؟ وَمَا يَأْتِي بِعُمَرَ هَذِهِ السَّاعَةَ؟ قَالَ: افْتَحِي رَحِمَكِ اللهُ، وَلَا بَأْسَ عَلَيْكِ. فَفَتَحَتْ لَهُ: فَدَخَلَ، فَقَالَ: رُدِّي عَلَيَّ الْكَلِمَاتِ الَّتِي قُلْتِ آنِفًا، فَرَدَّتْهُ عَلَيْهِ، فَلَمَّا بَلَغَتْ آخِرَهُ، قَالَ: أَسْأَلُكِ أَنْ تُدْخِلِينِي مَعَكُمَا. قَالَتْ:

وَعُمَرُ، فَاغْفِرْ لَهُ يَا غَفَّارْ، فَرَضِيَ عُمَرُ وَرَجَعَ.

ʿUmar ibn al-Khaṭṭāb رضي الله عنه came out one night to keep watch when he saw a light in a house. He went closer to it, and there was an old woman saying, as she prepared to spin yarn (i.e. teasing it) with some flints she had,

‘Invocations of blessings of the pious be upon Muḥammad.
    The chosen elite ones send blessings upon you.
You stood till the end of the night weeping.
    Fate has flown away, but I wish I knew
    if I will be united with my beloved (i.e. the Prophet ﷺ) in the abode?’

ʿUmar then sat and wept and continued to weep until he knocked on her door. She asked, ‘Who is it?’ He replied, ‘ʿUmar ibn al-Khaṭṭāb.’ She said, ‘What business do I have with ʿUmar? What has brought ʿUmar at this hour?’ ‘Open the door, may Allah have mercy on you. You need not worry,’ ʿUmar said. She opened the

door for him, and he entered. He said, ‘Repeat to me the words which you just said.’ She repeated them, and when she got to the end, he said, ‘I ask that you include me with you both.’ She said,

‘And ʿUmar. Forgive him, O All-forgiving!’

ʿUmar was satisfied, and then he returned.’ (Muttaqī al-Hindī in *Kanz* 35762).

879. Ḥasan said,

قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: بِحَسْبِ الْمُؤْمِنِ مِنَ الْبُخْلِ إِذَا ذُكِرْتُ
عِنْدَهُ، فَلَمْ يُصَلِّ عَلَيَّ. صَلَوَاتُ اللهِ عَلَيْهِ وَسَلَّمَ تَسْلِيمًا.

‘The Messenger of Allah ﷺ said, “It is enough for a believer to be considered miserly if, when I am mentioned around him, he does not send blessings on me.” May the blessings of Allah be upon him, and may He send perfect peace on him.’[5]

880. ʿĀmir ibn Rabīʿah related that he heard the Messenger of Allah ﷺ saying,

مَنْ صَلَّى عَلَيَّ صَلَاةً، صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ مَا صَلَّى عَلَيَّ، فَلْيُقِلَّ عَبْدٌ مِنْ ذَلِكَ
أَوْ لِيُكْثِرْ.

‘Whoever sends blessings on me, the angels will send blessings on him as long as he sends blessings on me. So let each person do a little or a lot of that.’ (Aḥmad 15680 and Ibn Mājah 907).

881. Abū Ṭalḥah ؓ narrated:

جَاءَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ وَالْبِشْرُ يُرَى فِي وَجْهِهِ، فَقَالَ:
إِنَّهُ جَاءَنِي جِبْرَئِيلُ، فَقَالَ: أَمَا يُرْضِيكَ يَا مُحَمَّدُ، أَنْ لَا يُصَلِّيَ عَلَيْكَ أَحَدٌ مِنْ
أُمَّتِكَ إِلَّا صَلَّيْتُ عَلَيْهِ عَشْرًا، وَلَا يُسَلِّمَ عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلَّا سَلَّمْتُ
عَلَيْهِ عَشْرًا؟

‘One day, when the Messenger of Allah ﷺ approached, happiness could be seen on his face. He said, “Jibrīl came to me and said, ‘Muḥammad, does it not please you to know that I will invoke ten blessings on anyone from your nation who sends blessings on you, and I will make ten invocations of peace on anyone from your nation who invokes peace on you?’”’ (Aḥmad 16361, Nasāʾī 1283 and Dārimī 2815).

882. ʿAbdullāh ibn Masʿūd ؓ narrated that the Prophet ﷺ said,

إِنَّ لِلّٰهِ تَعَالَى مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ، يُبَلِّغُونِي مِنْ أُمَّتِي السَّلَامَ.

‘Allah Almighty has angels who travel the earth conveying greetings of peace to me from my nation.’ (Aḥmad 3666, Nasāʾī 1282 and Dārimī 2816).

883. Ḥammād ibn Salamah narrated that Ḥammād al-Kūfī said,

إِنَّ الْعَبْدَ إِذَا صَلَّى عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، عُرِضَ عَلَيْهِ بِاسْمِهِ.

‘When a person sends blessings on the Prophet ﷺ, it is presented to him with his name.’[6]

884. Yaḥyā ibn al-Mukhtār narrated:

عَنِ الْحَسَنِ، أَنَّهُ إِذَا قَرَأَ ﴿إِذَا جَاءَ نَصْرُ اللهِ. . .﴾ قَالَ: احْتُثَّ نَبِيُّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَقُورِبَ لَهُ، فَقَارَبَ مِنَ اللهِ تَعَالَى مَا قُورِبَ لَهُ، فَالْحَمْدُ لِلّٰهِ الَّذِي أَقَرَّ عَيْنَهُ، وَأَسْرَعَ بِهِ إِلَى كَرَامَتِهِ، وَحَيْثُ وُعِدَ بِحَظِّهِ.

‘When Ḥasan recited: *When Allah’s help and victory have arrived* (110:1–3), he said, “The Prophet ﷺ was urged and he was brought closer to Allah’s help and victory, and he got closer to Allah Almighty as he was brought closer to it. So all praise is for Allah, who delighted him, hurried him to His favour and promised him his share.”’ (ʿAbd ar-Razzāq in *Tafsīr* 3724).

885. Abū Hurayrah ﵁ said,

قُلْتُ: يَا رَسُولَ اللهِ، مَا لَنَا إِذَا كُنَّا عِنْدَكَ رَقَّتْ قُلُوبُنَا، وَزَهِدْنَا فِي الدُّنْيَا، فَكُنَّا مِنْ أَهْلِ الْآخِرَةِ؟ وَإِذَا خَرَجْنَا مِنْ عِنْدَكَ أَحْبَبْنَا الدُّنْيَا، وَاشْتَهَيْنَاهَا، وَشَمَمْنَا النِّسَاءَ وَالْأَوْلَادَ. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: لَوْ أَنَّكُمْ تَكُونُونَ عَلَى الْحَالِ الَّتِي أَنْتُمْ عَلَيْهَا عِنْدِي لَزَارَتْكُمُ الْمَلَائِكَةُ فِي بُيُوتِكُمْ، وَلَوْ أَنَّكُمْ لَا تُذْنِبُونَ لَجَاءَ اللهُ بِخَلْقٍ جَدِيدٍ لِيُذْنِبُوا فَيَغْفِرَ لَهُمْ. قَالَ: قُلْتُ: يَا رَسُولَ اللهِ، مِمَّ خُلِقَ الْخَلْقُ؟ قَالَ: مِنَ الْمَاءِ. قَالَ: قُلْتُ: يَا رَسُولَ اللهِ، أَخْبِرْنِي عَنِ الْجَنَّةِ، مَا بِنَاؤُهَا؟ قَالَ: لَبِنَةٌ مِنْ ذَهَبٍ، وَلَبِنَةٌ مِنْ فِضَّةٍ، وَمِلَاطُهَا الْمِسْكُ الْأَذْفَرُ، وَتُرَابُهَا الزَّعْفَرَانُ، وَحَصْبَاؤُهَا اللُّؤْلُؤُ وَالْيَاقُوتُ، مَنْ دَخَلَهَا يَنْعَمُ لَا يَبْؤُسُ، وَيُخَلَّدُ لَا يَمُوتُ، لَا تَبْلَى ثِيَابُهُ، وَلَا يَفْنَى شَبَابُهُ. قَالَ: ثُمَّ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ثَلَاثَةٌ لَا تُرَدُّ دَعْوَتُهُمْ: الْإِمَامُ الْمُقْسِطُ، وَالصَّائِمُ حَتَّى يُفْطِرَ، وَالْمَظْلُومُ، فَإِنَّهَا تُفْتَحُ لَهَا أَبْوَابُ السَّمَاءِ، وَتُرْفَعُ فَوْقَ الْغَمَامِ، يَنْظُرُ إِلَيْهَا الرَّبُّ عَزَّ وَجَلَّ، فَيَقُولُ: وَعِزَّتِي لَأَنْصُرَنَّكِ وَلَوْ بَعْدَ حِينٍ.

I asked, 'Messenger of Allah, what is wrong with us? When we are with you, our hearts are soft, we abstain from the world and we are people of the Next World, and when we leave you, we love the world, we crave it and we get close to our wives and children.' So the Prophet ﷺ said, 'If you were to remain in the same state as when you are with me, the angels would visit you in your homes. If you did not sin, Allah would produce a new creation so that they sin, and then He would forgive them.' I asked, 'Messenger of Allah, what was creation made out of?' 'Out of water,' he answered. I asked, 'Messenger of Allah, tell me about the Garden, what is it made of?'He said, 'One brick will be gold and another silver, its mortar will have the fragrance of musk, its soil will be saffron and its gravel pearls and sapphires. Whoever enters it will be in comfort and will not experience misery, he will live forever and not die, his clothes will not spoil and his youth will not dwindle.’ The Messenger of Allah ﷺ then said, ‘There are three whose supplications are not denied; the just ruler, the fasting person when he breaks his fast and the oppressed for whom the gates of the heavens are opened. It will be raised above the clouds, and the Lord ﷻ will look at it and say, “By My Might, I shall relieve you, even if it is after a time.”’ (Aḥmad 8043, Tirmidhī 2526 and Ibn Ḥibbān 7387).

886. ʿAbdullāh ibn Hubayrah narrated that Abū Hurayrah ؓ would say,

الصَّلَاةُ قُرْبَانٌ، وَالصَّدَقَةُ فِدَاءٌ، وَالصِّيَامُ جُنَّةٌ. إِنَّمَا مَثَلُ الصَّلَاةِ كَمَثَلِ رَجُلٍ أَرَادَ مِنْ إِمَامٍ حَاجَةً فَأَهْدَى لَهُ هَدِيَّةً، وَمَثَلُ الصَّدَقَةِ كَمَثَلِ رَجُلٍ أُسِرَ فَفَدَى نَفْسَهُ، وَمَثَلُ الصِّيَامِ كَمَثَلِ رَجُلٍ لَقِيَ عُدُوًّا وَعَلَيْهِ جُنَّةٌ حَصِينَةٌ.

وَقَالَ: إِذَا قَامَ الْعَبْدُ يَعْنِي إِلَى الصَّلَاةِ فَإِنَّهُ فِي مَقَامٍ عَظِيمٍ، وَاقِفٌ عَلَى اللهِ يُنَاجِيهِ، وَيَتَرَضَّاهُ، قَائِمٌ بَيْنَ يَدَيِ الرَّحْمَنِ سُبْحَانَهُ وَتَعَالَى يَسْمَعُ لِقِيلِهِ، وَيَرَى عَمَلَهُ، وَيَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ. فَلْيُقْبِلْ عَلَى اللهِ سُبْحَانَهُ بِقَلْبِهِ، وَجَسَدِهِ، ثُمَّ لِيَرْمِ بِبَصَرِهِ قَصْدَ وَجْهِهِ خَاشِعًا، أَوْ لِيَخْفِضْهُ فَهُوَ أَقَلُّ لِسَهْوِهِ، وَلَا يَلْتَفِتْ، وَلَا يُحَرِّكْ شَيْئًا بِيَدِهِ، وَلَا بِرِجْلِهِ، وَلَا شَيْئًا مِنْ جَوَارِحِهِ، حَتَّى يَفْرُغَ مِنْ صَلَاتِهِ. وَلْيَبْشِرْ مَنْ فَعَلَ هَذَا، وَلَا قُوَّةَ إِلَّا بِاللهِ عَزَّ وَجَلَّ.

‘Prayer is an offering, charity is sacrifice and fasting is a shield. The example of prayer is of a man who needs something from the ruler, so he presents him with a gift. The example of charity is of a man who is imprisoned and ransoms himself. The example of fasting is of a man facing his enemy in fortified armour.’

He also said, ‘When the slave stands (i.e. for prayer) he is standing in a position of gravity before Allah and calling on him. He should try to please Him as he stands in front of the All-Merciful ﷻ, Who hears what he says, sees what he does and knows what his self whispers to him. Therefore, he should turn to Allah ﷻ with his heart and his body and should cast his glance aiming at His Face in total humility, or he should lower his gaze, as this will curb his forgetfulness. He should not turn, move anything with his hands or feet or move any of his limbs until he has finished his prayer. Congratulations to the one who has achieved this, and there is no power but with Allah ﷻ.’[7]

887. Abū Jaʿfar narrated that Mujāhid said about Allah’s ﷻ words, ‘*Stand in obedience to Allah*’ (2:238):

مِنَ الْقُنُوتِ: الرُّكُوعُ، وَالْخُشُوعُ، وَغَضُّ الْبَصَرِ، وَخَفْضُ الْجَنَاحِ مِنْ رَحْمَةِ اللهِ
سُبْحَانَهُ وَتَعَالَى. قَالَ: فَكَانَتِ الْعُلَمَاءُ إِذَا قَامَ أَحَدُهُمْ هَابَ الرَّحْمَنَ سُبْحَانَهُ
وَتَعَالَى أَنْ يَشُدَّ نَظَرَهُ إِلَى شَيْءٍ، أَوْ يَلْتَفِتَ، أَوْ يُقَلِّبَ الْحَصَى، أَوْ يَعْبَثَ بِشَيْءٍ،
أَوْ يُحَدِّثَ نَفْسَهُ بِشَيْءٍ مِنَ الدُّنْيَا إِلَّا نَاسِيًا مَا دَامَ فِي صَلَاتِهِ.

‘Obedience (*qunūt*) is to bow, to concentrate, to lower the gaze and to be open to the mercy of Allah ﷻ.’ He said, ‘When any one of the scholars would stand [for prayer], they were too frightened of the All-Merciful to fix their gaze on anything, to turn, to clear pebbles, to recall anything or to think to one’s self about something—unless it was out of forgetfulness—so long as they were in prayer.’ (Abū Nuʿaym in *Ḥilyah* 3:282 and Bayhaqī in *Shuʿab* 2883).

888. ʿUmar ibn ʿAbd al-ʿAzīz said,

كَانَ الْعُلَمَاءُ يَهَابُ أَحَدُهُمُ الرَّحْمَنَ سُبْحَانَهُ وَتَعَالَى وَيَخْشَعُ أَنْ يَشُدَّ النَّظَرَ بَيْنَ
يَدَيْهِ مَا دَامَ يُصَلِّي.

‘The scholars feared the All-Merciful ﷻ, and they were too frightened to look at anything in His presence while they were praying.’ (Bayhaqī in *Shuʿab* 2883).[8]

889. Muslim ibn Yasār said,

إِنَّكَ إِذَا كُنْتَ قَائِمًا بَيْنَ يَدَيْ أَمِيرٍ أَحْبَبْتَ أَنْ يَرَاكَ مُتَخَشِّعًا لِيُنْجِحَ لَكَ حَاجَتَكَ. قِيلَ: فَأَيْنَ مُنْتَهَى النَّظَرِ فِي الصَّلَاةِ؟ قَالَ: مَوْضِعُ السُّجُودِ حَسَنٌ.

‘When you stand before a ruler, you would like him to think of you as humble so that he will fulfil your need.’ Someone asked, ‘So what should be the extent of one’s gaze in prayer?’ He answered, ‘The place of prostration is good.’ (Aḥmad in *Zuhd* 1408).

890. Maymūn ibn Jābān said,

مَا رَأَيْتُ مُسْلِمَ بْنَ يَسَارٍ، مُلْتَفِتًا فِي صَلَاةٍ قَطُّ خَفِيفَةٍ، وَلَا طَوِيلَةٍ. قَالَ: وَلَقَدِ انْهَدَمَتْ نَاحِيَةٌ مِنَ الْمَسْجِدِ فَفَزِعَ أَهْلُ السُّوقِ لِهَدَّتِهَا، وَإِنَّهُ لَفِي الْمَسْجِدِ فِي الصَّلَاةِ فَمَا الْتَفَتَ.

‘I never saw Muslim ibn Yasār turn in prayer, whether the prayer was short or long. A corner of the masjid once collapsed, and everyone in the marketplace was startled by its crash, but he was praying in the masjid and did not flinch.’ (Abū Nuʿaym in *Ḥilyah* 2:290).

891. Jaʿfar ibn Ḥayyān said,

ذُكِرَ لِمُسْلِمِ بْنِ يَسَارٍ قِلَّةُ الْتِفَاتِهِ فِي الصَّلَاةِ، قَالَ: وَمَا يُدْرِيكُمْ أَيْنَ قَلْبِي؟

‘Muslim ibn Yasār was asked about his lack of movement in prayer, so he said, “How can I explain to you the whereabouts of my heart?”’ (Ibid.)

892. Ḍamrah ibn Ḥabīb narrated that Abū ’d-Dardāʾ ﵁ said,

إِنَّ مِنْ فِقْهِ الْمَرْءِ إِقْبَالَهُ عَلَى حَاجَتِهِ حَتَّى يُقْبِلَ عَلَى صَلَاتِهِ وَقَلْبُهُ فَارِغٌ.

‘A sign of a person’s deep understanding is that he tends to his needs, so that when it is time for prayer, his heart is free.’[9]

893. Ṣilah ibn Ashyam narrated that the Messenger of Allah ﷺ said,

مَنْ صَلَّى صَلَاةً لَا يَذْكُرُ فِيهَا شَيْئًا مِنْ أَمْرِ الدُّنْيَا، ثُمَّ سَأَلَ اللهَ شَيْئًا أَعْطَاهُ.

‘Whoever offers a prayer—in which he did not think about any worldly matter—and asks Allah for something, He will give it to him.’ (Ibn Abī Shaybah 7631).

894. Abū Ḥāzim said,

اعْتَكَفَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ فِي رَمَضَانَ فِي قُبَّةٍ لَهُ، عَلَى بَابِهَا حَصِيرٌ، فَرَفَعَ الْحَصِيرَ، وَأَطْلَعَ رَأْسَهُ فَأَبْصَرَ النَّاسَ، فَقَالَ: إِنَّ الْمُصَلِّيَ يُنَاجِي رَبَّهُ، فَلْيَنْظُرْ أَحَدُكُمْ بِمَا يُنَاجِي رَبَّهُ تَعَالَى، وَلَا يَجْهَرْ بَعْضُكُمْ عَلَى بَعْضٍ بِالْقُرْآنِ.

‘The Messenger of Allah ﷺ secluded himself in the masjid in Ramaḍān in a tent which had a mat over the entrance. He lifted the mat, peered out and saw the people, so he said, “The one who prays converses with his Lord in secret, so each of you should think about what he whispers to his Almighty Lord, and do not recite the Qur’an aloud over one another.”’ (Ibn Mājah 1775).

895. ʿUqbah ibn ʿĀmir al-Juhanī ؓ said,

مَنْ تَوَضَّأَ فَأَحْسَنَ وُضُوءَهُ، ثُمَّ صَلَّى صَلَاةً غَيْرَ سَاهٍ، وَلَا لَاهٍ، كُفِّرَ عَنْهُ مَا كَانَ قَبْلَهَا مِنْ شَيْءٍ.

‘I heard the Messenger of Allah ﷺ say, “Whoever performs ablution, doing so thoroughly, and then offers a prayer without

> distractions and diversions, all his sins prior to it will be written off.”’ (Aḥmad 17448 and Ṭabarānī in *Kabīr* 903).

896. Mujāhid said about Allah Almighty’s words: *Then when you have finished, work on, and make your Lord your goal!* (94:7–8):

إِذَا فَرَغْتَ مِنْ دُنْيَاكَ، فَانْصَبْ فِي صَلَاتِكَ. ﴿وَإِلَى رَبِّكَ فَارْغَبْ﴾ قَالَ: اجْعَلْ
نِيَّتَكَ وَرَغْبَتَكَ إِلَى رَبِّكَ عَزَّ وَجَلَّ.

> ‘When you are free from your worldly matters, work on through your prayer.’ Regarding: *Make your Lord your goal!* he said, ‘Make your Lord ﷻ your intention and what you desire.’ (Baghawī 3:261–262).

897. Abū Sinān ash-Shaybānī narrated from a man:

عَنْ عَلِيٍّ، أَنَّهُ سُئِلَ عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ﴾
قَالَ: الْخُشُوعُ فِي الْقَلْبِ، وَأَنْ تُلِينَ كَنَفَكَ لِلْمَرْءِ الْمُسْلِمِ، وَأَنْ لَا تَلْتَفِتَ فِي
صَلَاتِكَ.

> ‘ʿAlī ؓ was asked about Allah’s ﷻ words: *Those who are humble in their prayer* (23:2), and he said, “Humility is in the heart. It is to lower your wing for a Muslim and to not turn away in your prayer.”’ (Ṭabarī 19:9).

898. Mujāhid said about Allah Almighty’s words: *Those who are humble in their prayer* (23:2), ‘It is to be tranquil.’ (Ibid. 19:8).

899. Masrūq narrated that ʿAbdullāh ibn Masʿūd ؓ said, ‘Be still in prayer!’ (ʿAbd ar-Razzāq 3305. Ibn Abī Shaybah 724. and Ṭabarānī in *Kabīr* 9343).

900. Muhājir an-Nabbāl was told about a man folding his right hand over his left, so he said,

مَا أَحْسَنَهُ: ذَلَّ بَيْنَ يَدَيْ عِزِّهِ!

‘How beautiful! He is humble before His Honour!’[10]

901. Faḍl ibn ʿAbbās ؓ narrated that the Messenger of Allah ﷺ said,

الصَّلَاةُ مَثْنَى مَثْنَى، تَشَهَّدٌ فِي كُلِّ رَكْعَتَيْنِ، وَتَضَرُّعٌ، وَتَخَشُّعٌ، وَتَمَسْكُنٌ، ثُمَّ تُقَنِّعُ يَدَيْكَ. يَقُولُ: تَرْفَعُهُمَا إِلَى رَبِّكَ مُسْتَقْبِلًا بِبُطُونِهِمَا وَجْهَكَ، وَتَقُولُ: يَا رَبِّ، يَا رَبِّ، فَمَنْ لَمْ يَفْعَلْ ذَلِكَ فَهِيَ خِدَاجٌ.

‘Prayer is performed in units of two and there is a *tashahhud* after every two units with humbleness, concentration and serenity. Then you hold your hands in front of your face, lifting them up to your Lord with your palms towards your face and you say, “My Lord! My Lord!” If one does not do that, it [i.e. the prayer] is aborted.’ (Aḥmad 17525).[11]

902. ʿAbdullāh ibn Shaddād ؓ narrated:

قَالَ رَجُلٌ: يَا رَسُولَ اللهِ، مَا الْأَوَّاهُ؟ قَالَ: الْأَوَّاهُ، الْخَاشِعُ الدَّعَّاءُ الْمُتَضَرِّعُ. ثُمَّ قَرَأَ: ﴿إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ﴾

‘A man asked, “Messenger of Allah, what is *awwāh*?” He replied, “*Awwāh* is the submissive one who is constantly supplicating and imploring.” He then recited: *Ibrāhīm was awwāh and forbearing.*’ (9:114). (Abū Nuʿaym in *Ḥilyah* 2:53).

903. ʿAlqamah ibn Marthad and Ismāʿīl ibn Umayyah narrated:

كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا فَرَغَ مِنْ صَلَاتِهِ رَفَعَ يَدَيْهِ وَضَمَّهُمَا، وَقَالَ: رَبِّ اغْفِرْ لِي مَا قَدَّمْتُ، وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ، وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي. أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ، لَكَ الْمُلْكُ، وَلَكَ الْحَمْدُ.

‘When the Messenger of Allah ﷺ completed his prayer, he would lift his hands, holding them together, and say, “My Lord, forgive me my past deeds, my future deeds, what I have concealed, what I have revealed, what I have wasted and what You are more aware of than I am! You are the One who sends ahead and the One who holds back. There is no god but You! The Dominion is Yours and all praise is for You!”’[12]

904. Abū Dharr ؓ narrated that the Messenger of Allah ﷺ said,

إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ، فَإِنَّ الرَّحْمَةَ تُوَاجِهُهُ، فَلَا يُحَرِّكَنَّ الْحَصَى.

‘When one of you stands for prayer, mercy is directly in front of him, so he should never move pebbles.’ (Ibn Shāhīn in *Targhīb* 55).[13]

Yūnus related something similar.

905. Abū Dharr ؓ narrated that the Messenger of Allah ﷺ said,

لَا يَزَالُ اللهُ مُقْبِلًا عَلَى الْعَبْدِ فِي صَلَاتِهِ مَا لَمْ يَلْتَفِتْ، فَإِذَا صَرَفَ وَجْهَهُ انْصَرَفَ عَنْهُ.

‘Allah continues to face the servant in his prayer as long as he does not turn. When he turns his face, Allah ﷻ turns away from him.’ (Aḥmad 21508, Nasāʾī 1195 and Dārimī 1463).

906. Muḥammad ibn Ibrāhīm at-Taymī said that a man related to him from ʿAbdullāh ibn Masʿūd ؓ,

لَا يَزَالُ اللهُ مُقْبِلًا إِلَى الْعَبْدِ فِي صَلَاتِهِ مَا لَمْ يَلْتَفِتْ.

قَالَ مُحَمَّدٌ: فَكَانَ ذَلِكَ الرَّجُلُ الَّذِي حَدَّثَنِي هَذَا الْحَدِيثَ إِذَا قَامَ فِي الصَّلَاةِ كَأَنَّهُ وَدٌّ.

‘Allah continues to face the servant in his prayer as long as he does not turn.’

Muḥammad [ibn Ibrāhīm at-Taymī] said, ‘When the man who narrated this hadith to me stood for prayer, it was as though he was a peg.’[14]

907. Saʿīd ibn al-Musayyib saw a man fidgeting in his prayer, so he said,

لَوْ خَشَعَ قَلْبُ هَذَا خَشَعَتْ جَوَارِحُهُ.

‘If this person’s heart was still, his limbs would be still.’ (ʿAbd ar-Razzāq 3308 and Bayhaqī in *as-Sunan al-Kubrā* 3550).

908. Abū ’l-Khayr narrated:

سَأَلْنَا عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ، عَنْ قَوْلِ اللهِ: ﴿الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ﴾ أَهُمُ الَّذِينَ يُصَلُّونَ أَبَدًا؟ قَالَ: لَا، وَلَكِنَّهُ الَّذِي إِذَا صَلَّى لَمْ يَلْتَفِتْ عَنْ يَمِينِهِ، وَلَا عَنْ شِمَالِهِ، وَلَا خَلْفِهِ.

‘We asked ʿUqbah ibn ʿĀmir al-Juhanī ﵁ about Allah’s words: *Those who are constant in their prayer* (70:23), “Are they the ones who always pray?” He replied, “No. They are the ones who, when they pray, do not turn right or left or look behind.”’ (Ṭabarī 23:612).

909. Ḥasan narrated that the Messenger of Allah ﷺ said,

مَثَلُ الصَّلَاةِ الْمَكْتُوبَةِ كَالْمِيزَانِ، مَنْ أَوْفَى اسْتَوْفَى.

> ‘The example of the obligatory prayer is like the weighing scale; whoever gives full measure will receive full measure.’ (Quḍāʿī in *Musnad ash-Shihāb* 1383).

910. Ibn Abī Hudhayl narrated that Abū ʿAmr al-ʿAbdī was asked about turning in prayer, so he said,

هُوَ كَيْلُكَ فَأَوْفِهِ، أَوِ امْحَقْهُ.

> ‘It is your own scale, so fill it or empty it!’[15]

911. Sālim ibn Abī ’l-Jaʿd narrated that Salmān ﵁ said,

الصَّلَاةُ مِكْيَالٌ، فَمَنْ أَوْفَى أُوفِيَ لَهُ، وَمَنْ طَفَّفَ فَقَدْ عَلِمْتُمْ مَا قَالَ اللهُ فِي الْمُطَفِّفِينَ.

> ‘The prayer is a weighing scale. Whoever fills it will be given his reward in full, and whoever gives short measure, then you know what Allah has said regarding the fraudsters!’ (ʿAbd ar-Razzāq 3750 and Baghawī 3:261).[16]

912. Masʿūd narrated that Abū Jamrah aḍ-Ḍubaʿī told him.

قُلْتُ لِابْنِ عَبَّاسٍ: إِنِّي رَجُلٌ فِي قِرَاءَتِي وَكَلَامِي عَجَلَةٌ. فَقَالَ ابْنُ عَبَّاسٍ: لَأَنْ أَقْرَأَ الْبَقَرَةَ أُرَتِّلُهَا أَحَبُّ إِلَيَّ مِنْ أَنْ أَقْرَأَ الْقُرْآنَ كُلَّهُ.

> ‘I said to Ibn ʿAbbās ﵄, “I am a man who recites and speaks fast.” He answered, “I would rather recite *al-Baqarah* slowly than the whole Qur’an [quickly].”’[17]

913. A man asked Zayd ibn Thābit ﵁ about completing the recitation of the Qur’an in seven [nights], so he said,

> لَأَنْ أَقْرَأَهُ فِي عِشْرِينَ أَوْ نِصْفٍ – يَعْنِي نِصْفَ شَهْرٍ – أَحَبُّ إِلَيَّ مِنْ أَنْ أَقْرَأَهُ
> فِي سَبْعٍ، وَسَلْنِي لِمَ ذَلِكَ. أَقِفُ عَلَيْهِ وَأَتَدَبَّرُهُ.

> ‘I would rather complete its recitation in twenty nights or half (i.e. half a month) than complete it in seven nights. Ask me why that is. So that I may pause and reflect on it.’ (Mālik 687).

914. Yaʿlā ibn Mamlak narrated that he asked Umm Salamah ؓ about the recitation of the Messenger of Allah ﷺ and his prayer, so she said,

> مَا لَكُمْ وَلِصَلَاتِهِ؟ كَانَ يُصَلِّي ثُمَّ يَنَامُ قَدْرَ مَا يُصَلِّي، ثُمَّ يُصَلِّي قَدْرَ مَا يَنَامُ، ثُمَّ
> يَنَامُ قَدْرَ مَا صَلَّى، فَتِلْكَ صَلَاتُهُ، حَتَّى يُصْبِحَ. وَنَعَتَتْ لَهُ قِرَاءَتَهُ، فَإِذَا هِيَ تَنْعَتُ
> قِرَاءَةً مُفَسَّرَةً حَرْفًا حَرْفًا.

> ‘What will you do with his prayer?[18] He would pray and then sleep for the amount of time he prayed. Then he would pray for the amount of time he slept, and then he would sleep for the amount he prayed. That was his prayer until the morning.’ She then proceeded to describe his recitation to him. She described a recitation with absolute coherence of every single letter. (Aḥmad 26526).

915. Muslim ibn Mikhrāq said,

> قُلْتُ لِعَائِشَةَ: يَا أُمَّ الْمُؤْمِنِينَ، إِنَّ أُنَاسًا يَقْرَأُ أَحَدُهُمُ الْقُرْآنَ فِي لَيْلَةٍ مَرَّتَيْنِ أَوْ
> ثَلَاثًا. فَقَالَتْ: قَرَأُوا، وَلَمْ يَقْرَأُوا. كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُومُ
> لَيْلَةَ التَّمَامِ، فَيَقْرَأُ سُورَةَ الْبَقَرَةِ، وَسُورَةَ آلِ عِمْرَانَ، وَسُورَةَ النِّسَاءِ، لَا يَمُرُّ بِآيَةٍ
> فِيهَا اسْتِبْشَارٌ إِلَّا دَعَا اللهَ تَعَالَى وَرَغِبَ، وَلَا يَمُرُّ بِآيَةٍ فِيهَا تَخْوِيفٌ إِلَّا دَعَا اللهَ
> وَاسْتَعَاذَ.

> ‘I asked ʿĀʾishah, “Mother of the Believers, some people recite the whole Qur’an twice or three times a night.” So she said, “They recited, but have not really recited. The Messenger of Allah ﷺ stood for prayer the entire night and recited *Sūrat al-Baqarah*, *Sūrat Āl ʿImrān* and *Sūrat an-Nisāʾ*. Whenever he passed by a verse containing glad tidings, he would supplicate to Allah Almighty and ask for it, and whenever he passed by a verse of alarm, he would supplicate to Allah and seek His refuge from it.’ (Ibid. 24875).

916. Shaʿbī narrated:

عَنْ عَائِشَةَ، أَنَّهَا سَمِعَتْ رَجُلًا يَقْرَأُ يَهُذُّ الْقُرْآنَ هَذًّا، فَقَالَتْ: مَا قَرَأَ هَذَا، وَمَا سَكَتَ.

> ‘ʿĀʾishah heard a man reciting the Qur’an frantically, so she said, “This person has not recited despite not being quiet.”’[19]

917. Abū ʿĪsā narrated that Shaʿbī said,

إِذَا قَرَأْتَ الْقُرْآنَ فَاقْرَأْهُ قِرَاءَةً تُسْمِعُ أُذُنَيْكَ، وَيَفْقَهُهُ قَلْبُكَ، فَإِنَّ الْأُذُنَ عَدْلٌ بَيْنَ اللِّسَانِ وَالْقَلْبِ.

> ‘When you recite the Qur’an, recite it in such a way that your ears hear and your heart understands. The ears are the medium between the tongue and the heart. (Baghawī 3:87).

918. Sallām ibn Miskīn narrated that he heard Ḥasan recite the verse: *Who is better—someone who will be thrown into the Fire or someone who will arrive in safety on the Day of Rising? Do what you like. He sees whatever you do.* (41:40). and say:

سَمِعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا يَقْرَؤُهَا يُعِيدُهَا، وَيُبْدِيهَا، فَقَالَ: أَوَ مَا سَمِعْتُمُ اللهَ تَعَالَى يَقُولُ: ﴿وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا﴾ هَذَا التَّرْتِيلُ.

'A man from the Muhājirīn heard someone reciting, repeating and showing it, so he said, Have you not heard Allah Almighty say: *And recite the Qur'an distinctly* (73:4) with this distinction?"' (Ibn Abī Shaybah 35543).

919. One of the Anṣār said,

سَأَلْتُ الْحَكَمَ بْنَ عُتَيْبَةَ، عَنْ قَوْلِ اللهِ: ﴿وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا﴾ قَالَ: التَّرْتِيلُ: التَّرَسُّلُ. قَالَ: وَكُنْتُ آتِي عَبْدَ اللهِ بْنَ مَعْقِلٍ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ فِي الْمَسْجِدِ الْأَعْظَمِ، فَأَقْعُدُ عِنْدَهُ، فَأَسْتَمِعُ كَيْفَ يَقْرَأُ الْقُرْآنَ، فَلَوْ أَنَّ رَجُلًا شَاءَ أَنْ يَتَعَلَّمَ مِنْهُ لَتَعَلَّمَ، وَكَانَ يُصَلِّي مَا بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، وَبَيْنَ الظُّهْرِ وَالْعَصْرِ فِي الْمَسْجِدِ الْأَعْظَمِ، وَيُصَلِّي غُدْوَةً حَتَّى يَكُونَ قَرِيبًا مِنْ نِصْفِ النَّهَارِ، ثُمَّ يَرْجِعَ إِلَى أَهْلِهِ فَيَقِيلَ، ثُمَّ يَرُوحَ، وَكَانُوا يُسَمُّونَهُ الْمُحْسَرَ، أَيْ إِنَّ قَوْمًا كَانُوا يَأْخُذُونَ فِي مِثْلِ هَذَا فَيَنْقَطِعُونَ وَهُوَ عَلَى حَالِهِ.

'I asked Ḥakam ibn ʿUyaynah about the words of Allah: *Recite the Qur'an distinctly* (63:4), and he said, "*Tartīl* means slowly."' He said, "I used to go to ʿAbdullāh ibn Maʿqil between *Maghrib* and *ʿIshāʾ* in the main Masjid, and I sat with him and listened to how he recited the Qur'an. If a man had wished to learn from him, he could learn. He used to pray between *Maghrib* and *ʿIshāʾ* and between *Ẓuhr* and *ʿAṣr* in the main Masjid. He prayed in the morning until it was close to midday, and then he returned to his family, had a nap and then went out. They used to call him the Abandoned because people attempted to do that too, but they stopped while he carried on.'

920. One of the companions of Abdullāh ﷺ said,

أَتَيْتُ الْمَسْجِدَ، فَإِذَا أَنَا بِعَبْدِ اللهِ بْنِ مَسْعُودٍ رَاكِعًا، فَافْتَتَحْتُ الْغُرَفَ، فَمَا زَالَ
رَاكِعًا حَتَّى فَرَغْتُ. أَوْ قَالَ: فَرَفَعْتُ وَلَمْ يَرْفَعْ.

‘I came to the masjid and ʿAbdullāh ibn Masʿūd ﵁ was there bowing. So I started [reciting] *Ghuraf* [20] and he remained in the bowing position until I finished.’ Or he said, ‘I finished, and he was still bowing.’

921. Abū Muḥammad said,

كُنْتُ آتِي إِبْرَاهِيمَ ضُحًى وَهُوَ فِي الْبَيْتِ يُصَلِّي، فَقُلْتُ: يَا أَبَا عِمْرَانَ، إِنَّ
أَصْحَابَكَ يَكْرَهُونَ هَذِهِ الصَّلَاةَ، قَالَ: إِنِّي لَأَدَعُ جُزْئِي مِنَ اللَّيْلِ رَجَاءَ أَنْ
يَحُثَّنِي عَلَى صَلَاةِ النَّهَارِ.

‘I would come to Ibrāhīm [an-Nakhaʿī] in the morning while he was praying in his home. I said to him, “Abā ʿImrān, your companions do not like this prayer.” He responded, “I leave out my portion in the night, hoping that it will encourage me to pray during the day.”’ (Dūlābī in *Kunā* 1314).

922. ʿAbdullāh ibn ʿUmar ﵄ narrated that the Prophet ﷺ said,

لَا حَسَدَ إِلَّا عَلَى اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللهُ مَالًا فَهُوَ يُنْفِقُ مِنْهُ آنَاءَ اللَّيْلِ وَآنَاءَ
النَّهَارِ، وَرَجُلٌ آتَاهُ اللهُ هَذَا الْقُرْآنَ فَهُوَ يَقُومُ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ.

‘One should only have envy for two: a man who receives wealth from Allah and spends it throughout the night and the day, and a man who receives the Qur’an from Allah and stands reciting it throughout the night and the day.’ (Bukhārī 7529 and Muslim 815).

923. ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﵄ said,

إِنَّمَا الْحَسَدُ فِي اثْنَتَيْنِ: الْقُرْآنِ يُعَلِّمُهُ اللهُ الرَّجُلَ لِيَقْرَأَهُ وَيَعْمَلَ بِمَا فِيهِ، فَيَقُولُ
الرَّجُلُ: لَوَدِدْتُ أَنَّ اللهَ أَعْطَانِي مِثْلَ مَا أَعْطَى فُلَانًا، وَرَجُلٌ آتَاهُ اللهُ مَالًا فَيَصِلُ
بِهِ رَحِمَهُ، وَيَضَعُهُ فِي حَقِّهِ، فَيَقُولُ الرَّجُلُ: لَوَدِدْتُ أَنَّ اللهَ أَعْطَانِي مِثْلَ مَا أَعْطَى
فُلَانًا. وَأَرْبَعُ خِلَالٍ إِذَا أُعْطِيتَهُنَّ لَمْ يَضُرَّكَ مَا عُزِلَ عَنْكَ مِنَ الدُّنْيَا: حُسْنُ
خَلِيقَةٍ، وَعَفَافُ طُعْمَةٍ، وَصِدْقُ حَدِيثٍ، وَحِفْظُ أَمَانَةٍ.

> ‘Envy should only be for two: a man to whom Allah ﷻ teaches the Qur’an so that he can recite it and act according to what it contains, then one says, “I wish Allah had given me similar to what He gave to so-and-so,” and a man to whom Allah gives wealth and he maintains family ties thereby and he spends it as it should be spent, then one says, “I wish Allah had given me similar to what He gave so-and-so.” If you are given four things, it would do you no harm to lose anything worldly: good manners, pure food, truthful words and safeguarding of trusts.’[21]

924. ʿAbdullāh ibn Masʿūd ﵁ narrated that the Messenger of Allah ﷺ said,

لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ أَعْطَاهُ اللهُ مَالًا، فَسَلَّطَهُ عَلَى هَلَكَتِهِ فِي الْحَقِّ،
وَرَجُلٌ أَعْطَاهُ اللهُ حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا.

> ‘There is envy only for two: a man who receives wealth from Allah and he spends it on what is right, and a man who receives wisdom from Allah and he judges according to it and teaches it.’ (Bukhārī 1409 and Muslim 816).

925. Ḥasan said about: *Those who walk lightly on the earth* (25:63):

حُلَمَاءُ. ﴿وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾ قَالَ: وَإِنْ جُهِلَ عَلَيْهِمْ حَلُمُوا، فَهَذَا نَهَارُهُمْ إِذَا انْتَشَرُوا فِي النَّاسِ، وَلَيْلُهُمْ خَيْرُ لَيْلٍ. قَالَ اللهُ تَعَالَى: ﴿وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا﴾ فَهَذَا لَيْلُهُمْ إِذَا دَخَلُوا فِيمَا بَيْنَهُمْ وَبَيْنَ رَبِّهِمْ عَزَّ وَجَلَّ يُرَاوِحُونَ بَيْنَ أَطْرَافِهِمْ.

‘They are the forbearing. *And when the ignorant speak to them they say, ‘Peace!’* (25:63) When someone is ignorant to them they are forbearing. This is how their days go when they walk among people, and their nights are the best of nights. Allah Almighty says: *Those who pass the night prostrating and standing before their Lord* (25:64). This is how their nights go when they enter into the state between themselves and their Lord ﷻ, and they rest between its ends.’ (Wāḥidī in *Wasīṭ* 3:345).

926. ʿAlqamah and Aswad said,

التَّهَجُّدُ بَعْدَ نَوْمَةٍ.

‘The night vigil prayer is after having slept for a while.’ (Marwazī in *Muktaṣar Qiyām* p.33).

927. Mubārak ibn Fuḍālah narrated:

عَنِ الْحَسَنِ، فِي قَوْلِ اللهِ تَعَالَى: ﴿كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ﴾ قَالَ: قَلِيلًا مِنَ اللَّيْلِ مَا يَنَامُونَ. ﴿وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ﴾ قَالَ: مَدُّوا الصَّلَاةَ إِلَى الْأَسْحَارِ، ثُمَّ أَخَذُوا بِالْأَسْحَارِ فِي الِاسْتِغْفَارِ.

‘Ḥasan said about Allah Almighty’s words: *The part of the night they rested was small* (51:17), “They would sleep very little at night.” He said about: *And they would seek forgiveness before the dawn* (51:18), “They stretch their prayer until the end of the night, and then they spend the end of the night seeking forgiveness.”’ (Wāḥidī in *Tafsīr* 4:175).

928. Qatādah narrated, 'Ḥasan said about this verse, i.e. *The part of the night they rested was small* (51:17), "They spend the night in difficulty."' (Ṭabarī 22:408).

929. ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ narrated that the Messenger of Allah said,

يَا عَبْدَ اللهِ بْنَ عَمْرٍو، لَا تَكُنْ مِثْلَ فُلَانٍ كَانَ يَقُومُ اللَّيْلَ، فَتَرَكَ قِيَامَ اللَّيْلِ.

> 'ʿAbdallāh ibn ʿAmr, do not be like so-and-so. He used stand for prayer in the night and then he abandoned it.' (Bukhārī 1152 and Muslim 1159).

930. Abū 'l-ʿAlāʾ ibn ash-Shikkīr narrated that Abū Dharr said

ثَلَاثَةٌ يَضْحَكُ اللهُ تَعَالَى إِلَيْهِمْ، وَيَتَبَشْبَشُ اللهُ لَهُمْ: رَجُلٌ قَامَ مِنَ اللَّيْلِ وَتَرَكَ فِرَاشَهُ وَدِفَاءَهُ، ثُمَّ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ قَامَ إِلَى الصَّلَاةِ، فَيَقُولُ اللهُ لِمَلَائِكَتِهِ: مَا حَمَلَ عَبْدِي هَذَا عَلَى مَا صَنَعَ؟ فَتَقُولُ: أَنْتَ أَعْلَمُ، فَيَقُولُ: أَنَا أَعْلَمُ بِهِ، وَلَكِنْ أَخْبِرُونِي، فَيَقُولُونَ: خَوَّفْتَهُ شَيْئًا فَخَافَهُ، وَرَجَّيْتَهُ شَيْئًا فَرَجَاهُ. فَيَقُولُ: أُشْهِدُكُمْ أَنِّي قَدْ أَمَّنْتُهُ مِمَّا خَافَ، وَأَوْجَبْتُ لَهُ مَا رَجَا. قَالَ: وَرَجُلٌ كَانَ فِي سَرِيَّةٍ، وَلَقُوا الْعَدُوَّ فَانْهَزَمَ أَصْحَابُهُ، وَثَبَتَ هُوَ حَتَّى قُتِلَ، أَوْ فَتَحَ اللهُ عَلَيْهِ، وَرَجُلٌ سَرَى لَيْلَتَهُ حَتَّى إِذَا كَانَ فِي آخِرِ اللَّيْلِ نَزَلَ هُوَ وَأَصْحَابُهُ، فَنَامَ أَصْحَابُهُ وَقَامَ هُوَ يُصَلِّي.

> Allah Almighty smiles and laughs at three: [The first is] a man who rises in the night leaving his bed and its warmth, performs ablution and does it well and then gets up to pray. Allah says to His angels, 'What has prompted my slave to do what he did?'They answer, 'You know best.'He says, 'I know best, but inform Me.'

> They will say, ‘You told him to fear something, so he feared it, and You gave him hope in something, so he hoped for it.’ He will say, ‘I testify to you that I have given him security from what he feared and guaranteed for him what he hoped. [The second is] a man in an expedition facing the enemy. His companions are routed, but he remains firm until he is killed or until Allah gives him victory. [The thirds is] a man travelling through the night until the end of the night when he alights with his companions, and his companions sleep while he stands in prayer. (Maʿmar ibn Rāshid in *Jāmiʿ* 20282).

931. Mubārak narrated that Ḥasan said,

أُنْبِئْتُ أَنَّ الْعَبْدَ إِذَا نَامَ وَهُوَ سَاجِدٌ أَنَّ اللهَ يَقُولُ: انْظُرُوا إِلَى عَبْدِي رُوحُهُ
عِنْدِي، وَجَسَدُهُ فِي طَاعَتِي.

> ‘I was informed that when the servant falls asleep in prostration, Allah says, “Look at My servant. His soul is with Me while his body remains in My obedience.”’ (Marwazī in *Taʿẓīm* 298).

932. Ḥumayd ibn ʿAbd ar-Raḥmān narrated that the Messenger of Allah ﷺ said,

أَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ قِيَامُ اللَّيْلِ، وَأَفْضَلُ الصَّوْمِ بَعْدَ رَمَضَانَ صَوْمُ
الْمُحَرَّمِ.

> ‘The best prayer after the obligatory prayer is standing at night, and the best fast after Ramadan is the fast of Muḥarram.’ (Muslim 1163).[22]

933. Jābir ﵁ narrated that the Messenger of Allah ﷺ said,

مِنَ اللَّيْلِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ، يَسْأَلُ اللهَ خَيْرًا إِلَّا أَعْطَاهُ إِيَّاهُ، وَهِيَ فِي كُلِّ لَيْلَةٍ.

‘There is a moment in the night when, if a Muslim asks Allah for good, He will give it to him, and it occurs every night.’ (Muslim 757).

934. Abū Muslim said that he asked Abū Dharr ؓ, ‘Which night prayer is most virtuous?’ Abū Dharr replied,

سَأَلْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَمَا سَأَلْتَنِي، فَقَالَ: نِصْفُ اللَّيْلِ – أَوْ آخِرُ اللَّيْلِ، شَكَّ عَوْفٌ – وَقَلِيلٌ فَاعِلُهُ.

‘I asked the Messenger of Allah ﷺ what you asked me and he said, “In the middle of the night (or at the end of the night—ʿAwf was not sure), but few do it.”’ (Aḥmad 21555).

935. Ibn Shihāb narrated that the Messenger of Allah ﷺ said,

إِذَا قَامَ الرَّجُلُ فَتَوَضَّأَ لَيْلًا، أَوْ نَهَارًا فَأَحْسَنَ وُضُوءَهُ، وَاسْتَنَّ، ثُمَّ قَامَ فَصَلَّى، أَطَافَ بِهِ مَلَكٌ، وَدَنَا مِنْهُ، حَتَّى يَضَعَ فَاهُ عَلَى فِيهِ، فَمَا يَقْرَأُ إِلَّا فِي فِيهِ، وَإِذَا لَمْ يَسْتَنَّ أَطَافَ بِهِ، وَلَمْ يَضَعْ فَاهُ عَلَى فِيهِ. وَكَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا يَقُومُ إِلَى الصَّلَاةِ حَتَّى يَسْتَنَّ.

‘When a man rises and performs ablution, night or day, and does it well, uses the *siwāk* (tooth stick) and then rises and prays, an angel encircles him, drawing nearer to him until he puts his mouth near his and whatever he recites goes into his mouth. If he does not use *siwāk*, he goes around and does not put his mouth near his.’ The Messenger of Allah ﷺ did not rise for the prayer without using the *siwāk*. (Marwazī in *Qiyām al-Layl* 1:110).

936. Abū ʿAbd ar-Raḥman as-Sulamī narrated that ʿAlī ibn Abī Ṭālib ﵁ was encouraging the use of the *siwāk* when he said,

إِنَّ الرَّجُلَ إِذَا قَامَ يُصَلِّي دَنَا الْمَلَكُ فَقَامَ يَسْتَمِعُ الْقُرْآنَ فَمَا زَالَ يَدْنُو مِنْهُ حَتَّى يَضَعَ فَاهُ عَلَى فِيهِ. فَمَا يَلْفَظُ مِنْ آيَةً إِلَّا وَقَعَتْ فِي جَوْفِ الْمَلَكِ. وَحَثَّ النَّاسَ عَلَى السِّوَاكِ.

‘When a man stands to pray, an angel comes closer to listen to the Qur’an. He continues drawing closer to him until he places his mouth near his so that any verse he recites falls inside the angel.’ He spurred them on to use the *siwāk*. (Bayhaqī in *Shuʿab* 1937).[23]

Ibn ʿUyaynah said, ‘ʿAbd al-Karīm Abū Uamayyah narrated that Ḥakam ibn ʿUtaybah said to an old man, “Relate to Abū Umayyah what you heard from Abū ʿAbd ar-Raḥmān.” So he related something similar to the hadith of Ḥasan ibn ʿUbaydillāh.’

937. Ḥassan ibn ʿAṭiyyah said,

كَانَ يُقَالُ: رَكْعَتَانِ يَرْكَعُهُمَا الْعَبْدُ وَقَدِ اسْتَنَّ فِيهِمَا، أَفْضَلَ مِنْ سَبْعِينَ رَكْعَةً لَمْ يَسْتَنَّ فِيهَا.

‘It used to be said, “Two units of prayer which a person performs, having used *siwāk* before them, is more virtuous than seventy units before which *siwāk* has not been used.”’ (Marwazī in *Qiyām al-Layl* 1:110).

938. ʿUqaylī narrated:

عَنِ ابْنِ شِهَابٍ أَنَّهُ كَانَ إِذَا تَسَوَّكَ مَكَثَ نَهَارًا طَوِيلًا يَتَسَوَّكُ.

‘When Ibn Shihāb used the *siwāk*, he would continue doing so all day long.’

939. Nāfiʿ narrated:

عَنِ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَتَسَوَّكُ حِينَ يُرِيدُ النَّوْمَ، وَبُكْرَةً، وَحِينَ يُصْبِحُ.

> ‘Ibn ʿUmar ؓ would use the *siwāk* when he intended to sleep and early in the morning when he awoke.’

940. ʿAbdullāh ibn Dīnār said,

كَانَ ابْنُ عُمَرَ لَا يَأْكُلُ طَعَامًا إِلَّا اسْتَنَّ، وَكَانَ يَقُولُ: لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا
اسْتَدْبَرْتُ مِنْهُ كَانَ أَحَبَّ إِلَيَّ مِنْ وَصِيفَيْنِ.

> ‘Ibn ʿUmar ؓ would not eat food without using the *siwāk* [after]. He would say, ‘If I knew then what I know now, it would be dearer to me than two servants.’ (Ibn Abī Shaybah 1804).[24]

941. Ḥasan ibn Ḥakīm ath-Thaqafī said,

حَدَّثَتْنِي أُمِّي، أَنَّ أَبَا بَرْزَةَ الْأَسْلَمِيَّ، كَانَ يَقُومُ مِنْ جَوْفِ اللَّيْلِ إِلَى الْمَاءِ فَيَتَوَضَّأُ،
لَا يُوقِظُ أَحَدًا مِنْ خَدَمِهِ – وَهُوَ شَيْخٌ كَبِيرٌ – ثُمَّ يُصَلِّي. وَكَانَتْ أَمَةً لِأَبِي بَرْزَةَ
الْأَسْلَمِيِّ.

> ‘My mother told me that Abū Barzah al-Aslamī ؓ would get up in the middle of the night to answer the call of nature. Then he would perform ablution without waking up any of his servants—even though he was an old man—and then would pray. She was Abū Barzah al-Aslamī’s slave-girl.’ (Ibn ʿAsākir in *Tārīkh* 62:93).

942. Zubayr ibn ʿAbdillāh narrated that his grandmother, who was a servant of ʿUthmān ibn ʿAffān ؓ, said,

كَانَ عُثْمَانُ لَا يُوقِظُ نَائِمًا مِنْ أَهْلِهِ إِلَّا أَنْ يَجِدَ يَقْظَانًا فَيَدْعُوَهُ، فَيُنَاوِلُهُ وُضُوءَهُ،
وَكَانَ يَصُومُ الدَّهْرَ.

"Uthmān did not wake up any of his family who were asleep unless he found them awake. Then he would call them, and they would hand him water for ablution. He also used to fast all the time." (Aḥmad in *Faḍāʾil Ṣaḥābah* 742).

943. ʿUmar ibn Muḥammad ibn Zayd said that his father told him,

كَانَ لِعَبْدِ اللهِ بْنَ عُمَرَ مِهْرَاسٌ فِيهِ مَاءٌ فَيُصَلِّي مَا قُدِّرَ لَهُ، ثُمَّ يَصِيرُ إِلَى الْفِرَاشِ
فَيُغْفِي إِغْفَاءَ الطَّائِرِ، ثُمَّ يَقُومُ فَيَتَوَضَّأُ، ثُمَّ يُصَلِّي، ثُمَّ يَرْجِعُ إِلَى فِرَاشِهِ، فَيُغْفِي
إِغْفَاءَ الطَّائِرِ، ثُمَّ يَثِبُ، فَيَتَوَضَّأُ، ثُمَّ يُصَلِّي، فَيَفْعَلُ ذَلِكَ فِي اللَّيْلَةِ أَرْبَعَ مَرَّاتٍ
أَوْ خَمْسًا.

"ʿAbdullāh ibn ʿUmar ؓ had a mortar in which there was some water. He prayed what was decreed for him, and then he went to bed. He slept briefly, then got up, performed ablution and prayed and then returned to his bed again. He slept briefly again, got up, performed ablution and prayed again. He did that four or five times a night.' (Marwazī in *Qiyām* p.46).

944. ʿĀʾishah ؓ narrated that the Messenger of Allah ﷺ said,

مَا مِنِ امْرِئٍ يَكُونُ لَهُ صَلَاةٌ مِنَ اللَّيْلِ، وَيَغْلِبُهُ عَلَيْهَا النَّوْمُ، إِلَّا كُتِبَ لَهُ أَجْرُ
صَلَاتِهِ، وَكَانَ نَوْمُهُ عَلَيْهِ صَدَقَةً.

'Any person who prays at night and is overcome by sleep, the reward of his prayer is written for him and his sleep is charity for him.' (Aḥmad 25464 and Abū Dāwūd 1314).

945. ʿAbdullāh ibn Salām ؓ said,

مَنْ تَوَضَّأَ مِنْ غَيْرِ حَدَثٍ، وَلَمْ يَكُنْ دَاخِلًا عَلَى النِّسَاءِ فِي الْبُيُوتَاتِ، وَلَمْ
يَكْسِبْ مَالًا بِغَيْرِ حَقٍّ؛ رُزِقَ مِنَ الدُّنْيَا بِغَيْرِ حِسَابٍ.

‘Whoever performs ablution despite not being ritually impure, does not walk in on women in their houses, and has not earned wealth unlawfully will be provided for from this world without measure.’ (Samarqandī in *Tanbīh* 356).

946. ʿAmr ibn Ḥurayth said,

بَلَغَنَا أَنَّ الطَّاهِرَ كَالصَّائِمِ الصَّابِرِ.

‘It has reached us that someone in purity is like the patient one who is always fasting.’[25]

947. Abū Hurayrah ؓ narrated that the Prophet ﷺ said,

مَنْ بَاتَ طَاهِرًا بَاتَ فِي شِعَارِهِ مَلَكٌ، لَا يَسْتَيْقِظُ سَاعَةً مِنَ اللَّيْلِ إِلَّا قَالَ
الْمَلَكُ: اللّٰهُمَّ اغْفِرْ لِعَبْدِكَ فُلَانٍ، فَإِنَّهُ بَاتَ طَاهِرًا.

‘Whoever spends the night in purity, spends the night with an angel in his hair. He does not awake in any moment of the night but that the angel says, “O Allah, forgive Your slave, so-and-so. He spent the night in the state of purity.”’ (Ibn Ḥibbān 1051 and Bayhaqī in *Shuʿab* 2526).

948. Abū ’d-Dardāʾ ؓ said,

إِذَا نَامَ الْإِنْسَانُ عُرِجَ بِرُوحِهِ حَتَّى يُؤْتَى بِهَا إِلَى الْعَرْشِ، فَإِنْ كَانَ طَاهِرًا أُذِنَ لَهَا
بِالسُّجُودِ، وَإِنْ كَانَتْ جُنُبًا لَمْ يُؤْذَنْ لَهَا بِالسُّجُودِ.

‘When a person goes to sleep, his soul is taken up until it reaches the Throne. If it is pure, it is given permission to prostrate. If it is in major ritual impurity, it is not given permission to prostrate.’

(Ḥakīm Tirmidhī in *Nawādir* 3:220 and Abū Ṭālib al-Makkī in *Qūt* 2:424).

949. Ibrāhim ibn al-Muhājir narrated that Mujāhid said,

كَانُوا يُشَبِّهُونَ صَلَاةَ الْعَشِيِّ بِصَلَاةِ اللَّيْلِ.

‘They made the *ʿIshāʾ* prayer similar to the night prayer.’[26]

950. ʿAbd ar-Raḥmān ibn ʿAbd al-Qārī narrated that he heard ʿUmar ibn al-Khaṭṭāb ؓ say,

مَنْ نَامَ عَنْ حِزْبِهِ أَوْ عَنْ شَيْءٍ مِنْهُ، فَقَرَأَهُ فِيمَا بَيْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ، كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ.

‘Whoever misses any of his recitation in the night and then recites it when the sun rises up until the *Ẓuhr* prayer, will have it written for him as though he recited it at night.’[27]

951. Saʿd ibn Ibrāhīm narrated that his father said,

كَانَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ يُصَلِّي قَبْلَ الظُّهْرِ صَلَاةً طَوِيلَةً، فَإِذَا سَمِعَ الْأَذَانَ شَدَّ عَلَيْهِ ثِيَابَهُ وَخَرَجَ.

‘ʿAbd ar-Raḥmān ibn ʿAwf would offer a lengthy prayer before *Ẓuhr*. Then when he heard the call to prayer, he would fix his clothes and leave.’[28]

952. Abū Salamah ibn ʿAbd ar-Raḥmān said,

كَانَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ يُسَبِّحُ قَبْلَ صَلَاةِ الظُّهْرِ حَتَّى يَفِيءَ الْفَيْءُ أَرْبَعَ رَكَعَاتٍ يُطِيلُهُنَّ، حَتَّى أَقُولَ قَدْ قَرَأَ فِي بَعْضِهِنَّ بِسُورَةِ الْبَقَرَةِ.

‘ʿAbd ar-Raḥmān ibn ʿAwf ﵁ would offer a prayer of four units before the *Ẓuhr* prayer until the shadow shifted. He would make it so long that I would think he recited *Sūrat al-Baqarah* in some of it.’

953. Munqidh ibn Qays narrated about Ibn ʿUmar ﵄:

كَانَ يُصَلِّي فِي الْهَجِيرِ حِينَ تَزِيغُ الشَّمْسُ أَرْبَعَ رَكَعَاتٍ، أَوْ سِتًّا، فَيَفْرُغُ مِنْهُنَّ مَعَ التَّأْذِينِ الْأَوَّلِ، وَرُبَّمَا فَرَغَ مِنْهُنَّ بَعْدَ التَّأْذِينِ.

‘He used to pray four or six units at noon when the sun declined, and he finished them with the first call to prayer, and sometimes he finished them after it.

954. ʿUmar ibn Muḥammad’s father informed him:

كَانَ ابْنُ عُمَرَ إِذَا زَالَتِ الشَّمْسُ خَرَجَ إِلَى الْمَسْجِدِ فَصَلَّى، فَكَانَتْ لَهُ صَلَاةٌ، إِنْ قَضَاهَا قَبْلَ الصَّلَاةِ دَخَلَ قَبْلَ أَنْ يُسَبِّحَ، وَإِنْ لَمْ يَقْضِهَا قَضَاهَا.

‘When the sun declined, Ibn ʿUmar ﵄ went out to the masjid and prayed. He would offer a specific prayer, which if he prayed before the [obligatory] prayer came, he would enter before glorifying Allah, and if he did not offer that prayer, he made it up after.

955. Ḥumayd related that Anas ﵁ said,

أَحَبُّ الصَّلَاةِ إِلَى أَصْحَابِنَا بِالْهَاجِرَةِ.

‘The prayer which our Companions loved the most was at midday.’[29]

956. Abū ʿAbd ar-Raḥmān al-Ḥubullī said,

إِذَا صَلَّيْتَ الْمَغْرِبَ فَقُمْ فَصَلِّ صَلَاةَ رَجُلٍ لَا يُرِيدُ أَنْ يُصَلِّيَ تِلْكَ اللَّيْلَةَ، فَإِنْ رُزِقْتَ مِنَ اللَّيْلِ قِيَامًا كَانَ خَيْرًا رُزِقْتَهُ، وَإِنْ لَمْ تُرْزَقْ قِيَامًا كُنْتَ قَدْ قُمْتَ أَوَّلَ اللَّيْلِ.

> 'Once you have prayed the *Maghrib* prayer, then stand and pray the prayer of a man who does not intend to pray that night. If you are blessed with standing in the night, then you have indeed been blessed with good and, if you are not blessed with standing in prayer, then you did stand [for prayer] in the beginning of the night. (Marwazī in *Qiyām* p.88).

957. Manṣūr related that Ibrāhīm said,

كَانُوا إِذَا فَاتَهُمْ أَرْبَعٌ قَبْلَ الظُّهْرِ، صَلَّوْهَا بَعْدَ الرَّكْعَتَيْنِ اللَّتَيْنِ بَعْدَ الظُّهْرِ.

> 'When they missed the four units before *Ẓuhr*, they would pray them after the two units after *Ẓuhr*.'

958. ʿAbīd ؓ, the freed-slave of the Messenger of Allah ﷺ was asked,

هَلْ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُ بِالصَّلَاةِ غَيْرِ الْمَكْتُوبَةِ، قَالَ: بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

> 'Did the Messenger of Allah ﷺ command any prayer other than the obligatory?' He answered, 'Between *Maghrib* and *ʿIshāʾ*.' (ʿAbd al-Ghanī al-Maqdisī in *Akhbār aṣ-Ṣalāh* 45).

959. Muḥammad ibn al-Munkadir narrated that the Prophet ﷺ said:

مَنْ صَلَّى مَا بَيْنَ الْمَغْرِبِ إِلَى صَلَاةِ الْعِشَاءِ، فَإِنَّهَا صَلَاةُ الْأَوَّابِينَ.

> 'If someone prays between *Maghrib* and *ʿIshāʾ*, he has prayed the

prayer of the penitent.’ (Marwazī in *Qiyām* p.88).

960. ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﵄ said,

صَلَاةُ الْأَوَّابِينَ الْخَلْوَةُ الَّتِي بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، حَتَّى يَثُوبَ النَّاسُ إِلَى الصَّلَاةِ.

‘The prayer of the penitent is during the period of seclusion between *Maghrib* and *ʿIshāʾ* until the people return for prayer.’ (Ibid.)

961. ʿAbd ar-Raḥmān ibn al-Aswad’s father said,

مَا أَتَيْتُ عَبْدَ اللهِ بْنَ مَسْعُودٍ فِي تِلْكَ السَّاعَةِ إِلَّا وَجَدْتُهُ يُصَلِّي، فَقُلْتُ لَهُ فِي ذَلِكَ، فَقَالَ: نِعْمَ سَاعَةُ الْغَفْلَةِ! يَعْنِي مَا بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

‘I never came to ʿAbdullāh ibn Masʿūd ﵁ at that time except that I found him praying, so I asked him about that and he said, “How excellent is the time of heedlessness!” i.e. what is between *Maghrib* and *ʿIshāʾ*.’ (Ṭabarānī in *Kabīr* 9450, Baghawī 897 and ʿAbd ar-Razzāq 4725).[30]

962. Ayyūb ibn Khālid narrated that Ibn ʿUmar ﵄ said,

مَنْ أَدْمَنَ عَلَى أَرْبَعِ رَكَعَاتٍ بَعْدَ الْمَغْرِبِ، كَانَ كَالْمُعَقِّبِ غَزْوَةً بَعْدَ غَزْوَةٍ.

‘The one who consistently prays four units after *Maghrib* is like the one who continues to go out to fight in expedition after expedition.’ (Marwazī in *Qiyām* p.88).

963. Thābit al-Bunānī said,

كَانَ أَنَسٌ يُصَلِّي مَا بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، وَيَقُولُ: هَذِهِ نَاشِئَةُ اللَّيْلِ.

Anas ﵁ would pray between *Maghrib* and *ʿIshāʾ* and say, “It is the rising of the night.”’ (Ibn Abī Shaybah 5926).[31]

964. ʿAbd al-Karīm ibn al-Ḥārith narrated:

قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: مَنْ رَكَعَ عَشْرَ رَكَعَاتٍ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بُنِيَ لَهُ قَصْرٌ فِي الْجَنَّةِ. فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: إِذًا نُكْثِرُ قُصُورَنَا، أَوْ بُيُوتَنَا يَا رَسُولَ اللهِ! فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: اللهُ أَكْثَرُ وَأَفْضَلُ. أَوْ قَالَ: أَطْيَبُ.

'The Messenger of Allah ﷺ said, "Whoever performs ten units between *Maghrib* and *ʿIshāʾ* will have a palace built for him in the Garden." ʿUmar ibn al-Khaṭṭāb ؓ said, "Then we will have many palaces (or homes), Messenger of Allah!" The Messenger of Allah ﷺ replied, "Allah is far greater and more honourable." Or he said, "Purer."' (Marwazī in *Qiyām* p.88).

965. Shurayḥ ibn Hāniʾ narrated:

سَأَلْتُ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ: لَمْ تَكُنْ مِنَ الصَّلَاةِ شَيْءٌ أَحْرَى أَنْ يُؤَخِّرَهَا إِذَا كَانَ عَلَى حَدِيثٍ مِنْ صَلَاةِ الْعِشَاءِ، وَمَا صَلَّاهَا قَطُّ فَدَخَلَ عَلَيَّ، إِلَّا صَلَّى بَعْدَهَا أَرْبَعًا أَوْ سِتًّا، وَمَا رَأَيْتُهُ مُتَّقِيًا الْأَرْضَ بِشَيْءٍ قَطُّ، إِلَّا أَنِّي أَذْكُرُ يَوْمَ مَطَرٍ، فَإِنَّا بَسَطْنَا تَحْتَهُ بَتًّا – تَعْنِي نِطَعًا – فَكَأَنِّي أَنْظُرُ إِلَى خَرْقٍ فِيهِ يَنْبُعُ مِنْهُ الْمَاءُ.

'I asked ʿĀʾishah ؓ about the prayer of the Messenger of Allah ﷺ, and she said, "If he was speaking, there was no prayer which he tried to delay more than the *ʿIshāʾ* prayer. Whenever he prayed it and then visited me, he would pray four or six units after it. I never saw him covering the ground with anything, except I remember, one rainy day, we spread out a *batt* (i.e. a mat) under him. It is like I can see the tear in it now, with water gushing from it.' (Aḥmad 24305 and Nasāʾī in *as-Sunan al-Kubrā* 390).

966. Ṭāwūs said,

كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي سَبْعَ عَشْرَةَ رَكْعَةً مِنَ اللَّيْلِ.

> ‘The Messenger of Allah ﷺ prayed seventeen units at night.’ (ʿAbd ar-Razzāq 4710).

967. Hibbān ibn Wāsiʿ narrated from his father:

عَنْ سَعْدِ بْنِ الْمُنْذِرِ الْأَنْصَارِيِّ أَنَّهُ قَالَ: يَا رَسُولَ اللهِ، أَقْرَأُ الْقُرْآنَ فِي ثَلَاثٍ؟
قَالَ: إِنِ اسْتَطَعْتَ. قَالَ: وَكَانَ يَقْرَأُهُ كَذَلِكَ حَتَّى تُوُفِّيَ.

> ‘Saʿd ibn al-Mundhir al-Anṣārī ؓ asked, “Messenger of Allah, shall I complete the recitation of the Qur’an in three?” “If you can do so,” he answered. He continued to pray that much until he died.’ (Ṭabarānī in *Kabīr* 5481).

968. Sulaymān ibn Yasār narrated:

قَامَ عُثْمَانُ بْنُ عَفَّانَ بَعْدَ الْعِشَاءِ فَقَرَأَ الْقُرْآنَ كُلَّهُ فِي رَكْعَةٍ، لَمْ يُصَلِّ قَبْلَهَا
وَلَا بَعْدَهَا.

> ‘ʿUthmān ibn ʿAffān ؓ stood after *ʿIshā’* and he recited the whole Qur’an in one unit, before which or after which he did not pray.’ (Ibn Abī Shaybah transmitted a variation of it 8589).

969. Muḥammad ibn al-Munkadir narrated that ʿAbd ar-Raḥmān ibn ʿUthmān at-Taymī said,

قُلْتُ: لَأَغْلِبَنَّ اللَّيْلَةَ عَلَى الْمَقَامِ، فَسَبَقْتُ إِلَيْهِ، فَبَيْنَا أَنَا قَائِمٌ أُصَلِّي، إِذْ وَضَعَ رَجُلٌ يَدَهُ عَلَى ظَهْرِي، فَنَظَرْتُ، فَإِذَا هُوَ عُثْمَانُ بْنُ عَفَّانَ رَحْمَةُ اللهِ عَلَيْهِ وَهُوَ خَلِيفَةٌ، فَتَنَحَّيْتُ عَنْهُ، فَقَامَ، فَمَا بَرِحَ قَائِمًا حَتَّى فَرَغَ مِنَ الْقُرْآنِ فِي رَكْعَةٍ لَمْ يَزِدْ عَلَيْهَا، فَلَمَّا انْصَرَفَ، قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّمَا صَلَّيْتَ رَكْعَةً، قَالَ: أَجَلْ هِيَ وِتْرِي.

'I said, "I will prevail over the night in standing [for prayer]." So I prepared for it beforehand. While I was stood praying, a man suddenly placed his hand on my back. I looked and there was ʿUthmān ibn ʿAffān ؓ, the Caliph. I stepped back and he stood. He continued to stand until he completed the Qur'an in a single unit and no more. When he turned, I said, "Amīr al-Muʾminīn, you only prayed one unit." He answered, "Yes. It was my *witr*."' (ʿAbd ar-Razzāq 4653, Abū Nuʿaym in *Ḥilyah* 1:56 and Bayhaqī in *as-Sunan al-Kubrā* 4783).

970. Ibn Sīrīn narrated:

كَانَ تَمِيمٌ الدَّارِيُّ يَقْرَأُ الْقُرْآنَ فِي رَكْعَةٍ. قَالَ: وَقَالَتِ امْرَأَةُ عُثْمَانَ حِينَ دَخَلُوا عَلَيْهِ لِيَقْتُلُوهُ، قَالَتْ: إِنْ تَقْتُلُوهُ فَإِنَّهُ قَدْ كَانَ يُحْيِي اللَّيْلَ كُلَّهُ بِالْقُرْآنِ فِي رَكْعَةٍ.

'Tamīm ad-Dārī would recite the Qur'an in a single unit.' And he said, 'When they entered to kill ʿUthmān ؓ, his wife said, "If you are going to kill him, then know that he spends the whole night reciting the Qur'an in a single unit."' (Ṭabarānī in *Kabīr* 130 and Abū Nuʿaym in *Ḥilyah* 1:57).[32]

971. Wāṣil ibn Abī Jamīl narrated:

عَنْ مُجَاهِدٍ، أَنَّهُ سُئِلَ عَنْ رَجُلَيْنِ دَخَلَا فِي الصَّلَاةِ جَمِيعًا، وَفَرَغَا جَمِيعًا، وَهَذَّ أَحَدُهُمَا يَقْرَأُ مَا لَمْ يَقْرَأِ الْآخَرُ، فَقَالَ: أُجُورُهُمَا عَلَى قَدْرِ قِيَامِهِمَا.

> ‘Mujāhid was asked about two men who started praying together and they finished together, but one of them recited quickly and more than what the other recited. He answered, “Their reward is according to the time of their standing.”’[33]

972. ʿUthmān ibn Abī Sawdah narrated that the Messenger of Allah ﷺ said,

صَلَاةُ الْأَوَّابِينَ – أَوْ قَالَ: صَلَاةُ الْأَبْرَارِ – رَكْعَتَيْنِ إِذَا دَخَلْتَ بَيْتَكَ، وَرَكْعَتَيْنِ إِذَا خَرَجْتَ.

> ‘The prayer of the penitent (or he said, the prayer of the righteous) is two units when you return home and two units when you leave.’[34]

973. ʿAbdullāh ibn Shaddād ibn al-Hād said,

كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ بَيْتًا – أَوْ قَالَ: بَيْتَهُ – صَلَّى رَكْعَتَيْنِ.

> ‘When the Messenger of Allah ﷺ entered a house (or he said, his house) he offered two units of prayer.’[35]

974. Masrūq narrated that ʿĀʾishah ﵂ said,

مَا خَرَجَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ عِنْدِي قَطُّ إِلَّا صَلَّى رَكْعَتَيْنِ.

> ‘The Messenger of Allah ﷺ never left me without praying two units first.’[36]

975. Masʿūd narrated from Thābit al-Bunānī that ʿAbd ar-Raḥmān ibn Abī Laylah said,

تَزَوَّجَ رَجُلٌ امْرَأَةَ عَبْدِ اللهِ بْنِ رَوَاحَةَ، فَقَالَ لَهَا: تَدْرِينَ لِمَ تَزَوَّجْتُكِ؟ لِتُخْبِرِينِي
عَنْ صَنِيعِ عَبْدِ اللهِ بْنِ رَوَاحَةَ فِي بَيْتِهِ. فَذَكَرَتْ لَهُ شَيْئًا لَا أَحْفَظُهُ، غَيْرَ أَنَّهَا
قَالَتْ: كَانَ إِذَا أَرَادَ أَنْ يَخْرُجَ مِنْ بَيْتِهِ صَلَّى رَكْعَتَيْنِ، فَإِذَا دَخَلَ دَارَهُ صَلَّى
رَكْعَتَيْنِ، وَإِذَا دَخَلَ بَيْتَهُ صَلَّى رَكْعَتَيْنِ لَا يَدَعُ ذَلِكَ أَبَدًا.

‘A man married the wife of ʿAbdullāh ibn Rawāḥah ؓ and said to her, “Do you know why I married you? So that you can tell me what ʿAbdullāh ibn Rawāḥah used to do in his home.” So she mentioned something to him which I do not remember, but she did say, “When he wanted to leave his room he would pray two units, when he entered his home he prayed two units and when he entered his room he prayed two units. He never left that out.”’ (Ibn ʿAsākir in *Tārīkh* 28:91).

‘Thābit too never left that out, according to what someone who was around his family mentioned to us and what we [i.e. Maʿmar] saw ourselves.’

976. Ibn Abī Jabalah said,

آخِرُ مَنْ يَخْرُجُ مِنَ الْمَسْجِدِ يَخْرُجُ مَعَهُ الْمَلَائِكَةُ بِلِوَائِهِمْ بَيْنَ يَدَيْهِ حَتَّى يَأْتِيَ
مَنْزِلَهُ، فَيَكُونُونَ كَمَا هُمْ حَتَّى يَخْرُجَ إِلَى الْمَسْجِدِ، فَيَنْطَلِقُونَ بِلِوَائِهِمْ بَيْنَ
يَدَيْهِ. فَهُمْ كَذَلِكَ مَعَ آخِرِ مَنْ يَخْرُجُ مِنَ الْمَسْجِدِ، وَأَوَّلِ مَنْ يَدْخُلُ.

‘The last to emerge from the masjid will have angels emerge with him who are in front of him carrying their banner until he reaches his home. Then they stay as they are until he leaves for the masjid, and then they accompany him and lead him with their banner. They do that with the last to leave the masjid and the first to enter it.’

977. ʿUbayd al-Muktib narrated regarding Mujāhid,

قُلْتُ: رَجُلٌ قَرَأَ الْبَقَرَةَ وَآلَ عِمْرَانَ فِي رَكْعَةٍ، وَآخَرُ قَرَأَ الْبَقَرَةَ وَحْدَهَا فِي رَكْعَةٍ، وَكَانَ قِيَامُهُمَا، وَرُكُوعُهُمَا، وَسُجُودُهُمَا، وَقُعُودُهُمَا سَوَاءً، أَيُّهُمَا أَفْضَلُ؟ قَالَ: الَّذِي قَرَأَ الْبَقَرَةَ، ثُمَّ قَرَأَ: ﴿وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ﴾

‘I asked [him], “A man recited *Baqarah* and *Āl ʿImrān* in one unit and another recited only *Baqarah* in one unit, but their standing, bowing, prostrating and sitting was the same. Which of them is better?” He answered, “The one who recited *Baqarah* only.” He then recited: *We have divided up the Qur’an, so you can recite it to mankind at intervals.* (17:106).’ (ʿAbd ar-Razzāq 4188 and Ibn Abī Shaybah 8735).

978. Abū ʿUbaydah narrated that Ibn Masʿūd ؓ said,

إِنَّ الشَّيْطَانَ إِذَا رَأَى ابْنَ آدَمَ سَاجِدًا صَاحَ وَرَنَّ، وَقَالَ لَهُ: الْوَيْلُ، أُمِرَ ابْنُ آدَمَ بِالسُّجُودِ فَأَطَاعَ، فَلَهُ الْجَنَّةُ، وَأُمِرْتُ بِالسُّجُودِ فَعَصَيْتُ، فَلِيَ النَّارُ.

‘When Shayṭān sees man prostrate, he screams and wails and says to him, “Alas! Man was commanded to prostrate and he obeyed, so he has the Garden. I was commanded to prostrate, and I disobeyed, so I have the Fire.”’ (Marwazī in *Taʿẓīm* 317).

979. Fāṭimah bint Ḥusayn narrated that a man said,

يَا رَسُولَ اللهِ، ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْ أَهْلِ شَفَاعَتِكَ، قَالَ: أَعِنِّي بِكَثْرَةِ السُّجُودِ.

‘Messenger of Allah, ask Allah to put me among the people of your intercession.’ He ﷺ said, ‘Help me with a lot of prostration.’ (Aḥmad 16076).[37]

980. Abū Ṣāliḥ narrated that Abū Hurayrah ؓ said,

إِنَّ أَقْرَبَ مَا يَكُونُ الْعَبْدُ مِنَ اللهِ تَعَالَى سَاجِدًا، فَأَكْثِرُوا الدُّعَاءَ عِنْدَ ذَلِكَ.

> ‘The closest that a slave is to Allah Almighty is in prostration, so supplicate a lot in prostration.’ (Muslim 482).

981. Ḥassān ibn ʿAṭiyyah said that it has reached him that the Messenger of Allah ﷺ said,

رَكْعَتَانِ يَرْكَعُهُمَا الْعَبْدُ فِي جَوْفِ اللَّيْلِ، خَيْرٌ لَهُ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَوْلَا أَنْ
أَشُقَّ عَلَى أُمَّتِي لَفَرَضْتُهُمَا عَلَيْهِمْ.

> ‘Two units which one prays in the middle of the night are better for him than this world and all it contains. Had I not feared creating difficulty for my community, I would have imposed it on them.’ (Marwazī in *Qiyām* p.95).

982. Ibn ʿAbbās ﵄ passed by a man who was supplicating in prostration, so he said, ‘Do like this!’

983. Abū Qatādah narrated that the Messenger of Allah ﷺ said,

إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ.

> ‘When one of you enters the masjid, he should pray two units before he sits down.’ (Bukhārī 444).[38]

984. Abū ’n-Naḍr said,

قَالَ لِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: مَا يَمْنَعُ مَوْلَاكَ إِذَا دَخَلَ الْمَسْجِدَ أَنْ يَرْكَعَ
رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ؟ فَإِنَّهُمَا مِنَ السُّنَّةِ.

> ‘Abū Salamah ibn ʿAbd ar-Raḥmān said to me, “What stops your client from praying two units before sitting when he enters the masjid? It is indeed a *sunnah*.”’ (ʿAbd ar-Razzāq 1674).

985. Ismāʿīl ibn ʿUbayd said,

قُلْتُ لِابْنِ عُمَرَ: أَطُولُ الرُّكُوعِ لِلْقَائِمِ فِي الصَّلَاةِ أَفْضَلُ أَمْ طُولُ السُّجُودِ؟ قَالَ:
يَا ابْنَ أَخِي، خَطَايَا الْإِنْسَانِ فِي رَأْسِهِ، وَإِنَّ السُّجُودَ يَحُطُّ الْخَطَايَا.

> ‘I asked Ibn ʿUmar ؓ, “Is a lengthy bowing better for the one who is praying or a lengthy prostration?” He answered, “Nephew, a person’s sins are on his head and fall off while in prostration.”’ (Marwazī in *Taʿẓīm* 304).

986. Kathīr al-Aʿraj narrated:

كُنَّا بِذِي الصَّوَارِي، وَمَعَنَا أَبُو فَاطِمَةَ الْأَزْدِيُّ، وَكَانَتْ قَدُ اسْوَدَّتْ جَبْهَتُهُ
وَرُكْبَتَاهُ مِنْ كَثْرَةِ السُّجُودِ، فَقَالَ ذَاتَ يَوْمٍ: قَالَ لِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ
وَسَلَّمَ: يَا أَبَا فَاطِمَةَ، أَكْثِرْ مِنَ السُّجُودِ، فَإِنَّهُ لَيْسَ مِنْ عَبْدٍ يَسْجُدُ لِلهِ عَزَّ وَجَلَّ
سَجْدَةً، إِلَّا رَفَعَهُ اللهُ بِهَا دَرَجَةً.

> ‘We were at Dhī aṣ-Ṣawārī and Abū Fāṭimah al-Azdī ؓ, whose forehead and knees had gone black from excessive prostration, was with us. One day, he said, “The Messenger of Allah ﷺ told me, ‘Abā Fāṭimah, do a lot of prostration. There is no slave who prostrates to Allah ﷻ, but that Allah raises him a degree because of it.’”’ (Aḥmad 15527).

987. Abū Ayyūb al-Anṣārī said,

نَزَلَ عَلَيَّ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ شَهْرًا، فَبَقِيتُ فِي عَمَلِهِ كُلِّهِ، فَرَأَيْتُ إِذَا زَالَتِ الشَّمْسُ – أَوْ زَاغَتْ، أَوْ كَمَا قَالَ – إِنْ كَانَ فِي يَدِهِ عَمَلُ الدُّنْيَا رَفَضَهُ، وَإِنْ كَانَ نَائِمًا كَأَنَّمَا يُوقَظُ لَهُ، فَيَقُومُ فَيَغْتَسِلُ، أَوْ يَتَوَضَّأُ، ثُمَّ يَرْكَعُ رَكَعَاتٍ يُتِمُّهُنَّ، وَيُحْسِنُهُنَّ، وَيَتَمَكَّثُ فِيهِنَّ. فَلَمَّا أَرَادَ أَنْ يَنْطَلِقَ، قُلْتُ: يَا رَسُولَ اللهِ، مَكَثْتَ عِنْدِي شَهْرًا، وَلَوَدِدْتُ أَنَّكَ مَكَثْتَ عِنْدِي أَكْثَرَ مِنْ ذَلِكَ، فَبَقِيتُ فِي عَمَلِكَ كُلِّهِ، فَرَأَيْتُكَ إِذَا زَالَتِ الشَّمْسُ، أَوْ زَاغَتْ، فَإِنْ كَانَ فِي يَدِكَ عَمَلٌ مِنَ الدُّنْيَا رَفَضْتَهُ، وَإِنْ كُنْتَ نَائِمًا فَكَأَنَّمَا تُوقَظُ لَهُ، فَتَغْتَسِلُ، أَوْ تَوَضَّأُ، ثُمَّ تَرْكَعُ أَرْبَعَ رَكَعَاتٍ، تُتِمُّهُنَّ، وَتُحْسِنُهُنَّ، وَتَمْكُثُ فِيهِنَّ. فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: إِنَّ أَبْوَابَ السَّمَوَاتِ وَأَبْوَابَ الْجَنَّةِ تُفْتَحُ فِي تِلْكَ السَّاعَةِ، فَمَا تُرْتَجُ أَبْوَابُ السَّمَوَاتِ وَأَبْوَابُ الْجَنَّةِ حَتَّى تُصَلَّى هَذِهِ الصَّلَوَاتُ، فَأَحْبَبْتُ أَنْ يَصْعَدَ لِي تِلْكَ السَّاعَةَ خَيْرٌ.

The Messenger of Allah ﷺ stayed with me for a month, so I was around for all his actions. I saw him when the sun moved (or declined or how he said it). If he was doing some worldly work, he left it, and if he was asleep, he awoke and bathed or performed ablution. Then he prayed some units which were complete and perfect, and he carried on with them. When he wanted to leave, I said, 'Messenger of Allah, you remained with me for a month. I wish that you had remained here longer than that, so that I could be around for all your actions. I saw that when the sun moved (or declined) and you were doing some worldly work, you left it, and if you were asleep, you awoke, bathed or performed ablution and then prayed four units which were complete and good and you continued to do them.' The Messenger of Allah ﷺ said, 'The doors of the heavens and the doors of the Garden are opened at that moment. The doors of the heavens and the doors of the Garden are not closed until you have prayed this prayer, so I wanted my best [deeds] to rise [to the heavens] at that time.' (Ṭabarānī in

Kabīr 3854 and Ḥākim 5940).

988. Nuʿmān ibn Bashīr ؓ narrated that the Prophet ﷺ said,

الدُّعَاءُ هُوَ الْعِبَادَةُ. ثُمَّ قَرَأَ: ﴿وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

'Supplication is worship.' Then he recited: *Your Lord says, "Call on Me and I will answer you."* (40:60)' (Aḥmad 18391, Tirmidhī 2969, Abū Dāwūd 1479 and Ibn Mājah 3828).

989. Abū Jaʿfar narrated that ʿAmmār ibn Yāsir ؓ said,

لَا يُكْتَبُ لِلرَّجُلِ مِنْ صَلَاتِهِ مَا سَهَا عَنْهُ.

'The part of a person's prayer in which he forgets will not be written for him.'[39]

990. ʿAbd ar-Raḥmān ibn al-Ḥārith ibn Hishām narrated:

أَنَّ عَمَّارَ بْنَ يَاسِرٍ، دَخَلَ الْمَسْجِدَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، فَقَالَ لَهُ رَجُلٌ: لَقَدْ خَفَّفْتَهُمَا يَا أَبَا الْيَقْظَانِ! قَالَ: هَلْ رَأَيْتَنِي نَقَصْتُ مِنْ حُدُودِهِمَا شَيْئًا؟ وَلَكِنِّي خَفَّفْتُهُمَا بَادَرْتُ بِهِمَا السَّهْوَ، إِنِّي سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ الرَّجُلَ لَيُصَلِّي الصَّلَاةَ لَعَلَّهُ لَا يَكُونُ لَهُ مِنْ صَلَاتِهِ عُشْرُهَا، أَوْ تُسْعُهَا، أَوْ ثُمُنُهَا، أَوْ سُبُعُهَا، أَوْ سُدُسُهَا، أَوْ خُمُسُهَا، حَتَّى انْتَهَى.

'ʿAmmār ibn Yāsir ؓ entered the masjid and prayed two short units, so a man said to him, "You made them short, Abā 'l-Yaqẓān!" He said, "Did you notice me fall short in any of their requirements? I made them quick to overcome forgetfulness in them. I heard the Messenger of Allah ﷺ say, 'Sometimes a man may offer a prayer, but he does not have a tenth, ninth, eighth, seventh, sixth or fifth of his prayer to the end.'"' (Ibn Abī Shaybah 436).

991. Shaʿbī narrated that ʿAdī ibn Ḥātim ﵁ said,

مَا دَخَلَ وَقْتُ صَلَاةٍ قَطُّ حَتَّى اشْتَاقَ إِلَيْهَا.

‘No prayer time ever arrived without me longing for it.’ (Marwazī in *Taʿẓīm* 335).

992. Abū ’d-Dardāʾ ﵁ said,

إِنَّ أَحَبَّ عِبَادِ اللهِ إِلَى اللهِ الَّذِينَ يُحِبُّونَ اللهَ، وَيُحَبِّبُونَ اللهَ إِلَى النَّاسِ، وَالَّذِينَ يُرَاعُونَ الشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ وَالْأَظِلَّةَ لِذِكْرِ اللهِ عَزَّ وَجَلَّ.

‘The most beloved of Allah’s servants to Allah are those who love Allah, they make the people love Allah and they observe the sun, moon, stars and shadows for the sake of remembering Allah ﷻ.’ (Ḥākim 164 and Bayhaqī in *as-Sunan al-Kubrā* 1782).[40]

993. Maʿdān ibn Abī Ṭalḥah al-Yaʿmarī narrated:

قَالَ أَبُو الدَّرْدَاءِ: أَيْنَ مَسْكَنُكَ؟ فَقُلْتُ: فِي قَرْيَةٍ دُونَ حِمْصٍ، فَقَالَ أَبُو الدَّرْدَاءِ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَا مِنْ ثَلَاثَةٍ فِي قَرْيَةٍ، وَلَا بُدُوٍّ، لَا يُقَامُ فِيهِمُ الصَّلَاةُ، إِلَّا اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ. عَلَيْكَ بِالْجَمَاعَةِ، وَإِنَّمَا يَأْكُلُ الذِّئْبُ الْقَاصِيَةَ.

‘Abū ’d-Dardāʾ ﵁ asked, “Where is your home?” “In a village before Homs,” I said. Abū ’d-Dardāʾ then said, “I heard the Messenger of Allah ﷺ say, ‘Whenever there are three in a town or the desert and they do not establish the prayer among them, Shayṭān overpowers them. You must stay with the group. The wolf only eats the one who is far away.’”’ (Aḥmad 21710 and Nasāʾī 847).

Sāʾib said, ‘By “the group” he meant the congregational prayer.’

994. Abū Hurayrah ؓ reported that the Prophet ﷺ said,

مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ، وَالْعَمَلَ بِهِ، وَالْجَهْلَ، فَلَيْسَ لِلّٰهِ حَاجَةٌ أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ.

> ‘If someone does not abandon lying and acting on it and ignorance [when he is fasting], Allah has no need of him abandoning his food and drink.’ (Bukhārī 6057).

995. Sulaymān ibn Mūsā narrated that Jābir ibn ʿAbdillāh ؓ said,

إِذَا صُمْتَ فَلْيَصُمْ سَمْعُكَ، وَبَصَرُكَ، وَلِسَانُكَ عَنِ الْكَذِبِ وَالْمَحَارِمِ، وَدَعْ أَذَى الْخَادِمِ، وَلْيَكُنْ عَلَيْكَ وَقَارٌ وَسَكِينَةٌ يَوْمَ صِيَامِكَ، وَلَا تَجْعَلْ يَوْمَ فِطْرِكَ وَصَوْمِكَ سَوَاءً.

> ‘When you fast, your hearing, your sight and your tongue should fast from lying and forbidden actions. Abandon harming servants. You should be dignified and tranquil on the day you fast, and do not make the day you do not fast the same as the day you do fast.’ (Bayhaqī in *Shuʿab* 3374).

996. Abū Burdah narrated:

كَانَ أَبُو مُوسَى فِي سَفِينَةٍ فِي الْبَحْرِ مَرْفُوعٌ شِرَاعُهَا، فَإِذَا رَجُلٌ يَقُولُ: يَا أَهْلَ السَّفِينَةِ، قِفُوا! – سَبْعَ مَرَّاتٍ – قُلْتُ: أَلَا تَرَى عَلَى أَيِّ حَالٍ نَحْنُ؟ فَقَالَ فِي السَّابِعَةِ: قِفُوا، أُخْبِرُكُمْ بِقَضَاءٍ قَضَاهُ اللهُ عَلَى نَفْسِهِ، إِنَّ اللهَ قَضَى عَلَى نَفْسِهِ، أَنَّهُ مَنْ عَطَّشَ نَفْسَهُ فِي يَوْمٍ حَارٍّ مِنْ أَيَّامِ الدُّنْيَا شَدِيدِ الْحَرِّ كَانَ حَقِيقًا عَلَى اللهِ أَنْ يَرْوِيَهُ يَوْمَ الْقِيَامَةِ. قَالَ: فَكَانَ أَبُو مُوسَى الْأَشْعَرِيُّ يَتْبَعُ الْيَوْمَ الْمُعْمَعَانِيَّ الشَّدِيدَ الْحَرِّ فَيَصُومُهُ.

‘Abū Mūsā ؓ was in a ship in the sea with raised sails. Suddenly, a man exclaimed, “People of the ship, stop!” seven times. I said, “Do you not see the state we are in?” After the seventh time, he said, “Stop and I will tell you a decree which Allah decided for Himself. Allah decided for Himself that if someone goes thirsty on a hot day from the extremely hot days in this world, it is proper for Him to quench him on the Day of Rising.” He said, “Abū Mūsā al-Ashʿarī used to seek out the climax days of severe heat and then fast them.”’ (Bayhaqī in *Shuʿab* 3636 and Ibn Abī ’d-Dunyā in *Hawātif* 13).

997. Abū Hurayrah ؓ narrated that the Prophet ﷺ said,

مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ نُودِيَ إِلَى الْجَنَّةِ: يَا عَبْدَ اللهِ، هَذَا خَيْرٌ! إِنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ نُودِيَ مِنْ بَابِ الصَّلَاةِ، وَإِنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ، وَإِنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ، وَإِنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرَّيَّانِ. فَقَالَ أَبُو بَكْرٍ: بِأَبِي وَأُمِّي يَا رَسُولَ اللهِ، مَا عَلَى أَحَدٍ يُدْعَى مِنْ هَذِهِ الْأَبْوَابِ كُلِّهَا مِنْ ضَرُورَةٍ، قَالَ: نَعَمْ، وَإِنِّي لَأَرْجُو أَنْ تَكُونَ مِنْهُمْ.

‘Whoever spends a pair[41] in the Path of Allah ﷻ will be called to the Garden: “Slave of Allah, this is good.” The people of the prayer will be called from the Gate of the Prayer and the people of charity from the Gate of Charity. If he is among the people of jihad, he will be called from the Gate of Jihad. If he is from the people of fasting, he will be called from the Gate of Rayyān.’ Abū Bakr said, ‘May my mother and father be your ransom! Messenger of Allah, Is there anyone who is called from all of these gates by necessity?’ He answered, ‘Yes, and I hope that you will be among them.’ (Bukhārī 1897 and Muslim 1027).

998. Manṣūr narrated that Ibrāhīm said,

كَانُوا يَسْتَحِبُّونَ الزِّيَادَةَ، وَيَكْرَهُونَ النُّقْصَانَ، وَإِلَّا فَشَيْئًا دِيمَةً، وَكَانَ إِذَا فَاتَهُمْ شَيْءٌ مِنَ اللَّيْلِ قَضَوْهُ بِالنَّهَارِ.

‘The earlier generations used to prefer more and dislike less, but it was always a continuous thing. If they ever missed anything at night, they would make it up in the day.’ (ʿAbd ar-Razzāq 4750 and Ibn Abī Shaybah 35388).

999. Qāsim ibn Muḥammad narrated from ʿĀʾishah ؓ:

قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: إِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللهِ أَدْوَمُهَا وَإِنْ قَلَّ. فَكَانَتْ عَائِشَةُ إِذَا عَمِلَتْ عَمَلًا دَاوَمَتْ عَلَيْهِ.

‘The Messenger of Allah ﷺ said, “The actions which Allah loves most are the most constant, even if they are few.”’ When ʿĀʾishah did something, she was constant in it. (Bukhārī 5861 and Muslim 783).[42]

1000. Yaḥyā ibn al-Mukhtār narrated that Ḥasan said,

إِنَّ هَذَا الدِّينَ دِينٌ وَاصِبٌ، وَإِنَّهُ مَنْ لَا يَصْبِرْ عَلَيْهِ يَدَعْهُ، وَإِنَّ الْحَقَّ ثَقِيلٌ، وَإِنَّ الْإِنْسَانَ ضَعِيفٌ. وَكَانَ يُقَالُ: لِيَأْخُذْ أَحَدُكُمْ مِنَ الْعَمَلِ مَا يُطِيقُ، فَإِنَّهُ لَا يَدْرِي مَا قَدْرُ أَجَلِهِ، وَإِنَّ الْعَبْدَ إِذَا رَكِبَ بِنَفْسِهِ الْعُنْفَ، وَكَلَّفَ نَفْسَهُ مَا لَا يُطِيقُ، أَوْشَكَ أَنْ يُسَيِّبَ ذَلِكَ كُلَّهُ، حَتَّى لَعَلَّهُ لَا يُقِيمُ الْفَرِيضَةَ، وَإِذَا رَكِبَ بِنَفْسِهِ التَّيْسِيرَ وَالتَّخْفِيفَ، وَكَلَّفَ نَفْسَهُ مَا تُطِيقُ كَانَ أَكْيَسَ – أَوْ قَالَ: كَانَ أَكْثَرَ الْعَامِلِينَ، وَأَمْنَعَهَا مِنْ هَذَا الْعَدُوِّ – وَكَانَ يُقَالُ: شَرُّ السَّيْرِ الْحَقْحَقَةُ.

This religion is a constant religion, and the one who does not endure in it, leaves it. The truth is heavy, and man is weak. It was said that one of you should do what action he is capable of, for he does not know when his term has been decreed. When someone imposes harshness on himself and imposes on himself to do what he cannot, he is about to abandon all of that, to the point where it is possible he will not even perform the obligatory. However, the one who commits himself to making things easy and light and only does what he is capable of it, he is more intelligent (or he said, he does more actions) and is more protected from this enemy. It used to be said, ‘The worst travel is that of extreme exertion.’[43]

1001. Maʿan narrated that ʿAbdullāh ؓ said,

إِنَّ لِهَذِهِ الْقُلُوبِ شَهْوَةً وَإِقْبَالًا، وَإِنَّ لَهَا فَتْرَةً وَإِدْبَارًا، فَخُذُوهَا عِنْدَ شَهْوَتِهَا وَإِقْبَالِهَا، وَذَرُوهَا عِنْدَ فَتْرَتِهَا وَإِدْبَارِهَا.

These hearts have appetites and concerns, and they have laziness and turning back, so take hold of them in their appetites and concerns and leave them with their laziness and turning back.’ (Abū Nuʿaym in *Ḥilyah* 1:134 and Baghawī 4:59).

1002. Ibn Sābiṭ narrated that Abū ’d-Dardāʾ ؓ said,

لَا تَجْعَلُوا عِبَادَةَ اللهِ بَلَاءً عَلَيْكُمْ. يَقُولُ: يُوَقِّتُ الرَّجُلُ عَلَى نَفْسِهِ الْعَمَلَ.

‘Do not turn the worship of Allah into an affliction for you.’ He said, ‘A man should set himself a time for good deeds.’

1003. Yaḥyā ibn Jaʿdah said,

كَانَ يُقَالُ: اعْمَلْ وَأَنْتَ مُشْفِقٌ، وَدَعِ الْعَمَلَ وَأَنْتَ تُحِبُّهُ، عَمَلًا صَالِحًا دَائِمًا وَإِنْ قَلَّ.

‘It used to be said, “Act when you are you fearful, and leave action when you love it. Righteous deeds should be constant, even if they are few.”’ (Ibn Abī Shaybah 34982).

1004. Muḥammad ibn ʿAjlān narrated that ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ؓ said,

إِنَّ هَذَا الدِّينَ مَتِينٌ فَأَوْغِلُوا فِيهِ بِرِفْقٍ، وَلَا تُبَغِّضُوا إِلَى أَنْفُسِكُمْ عِبَادَةَ اللهِ، فَإِنَّ الْمُنْبَتَّ لَا بَلَغَ بُعْدًا، وَلَا أَبْقَى ظَهْرًا، وَاعْمَلْ عَمَلَ امْرِئٍ يَظُنُّ أَنْ لَا يَمُوتَ إِلَّا هَرِمًا، وَاحْذَرْ حَذَرَ امْرِئٍ يَخْشَى أَنْ يَمُوتَ غَدًا.

‘This religion is firm, so add gentleness to it. Do not make yourselves hate worship of Allah ﷻ, because the one who hurries will not travel the distance and his steed will not survive.[44] Do the actions of a man who thinks he will die in senility but have the dread of a person who fears he will die tomorrow.’[45]

1005. Saʿīd ibn ʿAbd al-ʿAzīz said,

كَانَ عُمَرُ بْنُ الْخَطَّابِ يَأْخُذُ بِهِمْ فِي الذِّكْرِ، فَإِذَا مَلُّوا أَخَذَ بِهِمْ فِي غَيْرِهِ.

‘ʿUmar ibn al-Khaṭṭāb ؓ would occupy them in remembrance [of Allah]. When they were bored, he occupied them in something else.’[46]

1006. Ḥabīb ibn Ḥajar al-Qaysī said,

كَانَ يُقَالُ: مَا أَحْسَنَ الْإِيمَانَ يُزَيِّنُهُ الْعِلْمُ، وَمَا أَحْسَنَ الْعِلْمَ يُزَيِّنُهُ الْعَمَلُ، وَمَا أَحْسَنَ الْعَمَلَ يُزَيِّنُهُ الرِّفْقُ، وَمَا أُضِيفَ شَيْءٌ إِلَى شَيْءٍ أَزْيَنَ مِنْ حِلْمٍ إِلَى عِلْمٍ.

‘It used to be said, “How excellent is the faith which is adorned by knowledge. How excellent is knowledge which is adorned by action! How excellent is action which is adorned by gentleness! Nothing adorns another thing more than how forbearance adorns knowledge.”’ (Dīnawarī in Mujālasah 798 and Abū Nuʿaym in *Ḥilyah* 5:173).

1007. Dajājah ؓ, who was from the Companions of the Prophet ﷺ, said,

كَانَ أَبُو ذَرٍّ يَعْتَزِلُ الصِّبْيَانَ لِئَلَّا يَسْمَعَ أَصْوَاتَهُمْ، فَيَقِيلُ، فَقِيلَ لَهُ، فَقَالَ: إِنَّ
نَفْسِي مَطِيَّتِي، وَإِنْ لَمْ أَرْفُقْ بِهَا لَمْ تُبَلِّغْنِي.

> ‘Abū Dharr ؓ used to withdraw from children so that he did not hear their voices, then he would take a midday nap. He was asked about it and he said, “My ego is my mount. If I am not kind to it, it will not carry me.”’[47]

1008. ʿAmr ibn Murrah related that Abū ʿUbaydah said,

مَا رَأَيْتُ أَحَدًا أَشَدَّ تَلَطُّفًا لِلْعِبَادَةِ مِنَ الرَّبِيعِ بْنِ خُثَيْمٍ.

> ‘I have never seen anyone more graceful in worship than Rabīʿ ibn Khuthaym.’ (Ibn Saʿd 6:219).

1009. Abū ’l-ʿAlāʾ narrated that someone said,

أَتَيْتُ تَمِيمًا الدَّارِيَّ فَحَدَّثَنِي حَتَّى اسْتَأْنَسْتُ إِلَيْهِ، فَقُلْتُ: كَمْ جُزْءًا تَقْرَأُ الْقُرْآنَ فِي كُلِّ لَيْلَةٍ؟ فَغَضِبَ، فَقَالَ: لَعَلَّكَ مِنَ الَّذِينَ يَقْرَأُ أَحَدُهُمُ الْقُرْآنَ فِي لَيْلَةٍ، فَيُصْبِحُ فَيَقُولُ: قَدْ قَرَأْتُ الْقُرْآنَ فِي هَذِهِ اللَّيْلَةِ. فَوَالَّذِي نَفْسُ تَمِيمٍ بِيَدِهِ، لَأَنْ أُصَلِّيَ ثَلَاثَ رَكَعَاتٍ نَافِلَةً أَحَبُّ إِلَيَّ مِنْ أَنْ أَقْرَأَ الْقُرْآنَ فِي لَيْلَةٍ، ثُمَّ أُصْبِحُ، فَأَقُولُ: قَرَأْتُ الْقُرْآنَ فِي لَيْلَةٍ. قَالَ: فَلَمَّا أَغْضَبَنِي، قُلْتُ: وَاللهِ إِنَّكُمْ يَا مَعْشَرَ صَحَابَةِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ بَقِيَ مِنْكُمْ لَجَدِيرُونَ أَنْ تَسْكُتُوا فَلَا تُعَلِّمُوا، وَأَنْ تُعَنِّفُوا مَنْ سَأَلَكُمْ، فَلَمَّا رَآنِي قَدْ غَضِبْتُ لَانَ، وَقَالَ: أَلَا أُحَدِّثُكَ يَا ابْنَ أَخِي؟ قُلْتُ: بَلَى، وَاللهِ مَا جِئْتُكَ إِلَّا لِتُحَدِّثَنِي. قَالَ: أَرَأَيْتَ إِنْ كُنْتُ أَنَا مُؤْمِنًا قَوِيًّا، وَأَنْتَ مُؤْمِنٌ ضَعِيفٌ، فَتَحْمِلَ قُوَّتِي عَلَى ضَعْفِكَ، فَلَا تَسْتَطِيعُ فَتَنْبَتَّ، أَوْ رَأَيْتَ إِنْ كُنْتَ مُؤْمِنًا قَوِيًّا، وَأَنَا مُؤْمِنٌ ضَعِيفٌ، أَتَيْتُكَ بِنَشَاطِي حَتَّى أَحْمِلَ قُوَّتَكَ عَلَى ضَعْفِي وَلَا أَسْتَطِيعُ فَأَنْبَتُّ، وَلَكِنْ خُذْ مِنْ نَفْسِكَ لِدِينِكَ، وَمِنْ دِينِكَ لِنَفْسِكَ، يَسْتَقِيمُ بِكَ الْأَمْرُ عَلَى عِبَادَةٍ تُطِيقُهَا.

I went to Tamīm ad-Dārī and he sat with us until I got to know him. I asked, ‘How many portions of the Qur’an do you recite every night?’ He became angry and said, ‘Perhaps you are one of those who recite the Qur’an in one night and then say in the morning, “I have recited the Qur’an in one night.” By the One who has the soul of Tamīm in his hand, I would prefer to pray three voluntary units than to recite the Qur’an in one night and then say in the morning, “I have recited the Qur’an in one night.”’ When he made me angry, I said, ‘By Allah, whoever of you, the Companions of the Messenger of Allah ﷺ, remain should be silent and not teach if you are harsh to those who question you!’ When he saw that I was angry, he relaxed and said, ‘Shall I relate something to you, nephew?’ I answered, ‘Yes, by Allah. I have only come to you so that you can relate to me.’ He said, ‘Do you think that if I were a strong believer and you a weak believer that you could bear my strength with your weakness? You will not be able to do so, and you would become weary. Do you think that if you were a strong believer and I a weak believer that I could give you some of my energy so that I could bear your strength despite my weakness? I would not be able to, and I would become weary. Instead, take from yourself for your religion and from your religion for yourself, and the matter will be proper for you with worship you are capable of.' (Ibn ʿAsākir in *Tārīkh* 11:77).

1010. Abū Hurayrah ﵁ narrated that the Messenger of Allah ﷺ said,

طُوبَى لِمَنْ طَالَ عُمْرُهُ، وَحَسُنَ عَمَلُهُ.

'Blessed is he whose life is extended, and his actions are good.'[48]

1011. ʿAmr ibn Maymūn narrated from ʿAbdullāh ibn Rabīʿah as-Sulamī ﵁, who was from the Companions of the Prophet ﷺ:

آخَى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَيْنَ رَجُلَيْنِ مِنْ أَصْحَابِهِ، فَقُتِلَ أَحَدُهُمَا، وَمَاتَ الْآخَرُ بَعْدَهُ، فَصَلَّيْنَا عَلَيْهِ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: مَا قُلْتُمْ؟ قَالُوا: دَعَوْنَا لَهُ اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ أَلْحِقْهُ بِصَاحِبِهِ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: فَأَيْنَ صَلَاتُهُ بَعْدَ صَلَاتِهِ؟ وَأَيْنَ عَمَلُهُ بَعْدَ عَمَلِهِ – وَأُرَاهُ قَالَ: صَوْمُهُ بَعْدَ صَوْمِهِ – مَا بَيْنَهُمَا كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ.

'The Prophet ﷺ made a bond of brotherhood between two of his Companions. One of them was killed, and the other died after him and we prayed over him. The Prophet ﷺ asked, "What did you say?" The people answered, "We prayed for him: 'O Allah, forgive him! O Allah, join him with his companion!'" The Prophet ﷺ said, "Where is his prayer in relation to his companion's prayer and his action in relation to his companion's action?" (I think that he said, "His fast in relation to his companion's fast?") The difference between them is like the distance between heaven and earth.”’Aḥmad (16074) and Abū Dāwūd (2524).[49]

1012. Abu Hurayrah ؓ narrated that the Messenger of Allah ﷺ said,

سَبْعَةٌ يُظِلُّهُمُ اللهُ فِي ظِلِّهِ يَوْمَ الْقِيَامَةِ، يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌّ
نَشَأَ فِي عِبَادَةِ اللهِ عَزَّ وَجَلَّ، وَرَجُلٌ كَانَ قَلْبُهُ مُعَلَّقٌ فِي الْمَسْجِدِ، وَرَجُلَانِ تَحَابَّا
فِي اللهِ عَزَّ وَجَلَّ، وَرَجُلٌ ذَكَرَ اللهَ فِي الْخَلَاءِ فَفَاضَتْ عَيْنَاهُ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ
ذَاتُ مَنْصِبٍ وَجَمَالٍ إِلَى نَفْسِهَا، فَقَالَ: إِنِّي أَخَافُ اللهَ رَبَّ الْعَالَمِينَ، وَرَجُلٌ
تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَمْ تَعْلَمْ شِمَالُهُ بِمَا صَنَعَتْ يَمِينُهُ.

‘There are seven whom Allah will shade on the Day of Rising on the day when there is no shade but His shade: a just leader, a young man who grows up in worshipping Allah ﷻ, a man whose heart is attached to the masjid, two men who love one another for the sake of Allah ﷻ, a man who remembers Allah alone and his eyes overflow with tears, a man who is propositioned by a woman of status and beauty and says, “I fear Allah, the Lord of the worlds,” and a man who gives charity and conceals it so his left hand does not know what his right hand does.’ (Bukhārī 6806 and Muslim 1031).

1013. Bakr ibn ʿAbdillāh narrated that,

لَمَّا كَانَتْ فِتْنَةُ ابْنِ الْأَشْعَثِ قَالَ طَلْقٌ: اتَّقُوهَا بِالتَّقْوَى! قَالَ بَكْرٌ: أَجْمِلْ لَنَا
التَّقْوَى. قَالَ: التَّقْوَى عَمَلٌ بِطَاعَةِ اللهِ، عَلَى نُورٍ مِنَ اللهِ، رَجَاءَ رَحْمَةِ اللهِ،
وَالتَّقْوَى تَرْكُ مَعْصِيَةِ اللهِ عَلَى نُورٍ مِنَ اللهِ، خِيفَةَ عِقَابِ اللهِ.

When the sedition of Ibn al-Ashʿath[50] occurred, Ṭalq said, ‘Protect yourself from it with *taqwā*.’Bakr said, ‘Make *taqwā* attractive for us.' He said, '*Taqwā* is acting in obedience of Allah based on a light from Allah and hope for the mercy of Allah. *Taqwā* is abandoning disobedience of Allah based on a light from Allah and fearing the punishment of Allah.' (Ibn Abī Shaybah 30356 and Abū Nuʿaym in *Ḥilyah* 3:64).

1014. Ḥasan said,

كَانَ يُقَالُ: مَنْ لَقِيَ اللهَ لَمْ يَلْقَهُ بِوَاحِدَةٍ مِنَ اثْنَتَيْنِ، لَقِيَ اللهَ تَعَالَى فِي نَفَسٍ، وَطُوبَى لِمَنْ لَقِيَ اللهَ فِي نَفَسٍ، إِذَا لَمْ يَلْقَهُ بِكَبِيرَةٍ قَدْ أَصَابَهَا، أَوْ ذَنْبٍ قَدْ أَصَرَّ عَلَيْهِ.

'It used to be said, "Whoever meets Allah without encountering either one of two, he will meet Allah in a single breath—and blessed are those who meet Allah in a single breath: if he has not encountered a major sin which he committed, or a sin which he persisted in."'[51]

1015. Ḥabīb ibn ʿUbayd said,

تَعَلَّمُوا الْعِلْمَ وَاعْقِلُوهُ وَانْتَفِعُوا بِهِ، وَلَا تَعَلَّمُوهُ لِتَجَمَّلُوا بِهِ، فَإِنَّهُ يُوشِكُ، إِنْ طَالَ بِكَ الْعُمُرُ، أَنْ يُتَجَمَّلَ بِالْعِلْمِ كَمَا يَتَجَمَّلُ الرَّجُلُ بِبِزَّتِهِ.

'Learn knowledge, internalise it, use it to benefit others and do not learn it to adorn yourselves. If you live long enough, [you will see that] knowledge will be used to adorn just as one adorns with clothing.' (Abū Nuʿaym in *Ḥilyah* 6:102).

1016. ʿUbādah ibn aṣ-Ṣāmit ﵁ said,

إِنَّ الْعَبْدَ لَيَسْتُرُهُ اللهُ مِنَ الذَّنْبِ، ثُمَّ يَخْرِقُهُ. قَالَ: كَيْفَ يَخْرِقُهُ؟ قَالَ: يُحَدِّثُ بِهِ النَّاسَ.

'Allah ﷻ places a veil between the servant and sins, but he rips it up.' He was asked, 'How does he rip it up?' 'By telling people about it,'he answered.[52]

1017. Azhar ibn Rāshid al-Kindī narrated that the Messenger of Allah ﷺ said,

إِنَّ الْعَبْدَ لَيُبْدِي عَنْ نَفْسِهِ مَا سَتَرَهُ اللهُ تَعَالَى، فَيَتَمَادَى فِي ذَلِكَ حَتَّى يَمْقُتَهُ اللهُ.

'A people are not destroyed (or similar to that) until they make excuses for themselves.' (Aḥmad 18289 and Abū Dāwūd 4347).

1018. Abū 'l-Bakhtarī related from someone who heard the Messenger of Allah ﷺ say,

لَا يَهْلَكُ قَوْمٌ – أَوْ نَحْوَ هَذَا – حَتَّى يُعْذِرُوا مِنْ أَنْفُسِهِمْ.

'The servant displays of himself what Allah Almighty veiled. He continues to do that until Allah detests him.'

1019. Shaʿbī heard Nuʿmān ibn Bashīr say on the pulpit,

يَا أَيُّهَا النَّاسُ، خُذُوا عَلَى أَيْدِي سُفَهَائِكُمْ، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ قَوْمًا رَكِبُوا فِي سَفِينَةٍ فَاقْتَسَمُوهَا، فَأَصَابَ كُلُّ رَجُلٍ مِنْهُمْ مَكَانًا، فَأَخَذَ رَجُلٌ مِنْهُمُ الْفَأْسَ فَنَقَرَ مَكَانَهُ، قَالُوا: مَا تَصْنَعُ؟ قَالَ: مَكَانِي أَصْنَعُ بِهِ مَا شِئْتُ، فَإِنْ أَخَذُوا عَلَى يَدَيْهِ نَجَوْا وَنَجَا، وَإِنْ تَرَكُوهُ غَرِقَ وَغَرِقُوا، خُذُوا عَلَى أَيْدِي سُفَهَائِكُمْ قَبْلَ أَنْ تَهْلَكُوا.

'People, catch the hands of your foolish ones. I heard the Messenger of Allah ﷺ say, "Some people travelled on a ship and drew lots. Each of them got his place. A man took an axe and began to make a hole in his place. They asked, 'What are you doing?' He answered, 'This is my place. I can do what I like with it.' If they take hold of his hands, they are saved and he is saved. If they leave him, he will drown and they will drown. Catch the hands of your fools before you are destroyed.”’ (Baghawī 4152).

1020. Bilāl ibn Saʿd said,

إِنَّ الْمَعْصِيَةَ إِذَا أُخْفِيَتْ لَمْ تَضُرَّ إِلَّا صَاحِبَهَا، وَإِذَا أُعْلِنَتْ فَلَمْ تُغَيَّرْ ضَرَّتِ الْعَامَّةَ.

‘When disobedience is concealed, it only harms its doer. When you make it public and do not change it, it harms the common people.’ (Ibid. 4157).

1021. Ismāʿīl ibn Abī Ḥakīm narrated that he heard ʿUmar ibn ʿAbd al-ʿAzīz saying,

كَانَ يُقَالُ: إِنَّ اللهَ تَعَالَى لَا يُعَذِّبُ الْعَامَّةَ بِذَنْبِ الْخَاصَّةِ، وَلَكِنْ إِذَا عُمِلَ الْمُنْكَرُ جِهَارًا اسْتَحَقُّوا كُلُّهُمُ الْعُقُوبَةَ.

‘It is said that Allah Almighty does not punish the general masses for the sin of specific people, but when the objectionable is committed openly, then all deserve the punishment.’ (Mālik 3636).

1022. ʿAdī ibn ʿAdī al-Kindī said that a client of his informed him that he heard his grandfather say,

سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ اللهَ تَعَالَى لَا يُعَذِّبُ الْعَامَّةَ بِعَمَلِ الْخَاصَّةِ حَتَّى يَرَوُا الْمُنْكَرَ بَيْنَ ظَهْرَانِيهِمْ وَهُمْ قَادِرُونَ عَلَى أَنْ يُنْكِرُوهُ، فَلَا يُنْكِرُونَهُ، فَإِذَا فَعَلُوا ذَلِكَ عَذَّبَ اللهُ تَعَالَى الْخَاصَّةَ وَالْعَامَّةَ.

‘I heard the Messenger of Allah ﷺ say, “Allah Almighty does not punish the general masses for the actions of specific people until they see the objectionable in their midst, and despite being capable of rejecting it, they do not. When they do that, Allah

Almighty punishes the specific people and the masses.’ (Aḥmad 17720 and Ṭabarānī in *Kabīr* 343).[53]

1023. Ḥasan said,

ذَكَرُوا عِنْدَ مُعَاوِيَةَ شَيْئًا، فَتَكَلَّمُوا وَالْأَحْنَفُ بْنُ قَيْسٍ سَاكِتٌ، فَقَالَ مُعَاوِيَةُ: يَا أَبَا بَحْرٍ مَا لَكَ لَا تَتَكَلَّمُ؟ قَالَ: أَخْشَى اللهَ إِنْ كَذَبْتُ، وَأَخْشَاكُمْ إِنْ صَدَقْتُ.

‘Something was being discussed in the presence of Muʿāwiyah ؓ, so they spoke while Aḥnaf ibn Qays ؓ was silent. Muʿāwiyah asked, “Abā Baḥr, why are you not speaking?” He said, “I fear Allah if I lie, and I fear you if I speak the truth.”’ (Ibn Waḍḍāḥ in *Bidaʿ* 269).

1024. Sufyān narrated:

قَدِمَ الْحَجَّاجُ عَلَى عَبْدِ الْمَلِكِ وَافِدًا، وَمَعَهُ مُعَاوِيَةُ بْنُ قُرَّةَ، فَسَأَلَ عَبْدُ الْمَلِكِ مُعَاوِيَةَ عَنِ الْحَجَّاجِ، فَقَالَ: إِنْ صَدَقْنَاكُمْ قَتَلْتُمُونَا، وَإِنْ كَذَبْنَاكُمْ خَشِينَا اللهَ. فَنَظَرَ إِلَيْهِ الْحَجَّاجُ، فَقَالَ لَهُ عَبْدُ الْمَلِكِ: لَا تَعْرِضْ لَهُ. فَنَفَاهُ الْحَجَّاجُ إِلَى السِّنْدِ، وَكَانَ يُذْكَرُ مِنْ بَأْسِهِ.

‘Ḥajjāj came to ʿAbd al-Malik in a delegation with Muʿāwiyah ibn Qurrah. ʿAbd al-Malik asked Muʿāwiyah about Ḥajjāj and he said, “If we tell you the truth, you will kill us, and if we lie to you, we fear Allah.” Ḥajjāj then looked at him and ʿAbd al-Malik said to him, “Do not be concerned with him.” So Ḥajjāj exiled him to Sindh, and he became known for his punishment.’ (Ibn Abī ’d-Dunyā in *Amr bi’l-Maʿrūf* 114).

1025. Ibn ʿAwn related from Muḥammad:

كَانَ ابْنُ عُمَرَ يَأْتِي الْعُمَّالَ ثُمَّ قَعَدَ عَنْهُمْ، فَقِيلَ لَهُ: لَوْ أَتَيْتَهُمْ فَلَعَلَّهُمْ يَجِدُونَ فِي أَنْفُسِهِمْ، فَقَالَ: أَرْهَبُ إِنْ تَكَلَّمْتُ أَنْ يَرَوْا أَنَّ الَّذِي بِي غَيْرُ الَّذِي بِي، وَإِنْ سَكَتُّ رَهِبْتُ أَنْ آثَمَ.

‘When Ibn ʿUmar ؓ came to the collectors, he would sit away from them. When he was told, “You should sit with them. Perhaps they will feel something,” he said, “I fear that if I speak, they will see that what I have is not what I have, and if I am silent, I fear I will be sinful.”’ (Ibid. 115).

1026. ʿUrwah ibn ʿĀmir said,

إِنَّ الرَّجُلَ لَتُعْرَضُ عَلَيْهِ ذُنُوبُهُ فَيَمُرُّ بِالذَّنْبِ مِنْ ذُنُوبِهِ، فَيَقُولُ: أَمَا إِنِّي كُنْتُ مِنْكَ مُشْفِقًا، فَيُغْفَرُ لَهُ.

‘When a man’s sins will be presented before him, he will pass by one of them and say, “I dreaded you.” Then he will be forgiven.’ (Ibn Abī ’d-Dunyā in *Tawbah* 205).

1027. Luqmān said to his son,

يَا بُنَيَّ، لَا تَرْغَبْ فِي وُدِّ الْجَاهِلِ فَيَرَى أَنَّكَ تَرْضَى عَمَلَهُ، وَلَا تَتَهَاوَنْ بِغَضَبِ الْحَكِيمِ فَيَزْهَدَ فِيكَ.

‘My dear son, do not desire the love of the ignorant so that he thinks you approve of his actions, and do not belittle the anger of the wise so that he forsakes you.’ (Bayhaqī in *Shuʿab* 8981).

1028. Ibn Abī Jaʿfar narrated:

حِينَ بَعَثَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُعَاذًا يُعَلِّمُ الدِّينَ قَالَ لَهُ: لَأَنْ يَهْدِيَ اللهُ بِكَ رَجُلًا وَاحِدًا، خَيْرٌ لَكَ مِنَ الدُّنْيَا وَمَا فِيهَا.

‘When the Messenger of Allah ﷺ sent Muʿādh ؓ to teach the religion, he said to him, “For Allah to guide one man through you is better for you than this world and all it contains.”’[54]

1029. Mūsā ibn Abī ʿĪsā al-Madīnī narrated that the Messenger of Allah ﷺ said,

كَيْفَ بِكُمْ إِذَا فَسَقَ فِتْيَانُكُمْ، وَطَغَى نِسَاؤُكُمْ؟ قَالُوا: يَا رَسُولَ اللهِ، وَإِنَّ
ذَلِكَ لَكَائِنٌ؟ قَالَ: نَعَمْ، وَأَشَدُّ مِنْهُ، كَيْفَ بِكُمْ إِذَا لَمْ تَأْمُرُوا بِالْمَعْرُوفِ وَتَنْهَوْا
عَنِ الْمُنْكَرِ؟ قَالُوا: يَا رَسُولَ اللهِ، وَإِنَّ ذَلِكَ لَكَائِنٌ؟ قَالَ: نَعَمْ، وَأَشَدُّ مِنْهُ، كَيْفَ
بِكُمْ إِذَا رَأَيْتُمُ الْمُنْكَرَ مَعْرُوفًا، وَالْمَعْرُوفَ مُنْكَرًا؟

‘How will you be when your young men are impious, and your women over-step?’ They said, ‘Messenger of Allah, will that occur?’ He answered, ‘Yes, and worse than that. How will you be when you do not command what is fair and forbid evil?’They said, ‘Messenger of Allah, will that occur?’He answered, ‘Yes, and worse than that. How will you be when you see evil as fair and the fair as evil?’ (Ibn al-Athīr in *Jāmiʿ* 7506).

1030. ʿAbdullāh ibn Masʿūd ؓ said,

جَاهِدُوا الْمُنَافِقِينَ بِأَيْدِيكُمْ، فَإِنْ لَمْ تَسْتَطِيعُوا فَبِأَلْسِنَتِكُمْ، فَإِنْ لَمْ تَسْتَطِيعُوا
إِلَّا أَنْ تَكْفَهِرُّوا فِي وُجُوهِهِمْ فَاكْفَهِرُّوا فِي وُجُوهِهِمْ.

‘Strive against the hypocrites with your hands. If you are not able to do so, then with your tongue. If you are only able to frown in their faces, then frown in their faces.’ (Ibn Abī ’d-Dunyā in *Amr bi’l-Maʿrūf* 116).

1031. ʿAbd ar-Raḥmān ibn Yazīd said,

قَالَ لِي بِلَالُ بْنُ سَعْدٍ: بَلَغَنِي أَنَّ الْمُؤْمِنَ مِرْآةُ أَخِيهِ، فَهَلْ تَسْتَرِيبُ مِنْ أَمْرِي شَيْئًا؟

‘Bilāl ibn Saʿd told me, “It has reached me that the believer is a mirror of his brother, so are you in doubt about anything regarding me?”’ (Abū Nuʿaym in *Ḥilyah* 5:225).

1032. Masʿūd said,

كَانَ يُقَالُ: أَنْصَحُ النَّاسِ مَنْ يَخَافُ اللهَ عَزَّ وَجَلَّ فِيكَ.

‘It used to be said that the most sympathetic of people is the one who fears Allah ﷻ regarding you.’ (Ibn Abī ’d-Dunyā in *Amr bi’l-Maʿrūf* 59).

1033. Sufyān narrated from Manṣūr that Ibrāhīm said,

كَانُوا إِذَا رَأَوُا الرَّجُلَ لَا يُحْسِنُ الصَّلَاةَ عَلَّمُوهُ. قَالَ سُفْيَانُ: أَخْشَى أَنْ لَا يَسَعَهُمْ إِلَّا ذَلِكَ.

‘When they [i.e. the earlier ones] saw a man who did not pray well, they would teach him.’ Sufyān said, ‘I fear that [today,] they will only have scope for that.’ (Ibid. 58).

1034. Ḥarmalah, the freed-slave of Usāmah ibn Zayd ﵁ related about an Anṣārī man, Ḥajjāj ibn Ayman (Ayman was Usāmah’s maternal brother). Ḥajjāj entered and offered a prayer without bowing or prostrating properly. When Ibn ʿUmar ﵄ saw him, he called him once he had finished his prayer and said,

يَا ابْنَ أَخِي، تَحْسَبُ أَنَّكَ صَلَّيْتَ؟ إِنَّكَ لَمْ تُصَلِّ فَعُدْ لِصَلَاتِكَ.

‘Nephew, do you think you have prayed? You have not, so pray again.’

1035. ʿAmr ibn Rāshid al-Laythī said,

وَاللهِ، إِنِّي لَأُصَلِّي أَمَامَ الْمِسْوَرِ بْنِ مَخْرَمَةَ، فَصَلَّيْتُ صَلَاةَ الشَّبَابِ كَنَقْرِ الدِّيكِ،
فَزَحَفَ إِلَيَّ، فَقَالَ: قُمْ فَصَلِّ! قُلْتُ: قَدْ صَلَّيْتُ عَافَاكَ اللهُ. قَالَ: كَذَبْتَ، وَاللهِ
مَا صَلَّيْتَ، وَاللهِ لَا تَرِيمُ حَتَّى تُصَلِّيَ! فَقُمْتُ، فَصَلَّيْتُ، فَأَتْمَمْتُ، فَقَالَ الْمِسْوَرُ:
وَاللهِ، لَا تَعْصُونَ اللهَ، وَنَحْنُ نَنْظُرُ مَا اسْتَطَعْنَا.

> ‘By Allah, I used to pray in front of Miswar ibn Makhramah. Once, I prayed like a rooster pecking, so he marched towards me and said, “Stand and pray.” I said, “I have prayed, may Allah pardon you.” He said, “You lie! By Allah, you have not prayed. By Allah, you will not leave until you pray!” So I stood up, and I prayed properly. Miswar then said, “By Allah, as long as we are capable, you will not disobey Allah while we watch.”’ (Ibn Abī ’d-Dunyā in *Amr bi’l-Maʿrūf* 56).

1036. ʿAbd ar-Raḥmān al-Aʿraj saw a person praying poorly in the masjid, so he said to him,

قُمْ فَصَلِّ! قَالَ: قَدْ صَلَّيْتُ، قَالَ: وَاللهِ لَا تَبْرَحُ حَتَّى تُصَلِّيَ! قَالَ: مَا لَكَ وَلِهَذَا
يَا أَعْرَجُ؟ قَالَ: وَاللهِ لَتُصَلِّيَنَّ أَوْ لَيَكُونَنَّ بَيْنِي وَبَيْنَكَ أَمْرٌ يَجْتَمِعُ عَلَيْنَا أَهْلُ
الْمَسْجِدِ! فَقَامَ الرَّجُلُ فَصَلَّى صَلَاةً حَسَنَةً.

> ‘Stand and Pray!’ He answered, ‘I have prayed.’ He said, ‘By Allah, you will not leave until you pray!’ He said, ‘What is your issue with this, Aʿraj?’ He said, ‘You will pray, by Allah, or there will be a problem between you and I, causing the people of the masjid to gather around us!’ So the man stood and prayed well.’ (Ibid. 57).

1037. Ḥasan narrated that the Messenger of Allah ﷺ said,

إِنَّ مِنَ الصَّدَقَةِ أَنْ يَتَعَلَّمَ الرَّجُلُ الْعِلْمَ يَتَعَلَّمُهُ ابْتِغَاءَ وَجْهِ اللهِ عَزَّ وَجَلَّ.

‘A type of charity is that a man teaches knowledge only desiring the countenance of Allah ﷻ.’[55]

1038. Zayd ibn Aslam narrated that the Messenger of Allah ﷺ said,

نِعْمَ الْهَدِيَّةُ، وَنِعْمَ الْعَطِيَّةُ الْكَلِمَةُ مِنْ كَلَامِ الْحِكْمَةِ، يَسْمَعُهَا الرَّجُلُ الْمُسْلِمُ، ثُمَّ
يَنْطَوِي عَلَيْهَا حَتَّى يُهْدِيَهَا لِأَخِيهِ.

‘What an excellent gift and an excellent present a word of wisdom is! A Muslim hears it, then he wraps it up to gift it to his brother.’ (Bajalī in *Fawāʾid* 424 and Quḍāʿī in *Musnad ash-Shihāb* 1311).

1039. ʿAbd al-Wahhāb ibn Bukht al-Makkī narrated:

قَالَ لُقْمَانُ لِابْنِهِ: يَا بُنَيَّ، جَالِسِ الْعُلَمَاءَ وَزَاحِمْهُمْ بِرُكْبَتَيْكَ، فَإِنَّ اللهَ تَعَالَى عَزَّ
وَجَلَّ يُحْيِي الْقُلُوبَ بِنُورِ الْحِكْمَةِ كَمَا يُحْيِي الْأَرْضَ بِوَابِلِ السَّمَاءِ.

‘Luqmān said to his son, “My dear son, sit with the scholars and crowd around them on your knees, for surely Allah ﷻ gives life to hearts with the light of wisdom as He gives life to the earth with heavy rain.”’ (Mālik 3670).

1040. ʿAbdullāh ibn ʿAmr رضي الله عنهما said,

دَخَلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْمَسْجِدَ فَرَأَى مَجْلِسَيْنِ: أَحَدُ الْمَجْلِسَيْنِ
يَدْعُونَ اللهَ تَعَالَى، وَيَرْغَبُونَ إِلَيْهِ، وَالْآخَرُ يَتَعَلَّمُونَ الْفِقْهَ، فَقَالَ رَسُولُ اللهِ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: كِلَا الْمَجْلِسَيْنِ عَلَى خَيْرٍ، وَأَحَدُهُمَا أَفْضَلُ مِنْ صَاحِبِهِ،
أَمَّا هَؤُلَاءِ فَيَتَعَلَّمُونَ وَيُعَلِّمُونَ الْجَاهِلَ، وَإِنَّمَا بُعِثْتُ مُعَلِّمًا، هَؤُلَاءِ أَفْضَلُ.
فَجَلَسَ مَعَهُمْ.

‘The Messenger of Allah ﷺ entered the masjid and saw two gatherings: one where they were calling on Allah Almighty and desiring Him, and another where they were learning in-depth knowledge [of the religion]. The Messenger of Allah ﷺ said, “Both gatherings are involved in good, but one is better than the other. These are learning and teaching the ignorant, and I was only sent as a teacher. These are better.” So he sat with them.’ (Ṭabarānī in *Kabīr* 125 and Bazzār 2458).

1041. Abū Ḥuṣayn narrated:

قَدِمَ رَجُلٌ مِنْ أَصْحَابِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كُورَةً مِنْ كُوَرِ الشَّامِ، فَأَتَاهُ النَّاسُ يَسْأَلُونَهُ، فَقَالَ أَمِيرُهُمْ: مَا يَجْعَلُ هَؤُلَاءِ أَحْوَجَ إِلَى أَنْ يَسْأَلُوا هَذَا الرَّجُلَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنِّي؟ فَأَتَاهُ، وَسَأَلَهُ، فَقَالَ لَهُ الرَّجُلُ: اذْكُرِ اللهَ أَنْ تُعِينَ بِيَدِكَ وَلِسَانِكَ عَلَى أَمْرٍ قَلْبُكَ لَهُ مُنْكِرٌ. قَالَ: يَقُولُ الرَّجُلُ: أَنَا ذَاكَ.

‘One of the Companions of Muḥammad ﷺ came to one of the districts of the Levant, and the people came to him to ask him questions, so their governor said, “What makes these people more in need to ask this companion of the Prophet ﷺ than me?” So he went to ask him and the man said to him, “Remember Allah so that He aids your hand and tongue in a matter your heart dislikes.” The man said, “I will do that.”’

1042. ʿAbd ar-Raḥmān ibn Yazīd said,

قِيلَ لِعَلْقَمَةَ بْنِ قَيْسٍ: أَلَا تَغْشَى الْأُمَرَاءَ فَيَعْرِفُوا مِنْ نَسَبِكَ؟ فَقَالَ: مَا يَسُرُّنِي أَنَّ لِي مَعَ أَلْفِي أَلْفَيْنِ وَإِنِّي أَكْرَمُ الْجُنْدِ عَلَيْهِ. فَقِيلَ لَهُ: أَلَا تَغْشَى هَذَا الْمَسْجِدَ فَتَجْلِسَ وَتُفْتِيَ النَّاسَ؟ فَقَالَ: تُرِيدُونَ أَنْ يَطَأَ النَّاسُ عَقِبِي وَيَقُولُونَ: هَذَا عَلْقَمَةُ بْنُ قَيْسٍ؟

> ‘ʿAlqamah ibn Qays was asked, “Why do you not visit the leaders so that they appreciate your lineage?” He answered, “I do not wish to have another two thousand, in addition to my thousand’ and be the most noble of the army [in lieu of my lineage].” He was asked, “Why do you not go to the masjid to sit and deliver legal verdicts to the people?” He answered, “Do you want the people to trample over my neck saying, ‘This is ʿAlqamah ibn Qays’?”’ (Ibn ʿAsākir in *Tārīkh* 41:181).

1043. Salamah ibn Nubayṭ said,

قُلْتُ لِأَبِي – وَكَانَتْ لَهُ صُحْبَةٌ: لَوْ غَشِيتَ هَذَا السُّلْطَانَ فَقَالَ: إِنِّي أَخْشَى أَنْ
أَشْهَدَ مَشْهَدًا يُدْخِلُنِي النَّارَ.

> ‘I said to my father –who was a Companion of the Prophet ﷺ, “If only you visited the Sultan!” He responded, “I fear that I will see something which will damn me to the Fire.”’ (Ibn Abī ’d-Dunyā in *Amr bi’l-Maʿrūf* 117).

1044. Abū Ṣāliḥ narrated that Abū Hurayrah ﵁ said,

إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يُلْقِي لَهَا بَالًا، يَرْفَعُهُ اللهُ تَعَالَى بِهَا يَوْمَ الْقِيَامَةِ.

> ‘A person speaks a word which he pays no mind to, but Allah Almighty raises him with it on the Day of Rising.’[56]

1045. Bilāl ibn al-Ḥārith al-Muzanī ﵁ said to ʿAlqamah ibn Waqqāṣ al-Laythī,

إِنِّي رَأَيْتُكَ تَدْخُلُ عَلَى هَؤُلَاءِ الْأُمَرَاءِ وَتَغْشَاهُمْ فَانْظُرْ مَاذَا تُحَاضِرُهُمْ بِهِ، فَإِنِّي
سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنَ
الْخَيْرِ مَا يَعْلَمُ مَبْلَغَهَا، يَكْتُبُ اللهُ لَهُ رِضْوَانَهُ إِلَى يَوْمِ يَلْقَاهُ. وَإِنَّ الرَّجُلَ لَيَتَكَلَّمُ
بِالْكَلِمَةِ مِنَ الشَّرِّ مَا يَعْلَمُ مَبْلَغَهَا، يَكْتُبُ اللهُ عَلَيْهِ بِهَا سَخَطَهُ إِلَى يَوْمِ يَلْقَاهُ.
وَكَانَ عَلْقَمَةُ يَقُولُ: رُبَّ حَدِيثٍ قَدْ حَالَ بَيْنِي وَبَيْنَهُ مَا سَمِعْتُ مِنْ بِلَالٍ.

'I see you entering upon these rulers and visiting them. Be wary of what you present before them. I did indeed hear the Messenger of Allah ﷺ say, "Sometimes, a person speaks a word of good—not knowing its scope—and Allah ordains His pleasure for him until the day he meets Him, and sometimes person speaks a word of evil—not knowing its scope—and Allah ordains His wrath upon him because of it until the day he meets Him."'

ʿAlqamah used to say, 'What I heard from Bilāl stops me from saying many things.' (Ibn Mājah 3969).

1046. Bilāl ibn Saʿd narrated that Abū 'd-Dardāʾ ؓ said,

كَانَ ابْنُ رَوَاحَةَ يَأْخُذُ بِيَدِي وَيَقُولُ: تَعَالَ نُؤْمِنْ سَاعَةً، إِنَّ الْقَلْبَ أَسْرَعُ تَقَلُّبًا
مِنَ الْقِدْرِ إِذَا اسْتَجْمَعَتْ غَلَيَانًا.

'Ibn Rawāḥah used to take my hand and say, "Come let us believe for a while. The heart is quicker to turn over than the pot when it is boiling."' (Baghawī 90).

1047. Abū ʿAbd Rabbihi narrated:

كَانَ أَبُو الدَّرْدَاءِ إِذَا جَاءَهُ مَوْتُ الرَّجُلِ عَلَى الْحَالَةِ الصَّالِحَةِ قَالَ: هَنِيئًا لَهُ! يَا لَيْتَنِي بَدَلَهُ! فَقَالَتْ لَهُ أُمُّ الدَّرْدَاءِ: أَرَاكَ إِذَا أَتَاكَ مَوْتُ الرَّجُلِ قُلْتَ: يَا لَيْتَنِي بَدَلَهُ. فَقَالَ: لَا تَدْرِينَ إِنَّ الرَّجُلَ يُصْبِحُ مُؤْمِنًا، وَيُمْسِي مُنَافِقًا؟ فَقَالَتْ: كَيْفَ؟ قَالَ: يُسْلَبُ إِيمَانُهُ، وَهُوَ لَا يَشْعُرُ، فَلَأَنَا لِهَذَا بِالْمَوْتِ أَغْبَطُ مِنِّي لِهَذَا فِي الصَّلَاةِ وَالصِّيَامِ.

‘Whenever a man died in a righteous state, Abū ’d-Dardāʾ ؓ would say, “Congratulations to him! If only it were me instead of him.” Umm ad-Dardāʾ ؓ said to him, “I see that when you hear about a man’s death, you say, ‘If only it were me instead of him.’” He said, “Do you not know that a man will be a believer in the morning and a hypocrite in the evening?” She asked, “How?” He answered, “His faith will be stripped away while he is unaware of it, and so I envy his death more than I envy his prayer and fasting.”’ (Dānī in *as-Sunan al-Wāridah* 178).

1048. Saʿīd ibn ʿAbd al-ʿAzīz narrated that Abū ’d-Dardāʾ ؓ said,

لَا خَيْرَ فِي الْحَيَاةِ إِلَّا لِأَحَدِ رَجُلَيْنِ: صَمُوتٍ وَرِعٍ، أَوْ نَاطِقٍ عَالِمٍ.

‘There is no good in life except for one of two men: one who is silent and scrupulous or one who speaks with knowledge.’ (Baghawī 4131).

1049. Ismāʿīl ibn ʿUbaydillāh related that Abū ’d-Dardāʾ ؓ said,

إِنَّا نَقُومُ فِيكُمْ بِكَلِمَاتِ اللهِ وَرُوحِهِ، ثُمَّ نَرْجِعُ إِلَى بُيُوتِنَا، فَنَرْجِعُ إِلَى ضَرَائِبِنَا
وَمَا كَتَبَ اللهُ عَلَيْنَا. إِنَّ الرَّجُلَ لَيَقُومُ فِيكُمْ بِمِائَةِ كَلِمَةٍ، كُلُّهَا حِكَمٌ، ثُمَّ
يَقُولُ الْكَلِمَةَ يُخْطِئُ بِهَا، أَوْ يُلْقِيهَا الشَّيْطَانُ عَلَى لِسَانِهِ، فَيَظَلُّ الرَّجُلُ مِنْكُمْ
بِهَا، فَذَلِكَ الْمَخْسُوسُ.

‘We stand among you speaking Allah’s words with His spirit. Then we return home to our duties and the responsibilities Allah has placed on us. Sometimes, a man stands among you with a hundred words, all of which are full of wisdom, but then he says a word wrong or Shayṭān casts something through his tongue and one of you will latch onto that. That is the wretched one.’ (Ibn ʿAsākir in *Tārīkh* 47:127).

1050. ʿUmar ibn al-Khaṭṭāb ﵁ said,

لَا تَعْرِضْ بِمَا لَا يَعْنِيكَ، وَاعْتَزِلْ عَدُوَّكَ، وَاحْتَفِظْ مِنْ خَلِيلِكَ إِلَّا الْأَمِينَ، فَإِنَّ
الْأَمِينَ لَيْسَ شَيْءٌ مِنَ الْقَوْمِ يَعْدِلُهُ، وَلَا أَمِينَ إِلَّا مَنْ يَخْشَى اللهَ، وَلَا تَصْحَبِ
الْفَاجِرَ فَيَحْمِلَكَ عَلَى الْفُجُورِ، وَلَا تُفْشِ إِلَيْهِ سِرَّكَ، وَشَاوِرْ فِي أَمْرِكَ الَّذِينَ
يَخْشَوْنَ اللهَ تَعَالَى.

‘Do not involve yourself with what does not concern you. Withdraw from your enemy and be mindful of all your friends; except the trustworthy, since there is no one among people equal to the trustworthy, and there is no one trustworthy except for someone who fears Allah. Do not accompany someone impious so that he moves you to impiety, and do not divulge your secrets to him. Consult in your matters those who fear Allah Almighty.’[57]

1051. Abū ʿUbaydah narrated that ʿAbdullāh [ibn Masʿūd] ﵁ said,

الْكَذِبُ لَا يَصْلُحُ مِنْهُ شَيْءٌ فِي جِدٍّ وَلَا هَزْلٍ، اقْرَءُوا: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا
اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾ فَهَلْ تَرَوْنَ مِنْ رُخْصَةٍ فِي الْكَذِبِ؟

‘Lying is not appropriate in anything, whether in seriousness or jest. Recite: *You who believe, fear Allah and be with the truthful* (9:119). Do you see any allowance in lying?’ (Aḥmad 3896).[58]

1052. Abū ’d-Dahqān narrated:

صَحِبَ الْأَحْنَفَ بْنَ قَيْسٍ رَجُلٌ، فَقَالَ: أَلَا نَحْمِلُكَ وَنَفْعَلُ؟ قَالَ: لَعَلَّكَ مِنَ
الْعَارِضِينَ. قَالَ: وَمَا الْعَارِضُونَ؟ قَالَ: الَّذِينَ يُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا.
قَالَ: يَا أَبَا بَحْرٍ، مَا عَرَضْتُ عَلَيْكَ حَتَّى – فَذَكَرَ كَلِمَةً – فَقَالَ: يَا ابْنَ أَخِي، إِذَا
عُرِضَ عَلَيْكَ الْحَقُّ فَاقْصُدْ لَهُ، وَالْهَ عَمَّا سِوَى ذَلِكَ.

‘A man accompanied Aḥnaf ibn Qays and said, “Should we not carry you and do such and such?” He answered, “You must be one of the show-offs.” He asked, “Who are the show-offs?” “Those who love to be praised for what they have not done,” he said. He responded, “Abā Baḥr, I did not make you a proposition so that...” and he said something. So he said, “Nephew, go toward the truth when you are confronted with it, and forget everything else.”’ (Ibn Abī ’d-Dunyā in *Ṣamt* 504).

1053. Sufyān narrated that Aḥnaf ibn Qays said,

ثَلَاثٌ لَيْسَ عِنْدِي فِيهِنَّ أَنَاةٌ: الضَّيْفُ إِذَا نَزَلَ بِي أَنْ أُعَجِّلَ لَهُ مَا كَانَ، وَالْجِنَازَةُ
لَا أَحْبِسُهَا، وَالْأَيِّمُ إِذَا عَرَضَ لَهَا رَغْبَةٌ أَنْ أُزَوِّجَهَا.

‘There are three in which I am not slow at all: when a guest alights with me, I hasten to offer him whatever there is, I do not hold back from a funeral and when a widow has a desire, I marry her.’ (Qiwām as-Sunnah in *Targhīb* 2056).

1054. ʿAbdullāh ibn ʿUbayd narrated that Jābir ibn ʿAbdillāh ؓ said,

هَلَاكٌ بِالرَّجُلِ أَنْ يَدْخُلَ عَلَيْهِ الرَّجُلُ مِنْ إِخْوَانِهِ فَيَحْتَقِرَ مَا فِي بَيْتِهِ أَنْ يُقَدِّمَهُ إِلَيْهِ، وَهَلَاكٌ بِالْقَوْمِ أَنْ يَحْتَقِرُوا مَا قُدِّمَ إِلَيْهِمْ.

> 'A man is destroyed when one of his brothers comes to him and he declines to offer him what is in his house, and people are destroyed when they decline what they are offered.'[59]

1055. ʿUthmān ibn Shābūr narrated from a man:

عَنْ سَلْمَانَ أَنَّهُ دَخَلَ عَلَيْهِ رَجُلٌ فَدَعَا بِمَا حَضَرَ، خُبْزٍ وَمِلْحٍ، ثُمَّ قَالَ: لَوْلَا أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَهَانَا – أَوْ قَالَ: لَوْلَا أَنَّا نُهِينَا – أَنْ يَتَكَلَّفَ بَعْضُنَا لِبَعْضٍ لَتَكَلَّفْنَا لَكَ.

> 'A man visited Salmān, so he called for whatever was present: some bread and salt. He then said, "Had the Messenger of Allah ﷺ not forbade us (or he said, had we not been forbidden) from troubling someone for another, we would have troubled someone for you."' (Qiwām as-Sunnah in *Targhīb* 2031).

1056. Ḥārith narrated that the Messenger of Allah ﷺ said,

إِنَّ لِكُلِّ صَائِمٍ دَعْوَةً، فَإِذَا هُوَ أَرَادَ أَنْ يُفْطِرَ فَلْيَقُلْ عِنْدَ أَوَّلِ لُقْمَةٍ: يَا وَاسِعَ الْمَغْفِرَةِ، اغْفِرْ لِي.

> 'Every fasting person has an accepted supplication, so when he wants to break his fast, he should say at the first bite, "O Vast in Forgiveness, forgive me."' (Abū Nuʿaym in *Ḥilyah* 3:44 and Quḍāʿī in *Musnad* 1031).

1057. Ḥuṣayn ibn Muʿādh said,

كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا أَفْطَرَ قَالَ: اللَّهُمَّ لَكَ صُمْتُ، وَعَلَى رِزْقِكَ أَفْطَرْتُ.

> ‘When the Prophet ﷺ broke his fast, he would say, “O Allah, I have fasted for You, and I have broken the fast with Your provision.”’ (Abū Dāwūd 2358).

1058. Anas ibn Mālik ﵁ narrated:

كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا أَفْطَرَ عِنْدَ أَهْلِ بَيْتٍ، قَالَ: أَفْطَرَ عِنْدَكُمُ الصَّائِمُونَ، وَأَكَلَ طَعَامَكُمُ الْأَبْرَارُ، وَتَنَزَّلَتْ عَلَيْكُمُ الْمَلَائِكَةُ، أَوْ قَالَ: صَلَّتْ.

> ‘When the Messenger of Allah ﷺ broke his fast with family, he would say, “The fasting ones have broken the fast with you, the righteous have eaten your food and the angels descend upon you (or he said, they send blessings upon you.).”’ (Aḥmad 12177, Ibn Mājah 1747 and Abū Dāwūd 3854).

1059. Ḍamrah ibn Abī Ḥabīb narrated that the Messenger of Allah ﷺ said,

إِنَّ لِكُلِّ شَيْءٍ بَابًا، وَإِنَّ بَابَ الْعِبَادَةِ الصِّيَامُ.

> ‘Everything has a door, and the door of worship is fasting.’ (Quḍāʿī in *Musnad* 1032).

1060. Umm ʿAmmārah bint Kaʿb ﵅, the grandmother of Ḥabīb (ibn Zayd) said,

دَخَلَ عَلَيَّ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَدَّمْتُ إِلَيْهِ طَعَامًا، فَقَالَ لِي:
كُلِي. فَقُلْتُ: إِنِّي صَائِمَةٌ، فَقَالَ: إِنَّ الصَّائِمَ إِذَا أُكِلَ عِنْدَهُ الطَّعَامُ صَلَّتْ عَلَيْهِ
الْمَلَائِكَةُ حَتَّى يُفْرَغَ مِنْهُ. أَوْ قَالَ: حَتَّى يَقْضُوا أَكْلَهُمْ.

‘When the Messenger of Allah ﷺ visited me, I presented food to him, so he told me, “Eat.” I said, “I am fasting.” He said, “When food is eaten in the presence of someone fasting, the angels send blessings on him until he finishes (or until they finish eating).”’ (Aḥmad 27060).

1061. ʿAbdullāh ibn ʿAmr ؓ said,

صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ.

‘The angels send blessings on him.’ (ʿAbd ar-Razzāq 7909).

1062. Yazīd ibn Ḥalīl said,

حُدِّثْتُ أَنَّ الصَّائِمَ إِذَا أُكِلَ عِنْدَهُ سَبَّحَتْ مَفَاصِلُهُ.

‘I was informed that when food is eaten in the presence of the fasting person, his joints praise Allah.’ (Ibid. 7910).

1063. ʿAlqamah said,

كُنَّا عِنْدَ عَبْدِ اللهِ، فَأُتِيَ بِشَرَابٍ، فَقَالَ: نَاوِلُوا الْقَوْمَ. فَقَالُوا: نَحْنُ صِيَامٌ، فَقَالَ:
لَكِنِّي لَسْتُ بِصَائِمٍ. ثُمَّ قَرَأَ: ﴿يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ﴾

‘We were with ʿAbdullāh ؓ when he was brought something to drink, so he said, “Give it to the people.” They said, “We are fasting,” He told them, “But I am not fasting.” He then recited: *Fearing a day when all hearts and eyes will be in turmoil* (24:37).’ (Shajarī in *Tartīb* 1914).

1064. Abū Saʿīd al-Maqburī said,

قِيلَ: يَا رَسُولَ اللهِ، أَيُّ الْحَاجِّ أَعْظَمُ أَجْرًا؟ قَالَ: أَكْثَرُهُمْ لِلّٰهِ ذِكْرًا. قَالَ: فَأَيُّ الْمُصَلِّينَ أَعْظَمُ أَجْرًا؟ قَالَ: أَكْثَرُهُمْ لِلّٰهِ ذِكْرًا. قَالَ: فَأَيُّ الصَّائِمِينَ أَعْظَمُ أَجْرًا؟ قَالَ: أَكْثَرُهُمْ لِلّٰهِ ذِكْرًا. قَالَ: فَأَيُّ الْمُجَاهِدِينَ أَعْظَمُ أَجْرًا؟ قَالَ: أَكْثَرُهُمْ لِلّٰهِ ذِكْرًا.

‘Some asked, “Messenger of Allah, which pilgrim has the greatest reward?” He answered, “The one who remembers Allah the most.” He asked, “Which of those who pray has the greatest reward?” He answered, “The one who remembers Allah the most.” He asked again, “Which fasting person has the greatest reward?” “The one who remembers Allah the most,” he answered. He asked, “Which of those who do jihad has the greatest reward?” He replied, “The one who remembers Allah the most.”’ (Ṭabarānī in *Kabīr* 407).

1065. Abū ’l-ʿAlāʾ said,

قَرَأْتُ فِي كِتَابٍ فَإِذَا فِيهِ: مَا مِنْ عَبْدٍ مُسْلِمٍ يَأْتِي سُوقًا مِنَ الْأَسْوَاقِ فَيَذْكُرُ اللهَ، إِلَّا كَتَبَ اللهُ لَهُ مِنَ الْحَسَنَاتِ عَدَدَ أَهْلِ السُّوقِ كُلِّ فَصِيحٍ فِيهِمْ وَأَعْجَمٍ، يَعْنِي بِالْأَعْجَمِ الدَّوَابَّ. فَذَكَرْتُ ذَلِكَ لِأَبِي نَضْرَةَ، فَقَالَ: لَئِنْ قُلْتَ ذَلِكَ، لَقَدْ كَانَ رَجُلٌ مِنَ الْمُسْلِمِينَ يَأْتِي السُّوقَ مَا لَهُ حَاجَةٌ إِلَّا أَنْ يَذْكُرَ اللهَ تَعَالَى فِي أَقْطَارِهَا ثُمَّ يَرْجِعَ.

‘I read a book wherein it said: “Any Muslim who goes to one of the markets and remembers Allah there will have Allah write good deeds for him according to the number of those in the market: every eloquent one and non-speaking—i.e. dumb animals.” I mentioned that to Abū Naḍrah and he said, “Bearing that in mind, there is a Muslim man who goes to the market and has no need but to remember Allah Almighty in its corners, and then he returns.”’[60]

1066. Ḥumayd ibn Hilāl said,

خَرَجَ أَبُو رِفَاعَةَ يُرِيدُ السُّوقَ فَلَقِيَ رَجُلًا، فَقَالَ: أَيْنَ تُرِيدُ؟ فَلَمَّا أَكْثَرَ عَلَيْهِ
قَالَ: أَذْكُرُ اللهَ عَزَّ وَجَلَّ حَيْثُ لَا يُذْكَرُ.

‘Abū Rifāʿah went out to go to the market when he met a man who asked him, “Where are you going?” After asking persistently, Abū Rifāʿah answered, “I am remembering Allah ﷻ in places where He is not remembered.”’[61]

1067. Ḥasan narrated that the Messenger of Allah ﷺ said,

أَلَا أُنَبِّئُكُمْ بِأَفْضَلِ الْكَلَامِ، لَيْسَ الْقُرْآنَ، وَهُوَ مِنَ الْقُرْآنِ: سُبْحَانَ اللهِ،
وَالْحَمْدُ لِلهِ، وَلَا إِلَهَ إِلَّا اللهُ، وَاللهُ أَكْبَرُ.

‘Shall I inform you of the best words which are not the Qur’an, but they are part of the Qur’an? [They are:] “Glory be to Allah, praise be to Allah, there is no god but Allah and Allah is greater.”’ (Aḥmad 20223).

1068. Abū Hurayrah ؓ narrated that the Messenger of Allah ﷺ said,

إِذَا أَحَبَّ أَحَدُكُمْ أَنْ يَعْلَمَ قَدْرَ نِعْمَةِ اللهِ عَلَيْهِ، فَلْيَنْظُرْ إِلَى مَنْ هُوَ تَحْتَهُ، وَلَا
يَنْظُرْ إِلَى مَنْ هُوَ فَوْقَهُ.

‘If one of you wants to learn the extent of Allah’s blessing on him, he should look at those beneath him and not those above him.’ (Ibn Abī ’d-Dunyā in *Shukr* 91).[62]

1069. Ḥasan said,

أَكْثِرُوا ذِكْرَ هَذِهِ النِّعَمِ، فَإِنَّ ذِكْرَهَا شُكْرُهَا.

> ‘Remember these blessings often. Remembering them is to be thankful for them.’[63]

1070. ʿĀmir ibn ʿAbdah related that ʿAbdullāh ibn Masʿūd رضي الله عنه said,

لِابْنِ آدَمَ لَمَّتَانِ: لَمَّةٌ مِنَ الْمَلَكِ، وَلَمَّةٌ مِنَ الشَّيْطَانِ، فَأَمَّا لَمَّةُ الْمَلَكِ فَإِيعَادٌ بِالْخَيْرِ، وَتَصْدِيقٌ بِالْحَقِّ، وَتَطْيِيبٌ بِالنَّفْسِ، وَأَمَّا لَمَّةُ الشَّيْطَانِ، فَإِيعَادٌ بِالشَّرِّ، وَتَكْذِيبٌ بِالْحَقِّ، وَتَخْبِيثٌ بِالنَّفْسِ.

> ‘Humans have two inspirations: one from an angel and another from Shayṭān. The angelic inspiration is to do good, affirm the truth and to nurture the self. The inspiration of Shayṭān is to do evil, deny the truth and pollute the self.’[64]

1071. Ibn ʿAwn reported that Ibrāhīm said,

هُمَا لَمَّتَانِ: لَمَّةٌ مِنَ الْمَلَكِ، وَلَمَّةٌ مِنَ الشَّيْطَانِ، فَإِذَا كَانَ لَمَّةُ الْمَلَكِ فَاحْمَدِ اللهَ وَاشْكُرْهُ، وَإِذَا كَانَ لَمَّةُ الشَّيْطَانِ فَتَعَوَّذْ.

> ‘There are two inspirations: an inspiration from an angel and an inspiration from Shayṭān. If there is an inspiration from the angel, praise Allah and thank him, and if there is an inspiration from Shayṭān, seek refuge.’[65]

1072. Zubayd narrated that ʿAbdullāh ibn Masʿūd رضي الله عنه said,

إِنَّ الرَّوْحَ وَالْفَرَجَ فِي الْيَقِينِ وَالرِّضَى، وَإِنَّ الْهَمَّ وَالْحَزَنَ فِي الشَّكِّ وَالسَّخَطِ.

> ‘Ease and deliverance are found in certainty and acceptance, and grief and sorrow are found in doubt and resentment.’ (Dīnawarī in *Mujālasah* 2936 and Bayhaqī in *Shuʿab* 205).[66]

He also reported that ʿAbdullāḥ ؓ said,

> قُولُوا خَيْرًا تُعْرَفُوا بِهِ، وَاعْمَلُوا بِهِ تَكُونُوا مِنْ أَهْلِهِ، وَلَا تَكُونُوا عُجَّلًا مَذَايِيعَ بُذُرًا.

> ‘Speak good and you will be known for it, act good and you will be one its people, and do not be hasty and talkative.’ (Abū Dāwūd in *Zuhd* 146, Ibn Abī Shaybah 34540 and Bayhaqī in *Shuʿab* 9224).

1073. Abū ’l-Bakhtarī reported that Ḥudhayfah ؓ said,

> الْقُلُوبُ أَرْبَعَةٌ: قَلْبٌ أَغْلَفُ فَذَاكَ قَلْبُ الْكَافِرِ، وَقَلْبٌ مَنْكُوسٌ فَذَاكَ قَلْبٌ يَرْجِعُ إِلَى الْكَدَرِ بَعْدَ الْإِيمَانِ، وَقَلْبٌ أَجْرَدُ فِيهِ مِثْلُ السِّرَاجِ يُزْهِرُ فَذَاكَ قَلْبُ الْمُؤْمِنِ، وَقَلْبٌ مُصَفَّحٌ اجْتَمَعَ فِيهِ نِفَاقٌ وَإِيمَانٌ، فَمَثَلُ الْإِيمَانِ فِيهِ كَمَثَلِ بُقَيْلَةٍ يَمُدُّهَا الْمَاءُ الْعَذْبُ، وَمَثَلُ النِّفَاقِ فِيهِ كَمَثَلِ الْقُرْحَةِ يَمُدُّهَا الْقَيْحُ وَالدَّمُ، وَهُوَ لِأَيَّتِهِمَا غَلَبَ.

> Hearts are of four types: a veiled heart which is the unbeliever’s heart, a relapsing heart which is a heart that returns to confusion after believing, a free heart wherein there is a sort of shining light and that is the believer’s heart, and a broad heart wherein hypocrisy and faith come together. The example of faith therein is like the example of greenery growing with sweet water, and the example of hypocrisy therein is like the example of a wound spread by puss and blood. The heart will belong to whichever of them prevails.[67]

1074. ʿAlī ibn Abī Ṭālib ﵁ said,

> الْإِيمَانُ يَبْدُو نُقْطَةً بَيْضَاءَ فِي الْقَلْبِ، كُلَّمَا ازْدَادَ الْإِيمَانُ ازْدَادَ ذَلِكَ الْبَيَاضُ، فَإِذَا اسْتُكْمِلَ الْإِيمَانُ ابْيَضَّ الْقَلْبُ كُلُّهُ، وَإِنَّ النِّفَاقَ لَيَبْدُو نُقْطَةً سَوْدَاءَ فِي الْقَلْبِ، كُلَّمَا ازْدَادَ النِّفَاقُ ازْدَادَ السَّوَادُ، فَإِذَا اسْتُكْمِلَ النِّفَاقُ اسْوَدَّ الْقَلْبُ كُلُّهُ، وَايْمُ اللهِ، لَوْ شَقَقْتُمْ عَنْ قَلْبِ مُؤْمِنٍ لَوَجَدْتُمُوهُ أَبْيَضَ، وَلَوْ شَقَقْتُمْ عَنْ قَلْبِ مُنَافِقٍ لَوَجَدْتُمُوهُ أَسْوَدَ.

‘Faith appears as a white spot in the heart, and whenever faith increases, that whiteness increases. When faith is complete, the entire heart becomes white. Hypocrisy appears as a black spot in the heart, and whenever hypocrisy increases, the blackness increases. When hypocrisy is complete, then the entire heart becomes black. By Allah, if you were to split open the heart of a believer, you would find it to be white, and if you split open the heart of a hypocrite, you would find it to be black.’ (Khallāl in *Sunnah* 1601 and Bayhaqī in *Shuʿab* 37).

1075. Kaʿb al-Aḥbār said,

> إِنَّا لَنَجِدُ فِي بَعْضِ الْكُتُبِ، أَوْ بَعْضِ مَا يُقْرَأُ، أَنَّ أَدْنَى هَذِهِ الْأُمَّةِ إِيمَانًا مَحْشُوٌّ قَلْبُهُ إِيمَانًا كَمَا حُشِيَتِ الرُّمَّانَةُ بِحَبِّهَا.

‘We find in one of the books or in one of the recited scriptures that in this Muslim community, the one with least belief is the one whose heart is filled with belief like a seed-filled pomegranate.’

1076. Yaḥyā ibn Jabbār said,

قَدِمَ عَلَيْنَا عَوْنُ بْنُ عَبْدِ اللهِ، فَقَعَدَ إِلَيْنَا فِي الْمَسْجِدِ، فَوَعَظَنَا بِمَوْعِظَةٍ لَمْ نَسْمَعْ بِمِثْلِهَا، ثُمَّ قَالَ: أَيْنَ مَسْجِدُكُمُ الَّذِي كَانَ يُصَلِّي فِيهِ أَصْحَابُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ فَذَهَبْنَا بِهِ إِلَيْهِ، فَتَوَضَّأَ وَصَلَّى فِيهِ رَكْعَتَيْنِ، ثُمَّ قَالَ: هَلْ مِنَ الْجُنْدِ أَحَدٌ مَرِيضٌ نَعُودُهُ؟ فَقُلْنَا: نَعَمْ، فَأَتَيْنَا يَزِيدَ بْنَ مَيْسَرَةَ، فَلَمَّا قَعَدْنَا وَعَظَنَا مَوْعِظَةً أَنْسَانَا الَّتِي قَبْلَهَا، فَاسْتَوَى يَزِيدُ بْنُ مَيْسَرَةَ وَهُوَ مَرِيضٌ، فَقَالَ: بَخٍ بَخٍ، لَقَدِ اسْتَعْرَضْتَ بَحْرًا عَرِيضًا، وَاسْتَخْرَجْتَ مِنْهُ نَهَرًا عَرِيضًا، أَوْ قَالَ: عَظِيمًا، وَنَصَبْتَ عَلَيْهِ شَجَرًا كَثِيرًا، فَإِنْ كَانَ شَجَرُكَ مُثْمِرًا أَكَلْتَ وَأَطْعَمْتَ، وَإِنْ كَانَ شَجَرُكَ غَيْرَ مُثْمِرٍ فَإِنَّ فِي أَصْلِ كُلِّ شَجَرَةٍ فَأْسًا. قَالَ: يَقُولُ ابْنُ مَيْسَرَةَ لِعَوْنٍ: ثُمَّ مَاذَا؟ قَالَ عَوْنٌ: ثُمَّ تُقْطَعُ. قَالَ ابْنُ مَيْسَرَةَ: ثُمَّ مَاذَا؟ قَالَ عَوْنٌ: ثُمَّ تُوقَدُ بِالنَّارِ، فَسَكَتَ ابْنُ مَيْسَرَةَ. قَالَ بَقِيَّةُ: فَسَمِعْتُ عُتْبَةَ بْنَ حَكِيمٍ يَقُولُ: قَالَ لِي عَوْنٌ: فَلَقِيتُهُ بِوَاسِطَ، فَقَالَ: مَا وَقَعَتْ مِنْ قَلْبِي مَوْعِظَةٌ قَطُّ كَمَوْعِظَةِ يَزِيدَ بْنِ مَيْسَرَةَ.

ʿAwn ibn ʿAbdillāh came to us and sat with us in the masjid. He exhorted us with a warning the likes of which we had never heard before. Then he said, ‘Where is your masjid, where the Companions of Allah’s Messenger ﷺ prayed?’ We took him to it, and he performed ablution and prayed two units there. He then asked, ‘Is there any ailing person from the army for us to visit?’ We told him there was, and then we visited Yazīd ibn Maysarah. We sat and he gave us an exhortation which made us forget the one before it. Then Yazīd ibn Maysarah sat upright, despite being sick, and said, ‘Excellent! You have painted a vast ocean and derived from it an open (or he said great) river. You have planted many trees along it. If your tress bear fruit, you will eat and feed others, and if your tress do not bear fruit, then know that there is an axe lodged at the root of every tree.’ Ibn Maysarah said to ʿAwn, ‘Then what?’ ʿAwn replied, ‘Then it will be cut down.’ Ibn

Maysarah asked, ‘Then what?’ ʿAwn said, ‘Then it will be burnt in the Fire,’ and Ibn Maysarah stopped talking.

Baqiyyah narrated that ʿUtbah ibn Ḥakīm said, ‘ʿAwn told me that he met him at Wāsiṭ. He said, “No admonition ever struck my heart like the admonition of Yazīd ibn Maysarah.”’ (Abū Nuʿaym in *Ḥilyah* 4:252).

1077. Abū Hurayrah ﵁ narrated that the Messenger of Allah ﷺ said,

لَنْ يَلِجَ الْجَنَّةَ أَحَدٌ بِعَمَلِهِ. قَالُوا: وَلَا إِيَّاكَ يَا رَسُولَ اللهِ؟ قَالَ: وَلَا إِيَّايَ إِلَّا أَنْ
يَتَغَمَّدَنِي اللهُ بِرَحْمَتِهِ أَوْ تَسَعَنِي مِنْهُ عَافِيَتُهُ.

‘No one will enter the Garden by his actions.’ They asked, ‘Not even you, Messenger of Allah?’ He answered, ‘Not even me, unless Allah envelops me with His mercy or forgiveness from Him encompasses me.’ (Bukhārī 5673 and Muslim 2816).

1078. Masʿūd narrated:

عَنِ الْحَسَنِ قَالَ: كَانَ إِذَا تَلَا ﴿وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللهِ وَعَمِلَ
صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ﴾ قَالَ: هَذَا حَبِيبُ اللهِ، هَذَا وَلِيُّ اللهِ، هَذَا
صَفْوَةُ اللهِ، هَذَا خِيرَةُ اللهِ، هَذَا أَحَبُّ أَهْلِ الْأَرْضِ إِلَى اللهِ، أَجَابَ اللهَ فِي
دَعْوَتِهِ، وَدَعَا النَّاسَ إِلَى مَا أَجَابَ اللهَ فِيهِ مِنْ دَعْوَتِهِ، وَعَمِلَ صَالِحًا فِي إِجَابَتِهِ،
وَقَالَ: إِنَّنِي مِنَ الْمُسْلِمِينَ لِرَبِّهِ، هَذَا خَلِيفَةُ اللهِ. وَكَانَ إِذَا تَلَا ﴿إِنَّ الَّذِينَ قَالُوا
رَبُّنَا اللهُ ثُمَّ اسْتَقَامُوا﴾ قَالَ: اللَّهُمَّ أَنْتَ رَبُّنَا فَارْزُقْنَا الِاسْتِقَامَةَ.

When Ḥasan recited: *Who could say anything better than someone who summons to Allah and acts rightly and says, ‘I am one of the Muslims’?* (41:33), he would say, ‘This is the beloved of Allah! This is the friend of Allah! This is the sincere companion of Allah!

This is Allah’s chosen one and the most beloved of Allah from all the people on earth! He answered Allah in his call, and he invited the people to Allah’s call which he himself answered. He did good actions in his response [to Allah] and he said to his Lord, “I am one of the Muslims.” This is the deputy of Allah!’ And when he recited: *Those who say, ‘Our Lord is Allah,’ and then are steadfast,* (41:30) he would say, ‘O Allah, You are our Lord, so bless us with steadfastness.’ (Ṭabarī 21:469).

1079. ʿAbd al-Jabbār ibn ʿUbaydillāh ibn Sulaymān said,

أَقْبَلَ عِيسَى ابْنُ مَرْيَمَ عَلَى أَصْحَابِهِ لَيْلَةَ رُفِعَ، فَقَالَ لَهُمْ: لَا تَأْكُلُوا بِكِتَابِ
اللهِ، فَإِنَّكُمْ إِنْ لَمْ تَفْعَلُوا أَقْعَدَكُمُ اللهُ عَلَى مَنَابِرَ، الْحَجَرُ مِنْهَا خَيْرٌ مِنَ الدُّنْيَا
وَمَا فِيهَا.

قَالَ عَبْدُ الْجَبَّارِ: وَهِيَ الْمَقَاعِدُ الَّتِي ذَكَرَ اللهُ فِي الْقُرْآنِ ﴿فِى مَقْعَدِ صِدْقٍ
عِندَ مَلِيكٍ مُّقْتَدِرٍۭ﴾ وَرُفِعَ.

“ʿĪsā ibn Maryam ؑ came to his companions on the night he was raised, and he said to them, “Do not use the Book of Allah as a means (to attain wealth and) to eat. If you do not do it, Allah will let you sit on pulpits with stones more precious than this world and what it contains,” (ʿAbd al-Jabbār said, ‘They are the seats which Allah mentioned in the Qur’an: *A seat of truthfulness in the presence of a high and powerful king* (54:55)) and then he was raised.’ (Ibn ʿAsākir in *Tārīkh* 47:469).

1080. ʿAlī ibn Rabāḥ narrated that ʿAmr ibn al-ʿĀṣ ؓ said,

انْتَهَى عَجَبِي مِنْ ثَلَاثٍ: الْمَرْءُ يَفِرُّ مِنَ الْقَدَرِ وَهُوَ لَاقِيهِ، وَهُوَ يُبْصِرُ فِي عَيْنِ
أَخِيهِ الْقَذَى فَيَعِيبُهُ وَيَكُونُ فِي عَيْنِهِ الْجِذْعُ فَلَا يَعِيبُهُ، وَيَكُونُ فِي دَابَّتِهِ
الصَّعَرُ فَيُقَوِّمُهَا بِجَهْدِهِ، وَيَكُونُ فِيهِ الصَّعَرُ فَلَا يُقَوِّمُ نَفْسَهُ.

‘My wonder reaches its peak seeing three things: a man fleeing from fate, but it catches him; one who sees a speck in his brother’s eye and criticises it while he has a tree stump in his own eye, yet he sees nothing wrong with it; and one whose animal is ill and he strives to cure it while he himself is ill but does nothing to cure it.’ (Lālakāʾī in *Sharḥ Uṣūl Iʿtiqād* 1235).

1081. Nāfiʿ narrated:

اسْتَأْذَنَ تَمِيمٌ الدَّارِيُّ عُمَرَ بْنَ الْخَطَّابِ فِي الْقَصَصِ، فَقَالَ: إِنَّهُ عَلَيَّ مِثْلُ الذَّبْحِ، فَقَالَ: إِنِّي أَرْجُو الْعَافِيَةَ، فَأَذِنَ لَهُ عُمَرُ، فَجَلَسَ إِلَيْهِ – يَعْنِي عُمَرَ – يَوْمًا، فَقَالَ تَمِيمٌ فِي قَوْلِهِ: اتَّقُوا زَلَّةَ الْعَالِمِ، فَكَرِهَ عُمَرُ أَنْ يَسْأَلَهُ عَنْهُ فَيَقْطَعَ بِالْقَوْمِ، فَحَضَرَ مِنْهُ قِيَامٌ، فَقَالَ لِابْنِ عَبَّاسٍ: إِذَا فَرَغَ فَسَلْهُ، مَا زَلَّةُ الْعَالِمِ؟ ثُمَّ قَامَ عُمَرُ، فَجَلَسَ ابْنُ عَبَّاسٍ فَغَفَلَ غَفْلَةً، وَفَرَغَ تَمِيمٌ، وَقَامَ يُصَلِّي، وَكَانَ يُطِيلُ الصَّلَاةَ، فَقَالَ ابْنُ عَبَّاسٍ: لَوْ رَجَعْتُ فَقُلْتُ ثُمَّ أَتَيْتُهُ فَرَجَعَ، وَطَالَ عَلَى عُمَرَ، فَأَتَى ابْنُ عَبَّاسٍ، فَسَأَلَهُ، فَقَالَ: مَا صَنَعْتَ؟ فَاعْتَذَرَ إِلَيْهِ، فَقَالَ: انْطَلِقْ، فَأَخَذَ بِيَدِهِ حَتَّى أَتَى تَمِيمًا الدَّارِيَّ، فَقَالَ لَهُ: مَا زَلَّةُ الْعَالِمِ؟ فَقَالَ: الْعَالِمُ يَزِلُّ بِالنَّاسِ فَيُؤْخَذُ بِهِ، فَعَسَى أَنْ يَتُوبَ مِنْهُ الْعَالِمُ، وَالنَّاسُ يَأْخُذُونَ بِهِ.

Tamīm ad-Dārī asked ʿUmar ibn al-Khaṭṭāb ﵁ for permission to tell stories, but he said, ‘It is like slaughtering to me.’ Tamīm said, ‘I only desire well-being.’ So ʿUmar granted him permission and he, i.e. ʿUmar, sat with him one day. Tamīm said in his words, ‘Fear the error of the scholar.’ ʿUmar did not want to ask him about it and interrupt the people, so he got up and left, and he said to Ibn ʿAbbas, ‘When he finishes, ask him what the error of the scholar is.’ ʿUmar then got up, and Ibn ʿAbbas sat down and became distracted for a while. Tamīm finished and got up to pray, and he prayed for a long time. Ibn ʿAbbas said, ‘Perhaps, I should leave and rest a little and then I will come to him,’ and so he left.

ʿUmar waited for some time, so when Ibn ʿAbbas came, he questioned him saying, ‘What did you do?’ He apologised to him, and then ʿUmar said, ‘Come!’ and he took his hand until he came to Tamīm ad-Dārī and asked him, ‘What is the error of the scholar?’ He answered, ‘The scholar may err with people and they adopt his error. The scholar might then repent, but the people still adopt it.’ (Ibn ʿAsākir in *Tārīkh* 11:81).

1082. Ḥudhayfah ؓ said,

قَامَ سَائِلٌ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَ، فَسَكَتَ الْقَوْمُ، ثُمَّ إِنَّ رَجُلًا أَعْطَاهُ فَأَعْطَاهُ الْقَوْمُ، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: مَنِ اسْتَنَّ خَيْرًا فَاسْتُنَّ بِهِ فَلَهُ أَجْرُهُ وَمِثْلُ أُجُورِ مَنْ تَبِعَهُ غَيْرُ مُنْتَقِصٍ مِنْ أُجُورِهِمْ، وَمَنِ اسْتَنَّ شَرًّا فَاسْتُنَّ بِهِ فَعَلَيْهِ وِزْرُهُ وَمِثْلُ أَوْزَارِ مَنْ تَبِعَهُ غَيْرُ مُنْتَقِصٍ مِنْ أَوْزَارِهِمْ شَيْءٌ.

‘During the time of the Prophet ﷺ, a beggar stood up and begged, but the people were silent. Then someone gave to him and then other people gave to him. The Messenger of Allah ﷺ said, “If someone establishes a good practice and he is followed in it, he will have its wage and the like of the wages of those who follow him without any decrease in their wages. If someone establishes an evil practice and he is followed in it, he will have its sin and the like of the sins of those who follow him without any decrease in their sins.”’ (Ibn Mājah 204 and Ḥākim 3906).

1083. Alqamah said,

مَرِضَ عَبْدُ اللهِ بْنُ مَسْعُودٍ مَرَضًا فَجَزِعَ، فَقُلْنَا لَهُ: مَا رَأَيْنَاكَ فِي مَرَضٍ أَشَدَّ جَزَعًا مِنْكَ فِي هَذَا الْوَجَعِ، فَقَالَ: إِنَّهُ أَحْرَى وَأَقْرَبُ بِي مِنَ الْغَفْلَةِ.

‘ʿAbdullāh ibn Masʿūd ؓ fell ill and became alarmed, so we said to him, “We have not seen you more alarmed in an illness than this illness.” He said, “It is better for me and further away from heedlessness.”’ (Bayhaqī in *Shuʿab* 9467).

1084. Wahb ibn Munabbih said,

كَانَ رَجُلٌ مِنْ أَفْضَلِ أَهْلِ زَمَانِهِ، وَكَانَ يُزَارُ فَيَعِظُهُمْ، فَاجْتَمَعُوا إِلَيْهِ ذَاتَ يَوْمٍ، فَقَالَ: إِنَّا قَدْ خَرَجْنَا مِنَ الدُّنْيَا، وَقَدْ فَارَقْنَا الْأَهْلَ وَالْأَمْوَالَ مَخَافَةَ الطُّغْيَانِ، وَقَدْ خِفْتُ أَنْ يَكُونَ قَدْ دَخَلَ عَلَيْنَا فِي حَالِنَا هَذِهِ مِنَ الطُّغْيَانِ أَكْثَرُ مِمَّا دَخَلَ عَلَى أَهْلِ الْأَمْوَالِ فِي أَمْوَالِهِمْ، أُرَانَا يُحِبُّ أَحَدُنَا أَنْ تُقْضَى حَاجَتُهُ، وَإِنِ اشْتَرَى بَيْعًا أَنْ يُقَارَبَ لِمَكَانِ دِينِهِ، وَإِنْ لَقِيَ حُيِّيَ وَوُقِّرَ لِمَكَانِ دِينِهِ، فَشَاعَ ذَلِكَ الْكَلَامُ حَتَّى بَلَغَ الْمَلِكَ فَأُعْجِبَ بِهِ الْمَلِكُ، فَرَكِبَ إِلَيْهِ الْمَلِكُ لِيُسَلِّمَ عَلَيْهِ وَيَنْظُرَ إِلَيْهِ، فَلَمَّا رَآهُ الرَّجُلُ، قِيلَ لَهُ: هَذَا الْمَلِكُ قَدْ أَتَاكَ لِيُسَلِّمَ عَلَيْكَ، قَالَ: وَمَا يَصْنَعُ بِذَلِكَ؟ قِيلَ: لِلْكَلَامِ الَّذِي وَعَظْتَ بِهِ، فَسَأَلَ رَوِيَّهُ هَلْ عِنْدَكَ مِنْ طَعَامٍ؟ قَالَ: شَيْءٌ مِنْ ثَمَرِ الشَّجَرِ مِمَّا تُفْطِرُ مِنْهُ، فَأَمَرَ بِهِ، فَأُتِيَ عَلَى مَسْكٍ فَوُضِعَ بَيْنَ يَدَيْهِ فَأَخَذَ يَأْكُلُ مِنْهُ، وَكَانَ يَصُومُ بِالنَّهَارِ لَا يُفْطِرُ فَوَقَفَ عَلَيْهِ الْمَلِكُ، فَسَلَّمَ عَلَيْهِ، فَأَجَابَهُ إِجَابَةً خَفِيَّةً، وَأَقْبَلَ عَلَى طَعَامِهِ يَأْكُلُهُ، فَقَالَ الْمَلِكُ: أَيْنَ الرَّجُلُ؟ قِيلَ: هُوَ هَذَا فَقَالَ: هُوَ الَّذِي يَأْكُلُ؟ قَالُوا: نَعَمْ، قَالَ مَا عِنْدَ هَذَا خَيْرٌ، فَأَدْبَرَ، فَقَالَ الرَّجُلُ: الْحَمْدُ لِلَّهِ الَّذِي صَرَفَكَ عَنِّي بِمَا صَرَفَكَ بِهِ.

There was a man who was from among the best of the people of his time. People would visit him and he would warn them. One day they gathered around him and he said, ‘We have left the world and have parted from family and wealth out of fear of rebelliousness, but I fear, in this state of ours, we have been afflicted with a rebelliousness far worse than what the worldly people suffer. I see that we all love for our needs to be fulfilled. If

> one of us buys something, we love to be favoured due to our status in the religion, and if we are met, we love to be greeted and honoured because of our position in the religion.' Those words spread until they reached the king who was impressed by them. The king travelled to him to greet him and see him. When the man saw him, he was told, 'This is the king who has come to greet you.' He asked, 'What does he stand to benefit from that?' and he was told, 'Because of the words you advised.' So he asked his servant, 'Do you have any food?' He answered, 'Some fruit from the tree which you broke your fast with.' So he asked for it and it was brought to him on a platter and placed in front of him and he began to eat from it. He used to fast during the days, so the king waited for him. He greeted him with *salām* and he gave a quiet reply and turned back to his food to eat. The king asked, 'Where is the man?' He was told, 'He is there.' 'The one eating?' he questioned, and they replied, 'Yes.' He said, 'This person has nothing good,' and he left. The man then said, 'All praise belongs Allah who turned you away from me however He wished.' (Abū Nuʿaym in *Ḥilyah* 4:48).

1085. Wahb ibn Munabbih said,

أُتِيَ بِرَجُلٍ مِنْ أَفْضَلِ أَهْلِ زَمَانِهِ إِلَى مَلِكٍ يَفْتِنُ النَّاسَ عَلَى أَكْلِ لُحُومِ الْخَنَازِيرِ، فَلَمَّا أُتِيَ بِهِ أَعْظَمَ النَّاسُ مَكَانَهُ، وَهَالَهُمْ أَمْرُهُ، فَقَالَ لَهُ صَاحِبُ شُرْطَةِ الْمَلِكِ: ائْتِنِي بِجَدْيٍ تُزَكِّيهِ مِمَّا تَذْبَحُهُ، يَحِلُّ لَكَ أَكْلُهُ، فَأَعْطِنِيهِ، فَإِنْ دَعَا بِلَحْمِ الْخِنْزِيرِ أَتَيْتُكَ بِهِ، فَكُلْهُ. فَذَبَحَ جَدْيًا فَأَعْطَاهُ إِيَّاهُ، ثُمَّ أُتِيَ بِهِ الْمَلِكُ، فَدَعَا بِلَحْمِ الْخِنْزِيرِ، فَأَتَاهُ صَاحِبُ الشُّرْطَةِ بِلَحْمِ الْجَدْيِ الَّذِي كَانَ أَعْطَاهُ إِيَّاهُ، فَأَمَرَهُ الْمَلِكُ بِأَكْلِهِ، فَأَبَى، فَجَعَلَ صَاحِبُ الشُّرْطَةِ يَغْمِزُ إِلَيْهِ وَيَأْمُرُهُ أَنْ يَأْكُلَهُ، وَيُرِيهِ أَنَّ اللَّحْمَ الَّذِي دَفَعَهُ إِلَيْهِ، فَأَبَى أَنْ يَأْكُلَهُ، فَأَمَرَ بِهِ الْمَلِكُ صَاحِبَ الشُّرْطَةِ أَنْ يَقْتُلَهُ. فَلَمَّا ذَهَبَ بِهِ قَالَ: مَا مَنَعَكَ أَنْ تَأْكُلَ وَهُوَ اللَّحْمُ الَّذِي دَفَعْتَ إِلَيَّ؟ أَظَنَنْتَ أَنِّي أَتَيْتُكَ بِغَيْرِهِ؟ قَالَ: لَا قَدْ عَلِمْتُ أَنَّهُ هُوَ، وَلَكِنِّي خِفْتُ أَنْ يُفْتَتَنَ النَّاسُ بِي، فَإِذَا أُرِيدَ أَحَدُهُمْ عَلَى أَكْلِ لَحْمِ الْخِنْزِيرِ، قَالَ: قَدْ أَكَلَهُ فُلَانٌ، فَيُسْتَنَّ بِي، فَأَكُونَ فِتْنَةً لَهُمْ. فَقُتِلَ رَحْمَةُ اللهِ عَلَيْهِ.

A man from among the best people of his time was brought to a king who tempted the people into eating flesh of swine. When he was brought to him, the people exalted his status and his power filled them with awe. The king's guards said to him, 'Bring a pure and lawful billy goat which you have slaughtered, and then give it to me. If he [i.e. the king] calls for flesh of swine, I will give you that [instead], so you can eat it.' So he slaughtered a billy goat and gave it to him. Then when he was brought to the king, he called for flesh of swine, but the guard brought him the flesh of the billy goat he had been given. The king then commanded him to eat, but he refused. The guard signalled to him to eat it, showing him that it was the meat he had sent to him, but he refused to eat it. So the king ordered the guard to kill him. When he took him away, he said, 'What stopped you from eating when it was the meat you sent to me? Did you think I brought you something else?'He replied, 'No. I knew what it was, but I feared the people will be lured into eating flesh of swine because of me.

If any one of them wants to eat flesh of swine, they will say, “So-and-so ate it,” and I will be imitated, and I will become a trial for them.’ And so, he was killed. May Allah have mercy on him. (Ibn Abī ’d-Dunyā in *Wara*ʿ 191 and Abū Nuʿaym in *Ḥilyah* 4:55).

1086. Aslam, the freed slave of ʿUmar ﵁ narrated:

رَأَى عُمَرُ عَلَى طَلْحَةَ ثَوْبَيْنِ مَصْبُوغَيْنِ بِالْمِشْقِ وَهُوَ مُحْرِمٌ، فَقَالَ: مَا هَذَانِ
الثَّوْبَانِ عَلَيْكَ؟ فَقَالَ طَلْحَةُ: إِنَّهُمَا لَيْسَ بِهِمَا بَأْسٌ، إِنَّهُمَا صُبِغَا بِمَدَرٍ، فَقَالَ
عُمَرُ: إِنَّكُمْ أَئِمَّةٌ يَقْتَدِي بِكُمُ النَّاسُ، وَلَوْ أَنَّ أَحَدًا جَاهِلًا رَأَى عَلَيْكَ ثَوْبًا
مَصْبُوغًا فِي الْحَرَمِ قَالَ: رَأَيْتُ طَلْحَةَ يَلْبَسُ الثِّيَابَ الْمَصْبُوغَةَ وَهُوَ مُحْرِمٌ، فَلَا
يَلْبَسْ أَحَدٌ مِنْكُمْ أَيُّهَا الرَّهْطُ مِنْ هَذِهِ الثِّيَابِ وَهُوَ مُحْرِمٌ.

ʿUmar saw Ṭalḥah wearing two cloths stained with red clay as his pilgrim garb. He asked, ‘What are these two cloths you are wearing?’ Ṭalḥah said, ‘There is nothing wrong with them. They are stained with red clay.’ ʿUmar said, ‘You are imams whom the people follow. If someone ignorant sees you wearing a dyed garment for your pilgrim garb, he will say, “I saw Ṭalḥah wearing dyed garments for pilgrimage.” So none of you, from this group, should wear these garments for pilgrimage.’”[68]

1087. Muṣʿab ibn Saʿd said,

كَانَ سَعْدٌ إِذَا خَرَجَ – قَالَ ابْنُ صَاعِدٍ: يَعْنِي فِي الصَّلَاةِ – تَجَوَّزَ وَخَفَّفَ، وَيُتِمُّ
الرُّكُوعَ وَالسُّجُودَ، وَإِذَا دَخَلَ الْبَيْتَ أَطَالَ. فَقِيلَ لَهُ: فَقَالَ: إِنَّا أَئِمَّةٌ يُقْتَدَى بِنَا.

‘When Saʿd ﵁ would go out [Ibn Ṣāʿid said, for prayer] he would shorten and lighten the prayer, but perform the bowing and prostration perfectly, and when he came home he would lengthen it. He was asked about that and he said, “We are leaders who are followed.”’ (ʿAbd ar-Razzāq 3729 and Ibn Abī Shaybah 4665).

1088. Ziyād ibn Abī Maryam narrated:

عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ فِي قَوْلِ اللهِ تَعَالَى ﴿عَلِمَتْ نَفْسٌ مَا قَدَّمَتْ وَأَخَّرَتْ﴾
قَالَ: مَا قَدَّمَتْ مِنْ خَيْرٍ، وَأَخَّرَتْ مِنْ سَيِّئَةٍ اسْتُنَّ بِهَا بَعْدَهُ، فَلَهُ أَجْرٌ مِثْلِ مَنِ
اتَّبَعَهُ مِنْ غَيْرِ أَنْ يُنْقَصَ مِنْ أُجُورِهِمْ شَيْءٌ، أَوْ سُنَّةٍ سَيِّئَةٍ عُمِلَ بِهَا بَعْدَهُ،
فَعَلَيْهِ مِثْلُ وِزْرِ مَنْ عَمِلَ بِهَا وَلَا يُنْقَصُ مِنْ أَوْزَارِهِمْ شَيْءٌ.

‘ʿAbdullāh ibn Masʿūd ﵁ said about Allah Almighty’s words: *each self will know what it has sent ahead and left behind* (82:5), “What good it has sent ahead and evil it has left behind to be imitated after him. He will incur a sin like the one who did it without decrease in any of their sins.”’ (Wāḥidī in *Wasīṭ* 1287).

1089. Abū ’d-Dardāʾ ﵁ said,

إِذَا عَمِلَ الرَّجُلُ فِي شَبِيبَتِهِ، ثُمَّ أَصَابَهُ أَمْرٌ بَعْدَمَا يَكْبُرُ فَبِالْحَرِيِّ أَنْ يُسْتَجَابَ
لَهُ، وَإِنْ فَرَّطَ فِي شَبِيبَتِهِ حَتَّى أَصَابَهُ أَمْرٌ بَعْدُ فَبِالْحَرِيِّ أَنْ يَسْلَمَ.

‘A person who does good deeds in his youth, then when he is older he is confronted by a matter, is worthy of being answered. If he transgressed the bounds in his youth and then later he is confronted by a matter, he should submit.’[69]

1090. Yazīd ibn Qasīṭ said,

كَانَتِ الْأَنْبِيَاءُ صَلَوَاتُ اللهِ عَلَيْهِمْ يَكُونُ لَهُمْ مَسَاجِدُ خَارِجَةٌ مِنْ قُرَاهُمْ، فَإِذَا أَرَادَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ يَسْتَنْبِئَ رَبَّهُ عَنْ شَيْءٍ خَرَجَ إِلَى مَسْجِدِهِ فَصَلَّى مَا كَتَبَ اللهُ لَهُ، ثُمَّ سَأَلَهُ مَا بَدَا لَهُ، فَبَيْنَمَا نَبِيُّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي مَسْجِدِهِ إِذْ جَاءَهُ عَدُوُّ اللهِ حَتَّى جَلَسَ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، فَقَالَ: إِنِّي أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ. فَقَالَ عَدُوُّ اللهِ: أَرَأَيْتَ الَّذِي تَعَوَّذُ مِنْهُ؟ فَهُوَ هُوَ، وَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ. فَرَدَّدَ ذَلِكَ ثَلَاثَ مَرَّاتٍ، قَالَ لَهُ عَدُوُّ اللهِ: أَخْبِرْنِي بِأَيِّ شَيْءٍ تَنْجُو بِهِ مِنِّي؟ قَالَ لَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَخْبِرْنِي بِأَيِّ شَيْءٍ تَغْلِبُ ابْنَ آدَمَ؟ فَأَخَذَ كُلُّ وَاحِدٍ مِنْ صَاحِبِهِ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللهَ تَعَالَى يَقُولُ: ﴿إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ﴾ فَقَالَ عَدُوُّ اللهِ: قَدْ سَمِعْتُ هَذَا قَبْلَ أَنْ تُولَدَ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: وَيَقُولُ اللهُ تَعَالَى: ﴿وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾ فَإِنِّي وَاللهِ مَا أَحْسَسْتُ بِكَ قَطُّ إِلَّا اسْتَعَذْتُ بِاللهِ. فَقَالَ عَدُوُّ اللهِ: صَدَقْتَ، بِهَا تَنْجُو مِنِّي، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: فَأَخْبِرْنِي بِأَيِّ شَيْءٍ تَغْلِبُ ابْنَ آدَمَ؟ قَالَ: آخُذُهُ عِنْدَ الْغَضَبِ وَعِنْدَ الْهَوَى.

The Prophets عليهم السلام have prayer places outside of their towns. When the Prophet ﷺ wanted to ask his Lord about something, he would go out to his place of prayer and pray however much Allah had decreed for him to pray, and then he would ask what was proper for him. While the Prophet of Allah ﷺ was in his prayer place, the enemy of Allah came to him and sat between him and the direction of prayer, so he said, ‘I seek Allah’s refuge from Shayṭān.’ The enemy of Allah said, ‘Do you know the one from whom you are seeking refuge? He is who he is.’ The Prophet ﷺ said, ‘I seek Allah’s refuge from Shayṭān,’ and he repeated it three

> times. The Prophet ﷺ said to him, ‘Tell me how you overcome man,’ and they both began reproaching one another. The Prophet ﷺ said, ‘Allah Almighty says: *You have no authority over any of My slaves except for the misled who follow you* (15:42).’ The enemy of Allah said, ‘I heard this before you were born.’ So the Prophet ﷺ said, ‘Allah Almighty also says: *If an evil surge from Shayṭān spurs you on, seek refuge in Allah* (41:36), and by Allah, never have I sensed your presence except that I seek Allah’s refuge.’ The enemy of Allah said, ‘You have spoken the truth. You are safe from me with that.’ The Prophet ﷺ said, ‘Tell me how you overcome man.’ He said, ‘I seize him when he is angry and when he desires something.’ (Ṭabarī 17:105).

1091. Wahb ibn Munabbih said,

كَانَ رَجُلٌ عَابِدٌ مِنَ السُّيَّاحِ أَرَادَهُ الشَّيْطَانُ مِنْ قِبَلِ الشَّهْوَةِ، وَالرَّغْبَةِ، وَالْغَضَبِ فَلَمْ يَسْتَطِعْ لَهُ شَيْئًا فَتَمَثَّلَ لَهُ بِحَيَّةٍ وَهُوَ يُصَلِّي. فَالْتَوَتْ بِقَدَمَيْهِ وَجَسَدِهِ ثُمَّ أَطْلَعَ رَأْسَهُ عِنْدَ رَأْسِهِ فَلَمْ يَلْتَفِتْ مِنْ صَلَاتِهِ وَلَمْ يَسْتَأْخِرْ مِنْهَا، فَلَمَّا أَرَادَ أَنْ يَسْجُدَ الْتَوَتْ فِي مَوْضِعِ سُجُودِهِ، فَلَمَّا وَضَعَ رَأْسَهُ لِيَسْجُدَ فَتَحَ فَاهُ لِيَلْتَقِمَ رَأْسَهُ، فَوَضَعَ رَأْسَهُ فَجَعَلَ يَفْرُكُهُ حَتَّى اسْتَمْكَنَ مِنَ الْأَرْضِ لِسَجْدَتِهِ. فَقَالَ لَهُ الشَّيْطَانُ: إِنِّي أَنَا صَاحِبُكَ الَّذِي كُنْتُ أُخَوِّفُكَ فَأَتَيْتُكَ مِنْ قِبَلِ الشَّهْوَةِ، وَالرَّغْبَةِ، وَالْغَضَبِ، وَأَنَا كُنْتُ أَتَمَثَّلُ لَكَ بِالسِّبَاعِ وَالْحَيَّةِ، فَلَمْ أَسْتَطِعْ بِكَ، وَقَدْ بَدَا لِي أَنْ أُصَادِقَكَ وَلَا أُرِيدُ ضَلَالَتَكَ بَعْدَ الْيَوْمِ. فَقَالَ لَهُ: لَا، أَنَا يَوْمَ خَوَّفْتَنِي بِحَمْدِ اللهِ خِفْتُكَ، وَلَا الْيَوْمَ بِي حَاجَةٌ إِلَى مُصَادَقَتِكَ. قَالَ: سَلْ عَمَّ شِئْتَ فَأُخْبِرْكَ. قَالَ: وَمَا عَسَيْتَ أَنْ أَسْأَلَكَ عَنْهُ؟ قَالَ: لَا تَسْأَلُنِي عَنْ مَالِكَ مَا فَعَلَ بَعْدَكَ؟ قَالَ: لَوْ أَرَدْتُ مَالِي لَمْ أُفَارِقْهُ. قَالَ: فَلَا تَسْأَلُنِي عَنْ أَهْلِكَ مَنْ مَاتَ مِنْهُمْ بَعْدَكَ؟ قَالَ: أَنَا مُتُّ قَبْلَهُمْ. قَالَ: فَلَا تَسْأَلُنِي عَمَّا أُضِلُّ بِهِ ابْنَ آدَمَ؟ قَالَ: بَلَى، فَأَخْبِرْنِي مَا أَوْثَقُ مَا فِي نَفْسِكَ أَنْ تُضِلَّهُمْ بِهِ؟ قَالَ: ثَلَاثَةُ أَخْلَاقٍ، مَنْ لَمْ يَسْتَطِعْهُ بِشَيْءٍ مِنْهَا غَلَبْنَا: الشُّحُّ، وَالْحِدَّةُ، وَالسُّكْرُ. فَإِنَّ الرَّجُلَ إِذَا كَانَ شَحِيحًا قَلَّلْنَا مَالَهُ فِي عَيْنِهِ، وَرَغَّبْنَاهُ فِي أَمْوَالِ النَّاسِ، وَإِذَا كَانَ حَدِيدًا تَدَاوَرْنَاهُ بِعَيْنِنَا كَمَا يَتَدَاوَرُ الصِّبْيَانُ الْأُكْرَةَ بَيْنَهُمْ، وَلَوْ كَانَ يُحْيِي الْمَوْتَى بِدَعْوَتِهِ لَمْ نَأْيَسْ مِنْهُ، فَإِنَّمَا يَبْنِي وَيَهْدِمُهُ لَنَا بِكَلِمَةٍ، وَإِذَا سَكِرَ اقْتَدْنَاهُ إِلَى كُلِّ سُوءٍ كَمَا يَقْتَادُ مَنْ أَخَذَ الْعَنْزَ بِأُذُنِهَا حَيْثُ شَاءَ.

Shayṭān tried to tempt a wandering worshipper through desires, false hopes and anger, but he failed completely, so he appeared before him as a snake while he was praying. It wrapped itself around his feet and his body and then lifted its head towards his head, but he did not move from his prayer nor did he delay it.

When he wanted to prostrate, it wriggled around his place of prostration and when he lowered his head to prostrate, it opened its mouth to devour his head. When he lowered his head, it began rubbing his head until it fell to the ground because of his prostration. Shayṭān said to him, ‘I am your fellow who tried to frighten you. I attacked you through desires, false hopes and anger, and I am the one who appeared before you as beasts and snakes, but I had no power over you. It has occurred to me that I should befriend you as I do not want to mislead you after this day.’ He answered him, ‘No! I did fear you the day you tried to frighten me, but all praise belongs to Allah, I have no need for your friendship today.’ Shayṭān said, ‘Ask whatever you wish and I will tell you.’ He asked, ‘What could I possibly want to ask you?’ He questioned, ‘Do you not want to ask about your wealth and what will happen to it after you?’ He replied, ‘If I wanted my wealth, I would not have parted with it.’ He asked, ‘Will you not ask which of your family will die after you?’ and he replied, ‘I will have died before them.’ He asked, ‘Will you not ask me what I use to mislead man?’ and he answered, ‘Yes. Tell me your most reliable way of misleading them.’ He said, ‘A person has defeated us, if he can resist three states: greed, anger and intoxication. When a person is greedy, we make his own wealth seem less to him and we make him desire the wealth of others. When a person is furious, we pass him around like children throwing balls to one another. Even if the dead could be revived with his supplication, we would not lose hope in [misleading] him, because he builds and then destroys for us with a single word. And when he is intoxicated, we drive him to all kinds of evil just as one pulls a goat’s ear driving it wherever he wishes.’ (Abū Nuʿaym in *Ḥilyah* 4:52).

1092. ʿAbd ar-Raḥmān ibn al-Ward narrated that Allah ﷻ said,

يَا أَيُّوبُ أَمَا عَلِمْتَ أَنَّ لِي عِبَادًا عُلَمَاءَ حُكَمَاءَ نُطَقَاءَ أَسْكَتَتْهُمْ خَشْيَتِي.

‘Ayyūb, do you not know that I have slaves who are scholars,

> sages and orators, and they hold within themselves fear of Me.' (Ājurrī in *Sharīʿah* 129).

1093. ʿUbaydullāh ibn Abī Jaʿfar narrated that it was said to ʿĪsā ibn Maryam ﵇,

> يَا رُوحَ اللهِ وَكَلِمَتَهُ مَنْ أَشَدُّ النَّاسِ فِتْنَةً؟ قَالَ: زَلَّةُ الْعَالِمِ إِذَا زَلَّ الْعَالِمُ زَلَّ بِزَلَّتِهِ عَالَمٌ كَثِيرٌ.
>
> 'Spirit of Allah and His Word, what is the greatest trial for people?' He answered, 'The error of the scholars. When a scholar errs, many nations err by his mistake.' (Abū Ṭālib Makkī in *Qūt* 1:295 and Ibn ʿAsākir in *Tārīkh* 47:460).[70]

1094. Ziyād ibn Ḥudayr narrated that ʿUmar ibn al-Khaṭṭāb ﵁ said,

> يَهْدِمُ الزَّمَانَ ثَلَاثٌ: ضَيْعَةُ عَالِمٍ، وَمُجَادَلَةُ مُنَافِقٍ بِالْقُرْآنِ، وَأَئِمَّةٌ مُضِلُّونَ.
>
> 'Three destroy time; a scholar's property, a hypocrite's debating with the Qur'an and leaders who lead others astray.'[71]

1095. Wahb ibn Munabbih said,

بَلَغَ ابْنَ عَبَّاسٍ عَنْ مَجْلِسٍ كَانَ فِي نَاحِيَةِ بَابِ بَنِي سَهْمٍ يَجْلِسُ فِيهِ نَاسٌ مِنْ قُرَيْشٍ فَيَخْتَصِمُونَ فَتَرْتَفِعُ أَصْوَاتُهُمْ، فَقَالَ لِي ابْنُ عَبَّاسٍ: انْطَلِقْ بِنَا إِلَيْهِمْ. فَانْطَلَقْنَا حَتَّى وَقَفْنَا عَلَيْهِمْ، فَقَالَ لِي ابْنُ عَبَّاسٍ: أَخْبِرْهُمْ عَنْ كَلَامِ الْفَتَى الَّذِي كَلَّمَ بِهِ أَيُّوبَ وَهُوَ فِي حَالِهِ. قَالَ وَهْبٌ: فَقُلْتُ: قَالَ الْفَتَى: يَا أَيُّوبُ أَمَا كَانَ فِي عَظَمَةِ اللهِ سُبْحَانَهُ وَتَعَالَى وَذِكْرِ الْمَوْتِ مَا يُكِلُّ لِسَانَكَ، وَيَقْطَعُ قَلْبَكَ، وَيَكْسِرُ حُجَّتَكَ؟ يَا أَيُّوبُ أَمَا عَلِمْتَ أَنَّ لِلّٰهِ تَعَالَى عِبَادًا أَسْكَتَتْهُمْ خَشْيَةُ اللهِ تَعَالَى مِنْ غَيْرِ عِيٍّ وَلَا بُكْمٍ؟ وَإِنَّهُمْ لَهُمُ النُّبَلَاءُ، الْفُصَحَاءُ، الطُّلَقَاءُ، الْأَلِبَّاءُ، الْعَالِمُونَ بِاللهِ سُبْحَانَهُ وَآيَاتِهِ، وَلَكِنَّهُمْ إِذَا ذَكَرُوا عَظَمَةَ اللهِ تَقَطَّعَتْ قُلُوبُهُمْ، وَكَلَّتْ أَلْسِنَتُهُمْ، وَطَاشَتْ عُقُولُهُمْ وَأَحْلَامُهُمْ فَرَقًا مِنَ اللهِ، وَهَيْبَةً لَهُ، وَإِذَا اسْتَفَاقُوا مِنْ ذَلِكَ اسْتَبَقُوْا إِلَى اللهِ بِالْأَعْمَالِ الزَّاكِيَةِ، لَا يَسْتَكْثِرُونَ لِلّٰهِ الْكَثِيرَ، وَلَا يَرْضَوْنَ لِلّٰهِ بِالْقَلِيلِ، يُعِدُّونَ أَنْفُسَهُمْ مَعَ الظَّالِمِينَ الْخَاطِئِينَ، وَإِنَّهُمْ لَأَنْزَاهٌ، أَبْرَارٌ، أَخْيَارٌ، وَمَعَ الْمُضَيِّعِينَ الْمُفَرِّطِينَ، وَإِنَّهُمْ لَأَكْيَاسٌ أَقْوِيَاءُ، نَاحِلُونَ ذَائِبُونَ، يَرَاهُمُ الْجَاهِلُ فَيَقُولُ: مَرْضَى، وَلَيْسُوا بِمَرْضَى، وَقَدْ خُولِطُوا وَقَدْ خَالَطَ الْقَوْمُ أَمْرًا عَظِيمًا.

News reached Ibn ʿAbbas ؓ of a gathering near the gate of the Sahm tribe where some Qurayshīs sit and argue and raise their voices. Ibn ʿAbbās said to me, ‘Come! Let us go to them.’ So we went and stood near them, and Ibn ʿAbbās told me, ‘Tell them about what the youngster said to Ayyūb when he was in his state.’ So I said, ‘The youngster said, “Ayyūb, is there nothing in the greatness of Allah ﷾ and the remembrance of death that will tire your tongue, cut your heart and defeat your argument? Ayyūb, do you not know that Allah Almighty has slaves that have been silenced, not by any weakness or dumbness, but by the fear of Allah? They are indeed noble, eloquent, free, intelligent and knowledgeable of Allah ﷾ and His signs, but when they

remember the greatness of Allah, their hearts break apart, their tongues tire and their intellect and patience fade away out of fear of Allah and in awe of Him. When they recuperate from that, they race to Allah with righteous actions. They do not consider excess for Allah as too much, and they are not content with a little for Allah. They count themselves among the sinful oppressors—though they are pure, righteous and admirable—and among the wasteful and excessive ones—though they are smart, strong, slim and slender. The ignorant one sees them and calls them sick, but they are not sick. They have been misunderstood, and the people have fallen into great confusion.”’ (Ājurrī in *Sharīʿah* 129).

1096. Muṭarrif ibn ash-Shikhkhīr said,

مَا مِنَ النَّاسِ أَحَدٌ إِلَّا وَهُوَ أَحْمَقُ فِيمَا بَيْنَهُ وَبَيْنَ رَبِّهِ عَزَّ وَجَلَّ، وَلَـٰكِنَّ الْحُمْقَ بَعْضُهُ أَهْوَنُ مِنْ بَعْضٍ.

‘Every person is foolish in terms of their relationship with their Lord ﷻ, but the foolishness of some is less than others.’ (Ibn Abī Shaybah 35120).

1097. Muṭarrif said,

قَصَّرَ عِلْمُ ابْنِ آدَمَ بِهِ لِيَهْنَأَهُ عَيْشُهُ.

‘Man’s knowledge of Him has been limited so that he can enjoy his life.’[72]

1098. Sulaymān ibn al-Mughīrah narrated that he heard Yūnus say,

مَا رَأَيْتُ مِنَ النَّاسِ أَحَدًا أَطْوَلَ حُزْنًا مِنَ الْحَسَنِ. وَقَالَ الْحَسَنُ: نَضْحَكُ وَلَا نَدْرِي لَعَلَّ اللهَ قَدِ اطَّلَعَ عَلَى بَعْضِ أَعْمَالِنَا، فَقَالَ: لَا أَقْبَلُ مِنْكُمْ شَيْئًا.

‘I have not seen a more sorrowful person than Ḥasan. Ḥasan said, ‘We laugh but do not know, perhaps Allah has looked on some of our actions and said, “I do not accept anything from you.”’ (Abū Nuʿaym in *Ḥilyah* 2:134).

1099. One of Sulaymān ibn al-Mughīrah’s companions narrated:

حَيْثُ كَبُرَ وَرَقَّ أَبُو مُسْلِمٍ الْخَوْلَانِيُّ، قَالَ لَهُ قَائِلٌ: لَوْ أَقْصَرْتَ عَمَّا تَصْنَعُ، قَالَ: أَرَأَيْتُمْ إِذْ أَرْسَلْتُمُ الْخَيْلَ فِي الْجَلْبَةِ أَلَسْتُمْ تَقُولُونَ لِفُرْسَانِهَا: وَدِّعُوهَا وَأَرْفِقُوا بِهَا، فَإِذَا رَأَيْتُمُ الْغَايَةَ فَلَا تَسْتَبْقُوا مِنْهَا شَيْئًا؟ قَالُوا: بَلَى. قَالَ: قَدْ رَأَيْتُ الْغَايَةَ.

When Abū Muslim al-Khawlānī became old and feeble, someone said to him, ‘If only you would decrease your actions.’ He said, ‘Tell me, when you release horses in the race, do you not tell their riders to leave them and be kind to them, but when you see the finish line, you call on them to go quicker?’ They said, ‘Yes.’ He said, ‘I have seen the finish line.’ (Ibid. 2:123).

1100. ʿAbd ar-Raḥmān ibn Thawrān narrated:

كَانَ الْأَسْوَدُ بْنُ يَزِيدَ يَجْتَهِدُ فِي الْعِبَادَةِ وَيَصُومُ فِي الْحَرِّ حَتَّى يَخْضَرَّ جَسَدُهُ وَيَصْفَرَّ. قَالَ: فَكَانَ عَلْقَمَةُ بْنُ قَيْسٍ يَقُولُ لَهُ: لِمَ تُعَذِّبُ هَذَا الْجَسَدَ؟ لِمَ تُعَذِّبُ هَذَا الْجَسَدَ؟ فَيَقُولُ الْأَسْوَدُ: إِنَّ الْأَمْرَ جِدٌّ، فَجِدَّ. وَقَالَ غَيْرُهُ: إِنَّ الْأَسْوَدَ قَالَ: كَرَامَتَهُ أُرِيدُ.

‘Aswad ibn Yazīd used to strive in worship and fast in the heat until his body turned green and yellow. ʿAlqamah ibn Qays used to ask him, “Why do you punish this body? Why do you punish this body?” Aswad replied, “The matter is serious, so be serious.” (Ibid. 2:103). Another said that Aswad said, “I desire honour for it.”

1101. Sābiṭ narrated:

أَتَى أَبُو مُوسَى عَلَى ابْنِهِ وَهُوَ سَاجِدٌ فَطَافَ سَبْعَةَ أَطْوَافٍ بِالْبَيْتِ، وَلَمْ يَرْفَعْ
رَأْسَهُ، فَقَالَ: يَا بُنَيَّ لَوْ أَنَّكَ عَمَدْتَ إِلَى شَيْءٍ تُطِيقُهُ، فَإِنَّكَ لَا تَدْرِي مَا حَسْبُ
الْحَيَاةِ. فَقَالَ: وَمَنْ لِي بِتِلْكَ الْحَيَاةِ، قَالَ: فَاذْهَبْ فَاصْنَعْ مَا شِئْتَ.

'Abū Mūsā came to his son who was in prostration, and then he did seven circuits of the Kaʿbah, but he still had not raised his head. He said, "My son, you should rely on something you are capable of doing. You do not know what the reckoning of life is." He said, "Who is there to show me that life?" He said, "Then go and do what you wish."'

1102. Ibn Ṭāriq, who is ʿAbdullāh, said,

مَرَرْتُ بِعَبْدِ اللهِ بْنِ عَمْرٍو وَهُوَ سَاجِدٌ يَبْكِي، فَقُمْتُ، فَرَفَعَ رَأْسَهُ، وَقَالَ:
أَتَعْجَبُ مِنْ بُكَائِي؟ ثُمَّ نَظَرَ إِلَى الْقَمَرِ فَقَالَ: إِنَّ هَذَا لَيَبْكِي مِنْ خَشْيَةِ اللهِ.

'I passed by ʿAbdullāh ibn ʿAmr ﵁ while he was weeping in prostration. When I stopped there, he raised his head and said, "Are you surprised at my weeping?" Then he looked at the moon and said, "Even this weeps out of fear of Allah."' (Ibid. 8:193).

1103. ʿAnbasah ibn Saʿīd said,

قِيلَ لِعَامِرِ بْنِ عَبْدِ قَيْسٍ: إِنَّ الْجَنَّةَ تُدْرَكُ بِدُونِ مَا تَصْنَعُ، وَتُتَّقَى النَّارُ بِدُونِ
مَا تَصْنَعُ، فَقَالَ: إِنِ اسْتَطَعْتُ أَنْ لَا أَدْخُلَ النَّارَ إِلَّا بَعْدَ جَهْدِي.

'ʿĀmir ibn Qays was told that the Garden is not reached by your actions and the Fire is not avoided by your actions. He said, "If I am able, I will only avoid the Fire after effort."' (Ibn ʿAsākir in *Tārīkh* 26:29).

1104. Sulaymān ibn al-Mughīrah said,

كَانَ رَجُلٌ كَأَنَّهُ مِنْ أَهْلِ الْبَصْرَةِ مُجْتَهِدًا فَقِيلَ لَهُ: لَوْ أَنَّكَ رَفَقْتَ بِنَفْسِكَ، يَأْمُرُونَهُ أَنْ يَدَعَ بَعْضَ مَا يَصْنَعُ. فَقَالَ: لَوْ أَتَانِي آتٍ مِنْ رَبِّي عَزَّ وَجَلَّ فَأَخْبَرَنِي أَنَّ اللهَ سُبْحَانَهُ وَتَعَالَى لَا يُعَذِّبُنِي لَاجْتَهَدْتُ فِي الْعِبَادَةِ. قَالُوا: وَكَيْفَ ذَاكَ؟ قَالَ: تَعْذُرُنِي نَفْسِي.

‘There was a man, thought to be from Basrah, who used to exert himself. He was told, “If only you took it easy on yourself!” and they encouraged him to stop some of what he was doing. He responded, “If a visitor came to me from my Lord ﷿ and told me that Allah ﷾ will not punish me, I would only exert myself further in worship.” They asked, “Why is that?” “My self is making excuses,” he answered.’[73]

1105. Muʿtmair ibn Sulaymān narrated from his father:

دَخَلْتُ عَلَى رَجُلٍ مِنْ أَصْحَابِي وَهُوَ بِالْمَوْتِ، فَرَأَيْتُ مِنْ جَزَعِهِ شَيْئًا سَاءَنِي، فَقُلْتُ لَهُ: مَا هَذَا الْجَزَعُ؟ فَقَالَ: وَمَا لِي لَا أَجْزَعُ؟ وَمَنْ أَحَقُّ بِذَلِكَ مِنِّي؟ وَاللهِ لَوْ أَتَتْنِي الْمَغْفِرَةُ مِنَ اللهِ لَلَحِقَنِي الْحَيَاءُ مِنَ اللهِ فِيمَا أَفْضَيْتُ بِهِ إِلَيْهِ.

‘I visited one of my companions who was dying, and I saw some fear in him which upset me. I asked him, “What is this fear?” He asked me in response, “Why should I not fear? Who deserves to fear more than me? By Allah, even if forgiveness from Allah came to me, I would still feel shame before Allah because of what I have presented to Him.”’ (Abū Nuʿaym in *Ḥilyah* 2:103).

1106. ʿAbd ar-Raḥmān ibn Yazīd ibn Muʿāwiyah asked a man,

يَا أَبَا فُلَانٍ هَلْ أَتَتْ عَلَيْكَ حَالٌ أَنْتَ فِيهَا مُستعِدٌّ لِلْمَوْتِ؟ قَالَ: لَا. قَالَ: فَهَلْ أَنْتَ مُجْمِعٌ لِلتَّحَوُّلِ إِلَى حَالٍ تَرْضَى بِهَا؟ قَالَ: مَا شَخَصَتْ نَفْسِي بِذَلِكَ بَعْدُ. قَالَ: فَهَلْ بَعْدَ الْمَوْتِ دَارٌ فِيهَا مُستَعْتَبٌ؟ قَالَ: لَا. قَالَ: فَهَلْ أَنْتَ تَأْمَنُ الْمَوْتَ أَنْ يَأْتِيَكَ؟ قَالَ: لَا. قَالَ: مَا رَأَيْتُ مِثْلَ هَذِهِ الْحَالِ رَضِيَ بِهَا عَاقِلٌ.

'Father of so-and-so, have you even been in a position where you are prepared for death?' He answered, 'No.' He said, 'Are you prepared to move to a position you are content with?'He said, 'My self has not set out for that yet.'He said, 'So is there an abode after death where one can prepare?' He said, 'No.' He asked, 'Are you safe from death coming to you?' He replied, 'No.' ʿAbd ar-Raḥmān then said, 'I have never seen an intelligent person content with a position like this.' (Ibn ʿAsākir in *Tārīkh* 36:73).

1107. Umm Ṣafiyyah and Hunaydah, the two sisters of Madhʿūr, said,

لَمَّا انْطَلَقَ مَذْعُورٌ إِلَى الشَّامِ، قُلْنَا لَهُ: أَوْصِنَا. قَالَ: يَا بِنْتَيْ أُمٍّ، اعمَلَا فِي هَذَا اللَّيْلِ وَالنَّهَارِ، فَإِنَّكُمَا قَدْ رَأَيْتُمَا، أَوْ قَالَ: أُرِيتُمَا.

'When Madhʿūr moved to the Levant, we said to him, "Give us counsel." He said, "Daughters of my mother, do deeds during these nights and days, for you have indeed seen." Or he said, "You have been shown."' (Ibn ʿAsākir in *Tārīkh* 57:197).

1108. Thābit said,

كُنْتُ جَالِسًا مَعَ مَذْعُورٍ فَمَرَّ بِنَا رَجُلٌ فَقَالَ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلَيْنِ مِنْ أَهْلِ الْجَنَّةِ، فَلْيَنْظُرْ إِلَى هَؤُلَاءِ. قَالَ: فَعَرَفْتُ فِي وَجْهِ مَذْعُورٍ الْكَرَاهِيَةَ، فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ، وَقَالَ: اللَّهُمَّ إِنَّكَ تَعْلَمُنَا وَلَا يَعْلَمُنَا.

'I was sitting with Madhʿūr when a man passed by us and said, "Whoever would like to see two men of the people of the Garden should look at these men." I recognised displeasure in the face of Madhʿūr, so he raised his head to the sky and said, "O Allah, You know us and he does not know us."' (Ibn Abī Shaybah 35521 and Bayhaqī in *Shuʿab* 4536).

1109. ʿAbd ar-Raḥmān ibn Yazīd narrated:

عَنِ ابْنِ مَسْعُودٍ قَالَ: يَذْهَبُ الصَّالِحُونَ وَيَبْقَى أَهْلُ الرَّيْبِ. قَالُوا: يَا أَبَا عَبْدِ الرَّحْمَنِ وَمَنْ أَهْلُ الرَّيْبِ؟ قَالَ: قَوْمٌ لَا يَأْمُرُونَ بِالْمَعْرُوفِ وَلَا يَنْهَوْنَ عَنِ الْمُنْكَرِ.

'Ibn Masʿūd ؓ said, "The righteous have gone and the people of doubt remain." They said, "Abā ʿAbd ar-Raḥmān, who are the people of doubt?" He answered, "People who do not enjoin good and forbid evil."'[74]

1110. Thābit narrated:

عَنْ أَنَسٍ قَالَ: مَا أَعْرِفُ شَيْئًا مِمَّا كُنْتُ أَعْهَدُهُ عَلَى عَهْدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَيْسَ قَوْلَكُمْ لَا إِلَهَ إِلَّا اللهُ. قُلْنَا: يَا أَبَا حَمْزَةَ وَلَا الصَّلَاةَ؟ قَالَ: قَدْ صَلَّيْتُمْ عِنْدَ غُرُوبِ الشَّمْسِ، أَفَكَانَتْ تِلْكَ صَلَاةَ رَسُولِ اللهِ؟ ثُمَّ قَالَ: عَلَى أَنِّي لَمْ أَرَ زَمَانًا خَيْرًا لِعَامِلٍ مِنْ زَمَانِكُمْ هَذَا إِلَّا أَنْ يَكُونَ زَمَانًا مَعَ نَبِيِّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

'Anas ؓ said, "I do not recognise anything which I used to do in the time of the Messenger of Allah ﷺ except your words, 'There is no god but Allah.'" We said, 'Abā Ḥamzah, not even the prayer?' He said, 'You pray at sunset. Was that the prayer of the Messenger of Allah ﷺ?' Then he said, 'Despite that, I have not seen a time better in acting than this time of yours, unless it was a time with the Messenger of Allah ﷺ.'"[75]

1111. Sulaymān ibn Hurmuz narrated:

عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: وَكَانُوا يَأْتُونَهُ بِالْوَهْطِ، فَقَالَ: أَحَبُّ شَيْءٍ إِلَى اللهِ
تَعَالَى الْغُرَبَاءُ. قِيلَ: وَأَيُّ الْغُرَبَاءِ؟ قَالَ: الَّذِينَ يَفِرُّونَ بِدِينِهِمْ، يَجْتَمِعُونَ إِلَى
عِيسَى ابْنِ مَرْيَمَ صَلَوَاتُ اللهِ عَلَيْهِ.

'People used to come to ʿAbdullāḥ ibn ʿAmr ؓ in Wahṭ,[76] and he once said, "The dearest thing to Allah Almighty are the strangers." He was asked, "What are the strangers?" He answered, "Those who fled with their religion and came together with ʿĪsā ibn Maryam ؑ."' (Nuʿaym ibn Ḥammād in *Fitan* 168).

1112. Mālik ibn Dīnār said,

سَأَلْتُ الْحَسَنَ عَنْ عُقُوبَةِ الْعَالِمِ؟ قَالَ: مَوْتُ الْقَلْبِ. قَالَ: وَمَا مَوْتُ الْقَلْبِ؟
قَالَ: طَلَبُ الدُّنْيَا بِعَمَلِ الْآخِرَةِ.

'I asked Ḥasan about the punishment of a scholar and he said, "It is the death of the heart." I said, "What is the death of the heart?" "Seeking this world through the actions of the Next World," he answered.' (Bayhaqī in *Shuʿab* 1696).

1113. ʿAbdullāh ibn Aws said,

بَلَغَنِي أَنَّ بَعْضَ الْأَنْبِيَاءِ كَانَ يَقُولُ: اللَّهُمَّ احْفَظْنِي بِمَا تَحْفَظُ بِهِ الصَّبِيَّ.

'It has reached me that one of the Prophets ؑ used to say, "O Allah, protect me as you protect the child."' (Ibn Abī Shaybah 34301).

1114. Sālim narrated:

عَنْ سَعِيدٍ فِي قَوْلِ اللهِ سُبْحَانَهُ وَتَعَالَى ﴿أُولِي الْأَيْدِي وَالْأَبْصَارِ﴾ قَالَ: الْأَيْدِي:
الْقُوَّةُ فِي الْعَمَلِ، وَالْأَبْصَارُ: بَصَرُهُمْ مَا هُمْ فِيهِ مِنْ دِينِهِمْ. وَقَوْلُهُ تَعَالَى: ﴿وَسَيِّدًا
وَحَصُورًا﴾ قَالَ: السَّيِّدُ: الَّذِي يُطِيعُ اللهَ تَعَالَى وَلَا يَعْصِيهِ، وَالْحَصُورُ: الَّذِي لَا
يَأْتِي النِّسَاءَ.

'Saʿīd said about Allah's ﷻ words: *Men of true strength and inner sight* (38:45), "True strength is strength in action, and inner sight is their ability to see their status in religion." He said about Allah Almighty's words: *A leader and a celibate* (3:39), "A leader is one who obeys Allah Almighty and does not disobey Him, and a celibate is one who does not approach women."'[77]

1115. Thābit ibn ʿAjlān narrated:

عَنِ الضَّحَّاكِ فِي قَوْلِ اللهِ تَعَالَى: ﴿وَالْتَفَّتِ السَّاقُ بِالسَّاقِ﴾ قَالَ: اجْتَمَعَ عَلَيْهِ
أَمْرَانِ: النَّاسُ يُجَهِّزُونَ جَسَدَهُ، وَالْمَلَائِكَةُ يُجَهِّزُونَ رُوحَهُ.

'Ḍaḥḥāk said about Allah Almighty's words: *And one leg is entwined with the other* (75:29), "Two situations converge on him: the people are preparing his body while the angels are preparing his soul."' (Ṭabarī 24:77).

1116. Suddī narrated that Ibn Abī Mālik said,

سَاقَاهُ الْتَفَّتَا عِنْدَ الْمَوْتِ.

'His two legs become entwined at death.' (Ibid. 24:79).

1117. Layth narrated:

عَنْ مُجَاهِدٍ فِي قَوْلِ اللهِ تَعَالَى ﴿وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ﴾ قَالَ: عَمَدْنَا
إِلَى مَا عَمِلُوا مِنْ عَمَلٍ، فَمَا عَمِلُوا مِنْ خَيْرٍ لَمْ يُقْبَلْ مِنْهُمْ.

‘Mujāhid said about Allah Almighty’s words: *We will advance on the actions they have done* (25:23), “We turned to their actions, but the good they did was not accepted from them.”’ (Ibid. 19:257).

1118. Sufyān said,

بَلَغَنَا فِي هَذِهِ الْآيَةِ ﴿وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ
أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ﴾ قَالَ: هُمُ الْمُسْلِمُونَ، أَلَا تَرَى أَنَّهُ يَقُولُ:
﴿وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ﴾؟

‘It has reached us about this verse: *There is no repentance for people who persist in doing evil until death comes to them and they say, “Now I repent!*” (4:18), that they are Muslims. Do you not see that He says: *Nor for people who die unbelievers* (4:18)?’ (Ibid. 8:101).

1119. Ibrāhīm said,

التَّوْبَةُ مَبْسُوطَةٌ مَا لَمْ يُؤْخَذْ بِكَظْمَةٍ.

‘Repentance is open as long as a person does not give up.’ (Ibid. 8:100).

1120. Mujāhid narrated:

عَنْ عُبَيْدِ بْنِ عُمَيْرٍ فِي قَوْلِ اللهِ تَعَالَى: ﴿إِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا﴾ قَالَ: هُمُ
الَّذِينَ يَذْكُرُونَ ذُنُوبَهُمْ فِي الْخَلَاءِ وَيَسْتَغْفِرُونَ مِنْهُ.

‘‘Ubayd ibn ‘Umayr said about Allah Almighty’s words: *He is Ever-Forgiving to the remorseful* (17:25), “They are those who remember their sins in solitude and seek forgiveness for them.”’ (Ibid. 17:424).

1121. Ibn Hubayrah said,

الْأَوَّابَ الْحَفِيظَ: الَّذِي إِذَا ذَكَرَ خَطَايَاهُ اسْتَغْفَرَ اللهَ عَنْهَا.

‘*The careful penitent* (50:32) is the one who seeks Allah’s forgiveness for his sins when he remembers them.’ (Ibn Wahb in *Jāmiʿ* 8).

1122. Jaʿfar ibn Ḥayyān narrated:

عَنِ الْحَسَنِ فِي قَوْلِ اللهِ تَعَالَى: ﴿إِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا﴾ قَالَ: أَوَّابٌ إِلَى اللهِ بِقَلْبِهِ وَعَمَلِهِ.

‘Ḥasan said about Allah Almighty’s words: *He is Ever-Forgiving to the remorseful* (17:25), “He is remorseful before Allah with his heart and his actions.”’ (Samarqandī in *Baḥr* 2:308).

1123. Abū Dharr ؓ said,

إِنَّ اللهَ تَعَالَى يَقُولُ: يَا جِبْرَئِيلُ انْسَخْ مِنْ قَلْبِ عَبْدِي الْمُؤْمِنِ الْحَلَاوَةَ الَّتِي كَانَ يَجِدُهَا، فَيَصِيرُ الْعَبْدُ الْمُؤْمِنُ وَالِهًا طَالِبًا الَّذِي كَانَ يَعْهَدُ مِنْ نَفْسِهِ، نَزَلَتْ بِهِ مُصِيبَةٌ لَمْ يَنْزِلْ بِهِ مِثْلُهَا قَطُّ. فَإِذَا نَظَرَ اللهُ تَعَالَى إِلَيْهِ عَلَى تِلْكَ الْحَالِ قَالَ: يَا جِبْرَئِيلُ رُدَّ إِلَى قَلْبِ عَبْدِي مَا نَسَخْتَ مِنْهُ، فَقَدِ ابْتَلَيْتُهُ فَوَجَدْتُهُ صَادِقًا، وَسَأُمُدُّهُ مِنْ قِبَلِي بِزِيَادَةٍ. وَإِذَا كَانَ عَبْدًا كَذَّابًا لَمْ يَكْتَرِثْ وَلَمْ يُبَالِ.

‘Allah Almighty says, “Jibrīl, remove from the heart of my believing slave the sweetness which he experiences, so that the believing slave, having been afflicted by something he has never experienced before, yearns and seeks what he was accustomed to.” When Allah Almighty sees him in that state, he says, ‘Jibrīl, return to the heart of My slave what you took from it. I have tested him and found him to be sincere, and I will support him with increase from Myself.” But when he is an insincere slave, he is not concerned and does not care.’ (Ḥakīm Tirmidhī in *Nawādir* 2:166).

1124. Yaḥyā ibn Abī Kathīr narrated that the Messenger of Allah ﷺ said,

إِنَّ اللهَ تَعَالَى لَا يَنْظُرُ إِلَى صُوَرِكُمْ وَلَا إِلَى أَمْوَالِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ
وَأَعْمَالِكُمْ. فَمَنْ كَانَ لَهُ قَلْبٌ صَالِحٌ تَحَنَّنَ اللهُ عَزَّ وَجَلَّ عَلَيْهِ، وَإِنَّمَا أَنْتُمْ بَنِي
آدَمَ أَكْرَمُكُمْ عِنْدَ اللهِ أَتْقَاكُمْ.

> ‘Allah Almighty does not look at your forms nor at your property, but He looks at your hearts and actions. If someone has a righteous heart, Allah ﷻ shows kindness to him. The noblest of you, sons of Adam, in the sight of Allah is the one who is most conscious of Allah.’ (Ṭabarānī in *Kabīr* 3456).[78]

1125. ʿAlī ibn Abī Rabāḥ narrated that the Messenger of Allah ﷺ said,

إِنَّ مِنْ قَلْبِ ابْنِ آدَمَ فِي كُلِّ وَادٍ شُعْبَةً، مَنِ اتَّبَعَ قَلْبُهُ الشُّعَبَ كُلَّهَا لَمْ يُبَالِ اللهُ
بِهِ فِي أَيِّ وَادٍ هَلَكَ، وَمَنْ تَوَكَّلَ عَلَى اللهِ وَأَقْبَلَ إِلَيْهِ كَفَاهُ تِلْكَ الشُّعَبَ كُلَّهَا.

> ‘Man’s heart branches out in every valley. If someone has his heart follow all the paths, Allah will not care which valley he is destroyed in, but if someone trusts in Allah and turns to him, He will spare him all those paths.’ (Ibn Mājah 4166).

1126. Muḥammad ibn Muslim said,

بَلَغَنِي عَنْ أَبِي الدَّرْدَاءِ، أَنَّهُ دَخَلَ الْمَدِينَةَ فَقَالَ: مَا لِي لَا أَرَى عَلَيْكُمْ يَا أَهْلَ الْمَدِينَةِ حَلَاوَةَ الْإِيمَانِ؟ وَالَّذِي نَفْسِي بِهِ لَوْ أَنَّ دُبَّ الْغَابَةِ طَعِمَ الْإِيمَانَ لَرُئِيَ عَلَيْهِ حَلَاوَةُ الْإِيمَانِ.

قَالَ مُحَمَّدُ بْنُ مُسْلِمٍ: وَبَلَغَنِي عَنْ أَبِي الدَّرْدَاءِ، أَنَّهُ قَالَ: مَا أَمِنَ أَحَدٌ عَلَى إِيمَانِهِ إِلَّا سُلِبَهُ.

‘It has reached me that Abū ’d-Dardāʾ رضي الله عنه entered Madinah and said, “Why is that I do not see in you, people of Madinah, the sweetness of faith? By the One who possesses my soul, if a bear in the woods were to eat faith, the sweetness of faith would be seen in it.”

It has also reached me that Abū ’d-Dardāʾ said, “No one is safe from having his faith stripped away.”’ (Bayhaqī in *Shuʿab* 832).

1127. Abū Idrīs al-Khawlānī said,

مَا عَلَى ظَهْرِهَا مِنْ بَشَرٍ لَا يَخَافُ عَلَى إِيمَانِهِ أَنْ يَذْهَبَ إِلَّا ذَهَبَ.

‘Any human being on the surface of the earth who fears losing his belief will lose his belief.’ (Abū Nuʿaym in *Ḥilyah* 5:125).

1128. Sufyān narrated:

بَلَغَنِي عَنْ عُمَرَ أَنَّهُ أَتَى أَبَا عُبَيْدَةَ فَكَأَنَّهُ رَأَى شَيْئًا، فَقَالَ لِامْرَأَتِهِ: أَنْتِ الْفَاعِلَةُ كَذَا وَكَذَا، لَقَدْ هَمَمْتُ أَنْ أَسُوءَكِ. فَقَالَتْ: مَا أَنْتَ عَلَى ذَلِكَ بِقَادِرٍ، فَقَالَ أَبُو عُبَيْدَةَ: بَلَى، قَدْ قَدَّرَكَ اللهُ عَلَى ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ. فَقَالَ عُمَرُ: لَقَدْ وَقَعَ الْإِسْلَامُ مِنْكَ مَوْقِعًا لَا أَظُنُّ أَنَّهُ يُفَارِقُكَ حَتَّى يُورِدَكَ الْجَنَّةَ. قَالَ: وَقَالَ غَيْرُهُ: قَالَتْ: أَتَسْتَطِيعُ أَنْ تَسْلُبَنِيَ الْإِسْلَامَ؟ قَالَ: لَا. قَالَتْ: فَإِنِّي لَا أُبَالِي وَرَاءَ ذَلِكَ.

‘It has reached me that ʿUmar visited Abū ʿUbaydah, and he seemed to have seen something, so he said to his [i.e. Abū ʿUbaydah’s] wife, “You did this and that, and I was going to caution you.” She said, “You are not capable of that.” So Abū ʿUbaydah said, “Of course, Allah has made you capable of that, Amīr al-Muʾminīn!” ʿUmar then said, “Islam has taken such a hold of you that I do not think it will leave you until it leads you to the Garden.”’

Someone else narrated that Abū ʿUbaydah’s wife asked, ‘Are you able to snatch away my Islam?’ ‘No,’ he replied. She said, ‘Then I do not care about anything else.’ (Muttaqī al-Hindī in *Kanz* 37588).

1129. Anas ibn Mālik said,

لَمَّا انْقَضَتْ عِدَّةُ زَيْنَبَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِزَيْدٍ: اذْكُرْهَا عَلَيَّ.
قَالَ زَيْدٌ: فَانْطَلَقْتُ، فَقُلْتُ: يَا زَيْنَبُ أَبْشِرِي أَرْسَلَنِي رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ
وَسَلَّمَ يَذْكُرُكِ، فَقَالَتْ: مَا أَنَا بِصَانِعَةٍ شَيْئًا حَتَّى أُوَامِرَ رَبِّي عَزَّ وَجَلَّ، فَقَامَتْ
إِلَى مَسْجِدِهَا، فَنَزَلَ الْقُرْآنُ فَجَاءَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَتَّى دَخَلَ
عَلَيْهَا بِغَيْرِ إِذْنٍ.

‘When Zaynab’s waiting period had come to an end, the Messenger of Allah said to Zayd, “Propose to her on my behalf” Zayd said, “So I went and said, ‘Zaynab, rejoice! The Messenger of Allah sent me to you to propose to you!’” She said, “I will do nothing until I have consulted my Lord.” So she stood at her place of prayer and [the verse of] the Qur’an was revealed. Then the Messenger of Allah came and visited her without permission.’ (Aḥmad 13025 and Nasāʾī 3251).

1130. Ḥasan narrated that Abū ’d-Dardāʾ said,

ابْنَ آدَمَ اعْمَلْ لِلهِ كَأَنَّكَ تَرَاهُ، وَاعْدُدْ نَفْسَكَ فِي الْمَوْتَى، وَإِيَّاكَ وَدَعْوَةَ الْمَظْلُومِ.
قَالَ: وَقَالَ أَبُو الدَّرْدَاءِ: مَنْ لَمْ يَعْرِفْ نِعْمَةَ اللهِ سُبْحَانَهُ وَتَعَالَى إِلَّا فِي مَطْعَمِهِ
وَمَشْرَبِهِ فَقَدْ قَلَّ عَمَلُهُ، وَحَضَرَ عَذَابُهُ.

‘Son of Adam, do actions for Allah as though you see Him, count yourself among the dead and beware of the supplication of the wronged!”

Abū ’d-Dardā’ ﵁ also said, ‘Whoever does not recognise the blessings of Allah ﷻ in things other than his food and drink has few deeds and his punishment is ready.’ [79]

1131. ʿAmmārah Abū ʿAbd ar-Raḥmān narrated that he heard Abū ʿUbaydah ibn ʿUqbah say,

مَنْ سَرَّهُ أَنْ يَكْمُلَ لَهُ عَمَلُهُ فَلْيُحْسِنْ نِيَّتَهُ، فَإِنَّ اللهَ سُبْحَانَهُ وَتَعَالَى يَأْجُرُ
الْعَبْدَ إِذَا أَحْسَنَ نِيَّتَهُ.

‘Whoever would like to have complete actions should make his intention good. Allah ﷻ rewards a person when His intention is good.’ (Abū Ṭālib al-Makkī in *Qūt* 2:275).

1132. Sālim ibn Abī ’l-Jaʿd narrated:

نَزَلَ زَيْدُ بْنُ صُوحَانَ عَلَى سَلْمَانَ بْنِ رَبِيعَةَ كَأَنَّهُ يَنْظُرُ مَا يَعْمَلُ، فَكَانَ إِذَا تَعَارَّ
مِنَ اللَّيْلِ قَالَ: سُبْحَانَ اللهِ رَبِّ النَّبِيِّينَ، وَإِلَهِ الْمُرْسَلِينَ. قَالَ: ثُمَّ يُصَلِّي رَكَعَاتٍ،
وَيَقُولُ: يَا زَيْدُ اكْفِنِي نَفْسَكَ يَقْظَانًا، أَكْفِكَ نَفْسَكَ نَائِمًا.

Zayd ibn Ṣūḥān stayed with Salmān ibn Rabīʿah as a guest, as though to observe his deeds. When night fell, he said, “Glorified is Allah, Lord of the Prophets and God of the Messengers,” and then he offered some units of prayer. He said, “Zayd, help me to stay awake and I will let you sleep.”’ (Ibn ʿAsākir in *Tārīkh* 21:473).

1133. Rabīʿ ibn Khuthaym’s maid narrated:

كَانَ الرَّبِيعُ يَقْرَأُ فِي الْمُصْحَفِ، فَإِذَا دَخَلَ إِنْسَانٌ قَالَ بِالْمُصْحَفِ، يَعْنِي سَتَرَهُ.

‘When Rabīʿ used to recite from the Qur’an, if somebody entered, he would lay down with the Qur’an, meaning he would hide it.’[80]

1134. Sufyān said,

أَمَّهُمْ أَبُو وَائِلٍ فَرَأَى مِنْ صَوْتِهِ فَقَالَ: كَأَنَّهُ أَعْجَبَهُ قَالَ: فَتَرَكَ الْإِمَامَةَ.

‘Abū Wāʾil led the people in prayer, but he noticed he was admiring the sound of his own voice, so he stopped leading the prayer.’ (Ibn ʿAsākir in *Tārīkh* 23:169).

1135. ʿAbdullāh ibn ʿUmar رضي الله عنهما narrated:

لَمَّا مَرَّ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِالْحِجْرِ قَالَ: لَا تَدْخُلُوا مَسَاكِنَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ إِلَّا أَنْ تَكُونُوا بَاكِينَ أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ. ثُمَّ تَقَنَّعَ بِرِدَائِهِ وَهُوَ عَلَى الرَّحْلِ.

‘When the Prophet ﷺ passed by Ḥijr, he said, “Only enter the houses of those who wronged themselves while you are weeping, otherwise the like of what befell them may befall you.” Then he veiled himself with his cloak while he was on his mount.’ (Bukhārī 3380 and Muslim 2980).

1136. Yaḥyā ibn Abī Kathīr narrated that the Prophet ﷺ said,

إِنَّ اللهَ تَعَالَى كَرِهَ لَكُمُ الْعَبَثَ فِي الصَّلَاةِ، وَالرَّفَثَ فِي الصِّيَامِ، وَالضَّحِكَ عِنْدَ الْمَقَابِرِ.

‘Allah Almighty dislikes for you: frivolity in the prayer, obscenity while fasting and laughing while at graves.’ (Quḍāʿī in *Musnad* 1087).

1137. Bakr ibn Māʿiz narrated that Rabīʿ ibn Kuthaym said,

مَا يُعْجِبُنِي مُنَاشَدَةُ الْعَبْدِ لِرَبِّهِ عَزَّ وَجَلَّ أَنْ يَقُولَ: قَضَيْتَ عَلَى نَفْسِكَ الرَّحْمَةَ. وَمَا رَأَيْتُ أَحَدًا يَقُولُ: قَدْ أَدَّيْتُ مَا عَلَيَّ، فَأَدِّ مَا عَلَيْكَ.

‘I do not like when someone implores his Lord ﷻ, saying, “You decreed mercy for Yourself!” I have not seen anyone say, “I have fulfilled what I owe, so fulfil what You owe.”’ (Abū Nuʿaym in *Ḥilyah* 2:113).

1138. Yaḥyā ibn Abī Kathīr narrated that the Messenger of Allah ﷺ said,

إِنَّ اللهَ كَرِهَ لَكُمْ ثَلَاثًا: اللَّغْوَ عِنْدَ الْقُرْآنِ، وَرَفْعَ الصَّوْتِ فِي الدُّعَاءِ، وَالتخَصُّرَ فِي الصَّلَاةِ.

‘Allah dislikes three for you: carelessness in the Qur’an, raising the voice in supplication and putting the hands on the hips in the prayer.’ (ʿAbd ar-Razzāq in *Muṣannaf* 3343).

1139. Abū Ḥusayn al-Mujāshiʿī narrated:

قِيلَ لِعَامِرِ بْنِ عَبْدِ قَيْسٍ: أَتُحَدِّثُ نَفْسَكَ فِي الصَّلَاةِ؟ قَالَ: نَعَمْ. فَلَمَّا وَلَّوْا، قَالَ لِلَّذِينَ سَأَلُوهُ: أَوْ قَالَ لَهُمْ: أُحَدِّثُ نَفْسِي بِالْوُقُوفِ بَيْنَ يَدَيِ الرَّبِّ سُبْحَانَهُ وَتَعَالَى، وَمُنصَرَفِي مِنْ بَيْنَ يَدَيْهِ.

“ʿĀmir ibn ʿAbd Qays was asked, “Do you talk to yourself [in your mind] during prayer?” He answered, “Yes.” Then when they turned away, he said to those who asked him (or he said to them), “I talk to myself about standing in front of the Lord ﷻ and having to move from there.”’ (Dūlābī in *Kunā* 869).

1140. ʿAbdullāh ibn Zubayd al-Ayāmī said,

كَانَ الرَّبِيعُ بْنُ خُثَيْمٍ يَؤُمُّ قَوْمَهُ فَإِذَا صَلَّى أَقْبَلَ عَلَيْهِمْ، فَقَالَ: قُولُوا خَيْرًا، وَاعْمَلُوا خَيْرًا، وَدُومُوا عَلَى صَالِحِهِ، وَاسْتَكْثِرُوا مِنَ الْخَيْرِ، وَاستَقِلُّوا مِنَ الشَّرِّ، لَا يَطُولُ عَلَيْكُمُ الْأَمَدُ فَتَقْسُوَ قُلُوبُكُمْ، وَلَا تَكُونُوا كَالَّذِينَ قَالُوا: سَمِعْنَا، وَهُمْ لَا يَسْمَعُونَ.

‘Rabīʿ ibn Khuthaym would lead his people in prayer. When he finished the prayer, he turned to them and said, “Speak good and do good. Be constant in righteous action and do a lot of good and little evil. Do not assume you have a lot of time, causing your hearts to become hard. Do not be like those who said, ‘We have heard,’ when they were not listening.”’ (Aḥmad in *Zuhd* 1958).

1141. Jaʿfar ibn Ḥayyān narrated:

عَنِ الْحَسَنِ فِي قَوْلِ اللهِ: ﴿كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا﴾ قَالَ: كُلُّ آدَمِيٍّ فِي عُنُقِهِ قِلَادَةٌ، تُكْتَبُ فِيهَا نُسْخَةُ عَمَلِهِ، فَإِذَا طُوِيَتْ قُلِّدَهَا، فَإِذَا بُعِثَ نُشِرَتْ لَهُ، وَقِيلَ: ﴿اقْرَأْ كِتَابَكَ كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا﴾ يَا ابْنَ آدَمَ أَنْصَفَكَ مَنْ خَلَقَكَ، جَعَلَكَ حَسِيبَ نَفْسِكَ.

‘Hasan said about Allah’s ﷻ words: *Today you are enough of a reckoner against yourself* (17:14), “Every descendant of Adam has a brace on his neck which has a copy of his actions written on it. When they are rolled up, he is made to wear it. When he is resurrected, it will be unrolled for him, and it will be said, ‘*Read your book. Today you are enough a reckoner against yourself.*’ Son of Adam, the One who created you was fair to you when He made you your own reckoner.”’ (Abū Nuʿaym in *Ḥilyah* 8:70).

1142. Mubārak ibn Faḍālah narrated that Ḥasan said,

نَفْسَكَ يَا ابْنَ آدَمَ فَكَايِسْ عَنْهَا، فَإِنَّكَ إِنْ وَقَعْتَ فِي النَّارِ لَمْ تَنْجَبِرْ أَبَدًا.

‘Be smarter than your own self, son of Ādam! If you fall into the Fire, you will never be restored.’ (Ibid.)

1143. Ḥasan said,

إِنَّ الْإِيمَانَ لَيْسَ بِالتَّمَنِّي وَلَا بِالتَّحَلِّي، وَلَكِنَّهُ مَا وَقَرَ فِي الْقُلُوبِ وَصَدَّقَتْهُ الْأَعْمَالُ.

‘Faith is not wishful thinking nor adornment, but it is what has settled in the hearts and is confirmed by actions.’ (Ibn Baṭṭah in *Ibānah* 1094).

1144. Shaʿbī narrated:

بَعَثَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ فَلَمَّا قَدِمَ عَلَيْهِمُ اجْتَمَعَ إِلَيْهِ النَّاسُ فَحَمِدَ اللهَ، وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَيْكُمْ أَنْ تَعْبُدُوا اللهَ، وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَأَنْ تُقِيمُوا الصَّلَاةَ، وَتُؤْتُوا الزَّكَاةَ، وَإِنْ تُطِيعُونِي أَهْدِكُمْ سَبِيلَ الرَّشَادِ، وَإِنَّمَا هُوَ اللهُ سُبْحَانَهُ وَتَعَالَى، وَالْجَنَّةُ وَالنَّارُ، إِقَامَةٌ فَلَا ظَعْنَ، وَخُلُودٌ فَلَا مَوْتَ، أَمَّا بَعْدُ.

‘The Prophet ﷺ sent Muʿādh ibn Jabal to Yemen. When he came to them, he gathered the people and praised and glorified Allah and then said, “People! I am the messenger of the Messenger of Allah ﷺ to you. Worship Allah and do not associate anything with Him. Establish the prayer and pay *zakāh*. If you obey me, I will guide you to the path of right guidance. There is only Allah—Glory be to Him and exalted is He—the Garden and the Fire, residence with no departure and eternity with no death. As to what follows. . .”’ (Khallāl in *Sunnah* 1193).

1145. Ibn Abī Nujayḥ narrated:

عَنْ مُجَاهِدٍ، فِي قَوْلِ اللهِ سُبْحَانَهُ وَتَعَالَى: ﴿أَيَوَدُّ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ
مِنْ نَخِيلٍ وَأَعْنَابٍ﴾ قَالَ: كَمَثَلِ الْمُفَرِّطِ فِي طَاعَةِ اللهِ حَتَّى يَمُوتَ. وَهَذَا مَثَلٌ
يَقُولُ: أَيَوَدُّ أَحَدُكُمْ أَنْ تَكُونَ لَهُ دُنْيَا لَا يُعْمَلُ فِيهَا بِطَاعَةِ اللهِ كَمَثَلِ الَّذِي
لَهُ جَنَّاتٌ ﴿تَجْرِى مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ
ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَت﴾ فَمَثَلُهُ بَعْدَ مَوْتِهِ كَمَثَلِ هَذَا
احْتَرَقَتْ جَنَّتُهُ، وَهُوَ كَبِيرٌ لَا يُغْنِي عَنْهُ شَيْءٌ، وَأَوْلَادُهُ ضُعَفَاءُ لَا يُغْنُونَ عَنْهَا
شَيْئًا. كَذَلِكَ الْمُفَرِّطُ بَعْدَ الْمَوْتِ كُلُّ شَيْءٍ عَلَيْهِ حَسْرَةٌ.

Mujāhid said about Allah's ﷻ words: *Would any of you like to have a garden of palm trees and grapes*. . . (2:266), 'Like the example of the one who is negligent of the obedience of Allah until he dies. He says in this example, "Would any of you like to have the world where he has not acted in the obedience of Allah, like the one who has gardens *with rivers flowing underneath and containing all kinds of fruits, then he is struck with old age and he has children who are weak, and then a fierce whirlwind containing fire comes and strikes it so that it goes up in flames.*" So, after his death, his example will be like this person, whose garden has caught fire. He is old and cannot do anything to help, and his children are weak, and they cannot do anything to help. The negligent one will be like this after death; everything will be a source of remorse for him.' (Ṭabarī 6092).

1146. ʿUbayd ibn ʿUmayr narrated:

سَأَلَ عُمَرُ بْنُ الْخَطَّابِ، أَصْحَابَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَقَالَ: فِيمَا تَرَوْنَ أُنْزِلَتْ ﴿أَيَوَدُّ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ وَأَعْنَابٍ﴾؟ فَقَالُوا: اللهُ أَعْلَمُ. فَغَضِبَ عُمَرُ، وَقَالَ: قُولُوا نَعْلَمُ، أَوْ لَا نَعْلَمُ. فَقَالَ ابْنُ عَبَّاسٍ: إِنَّ فِي نَفْسِي مِنْهَا شَيْئًا يَا أَمِيرَ الْمُؤْمِنِينَ. فَقَالَ عُمَرُ: قُلْ يَا ابْنَ أَخِي وَلَا تُحَقِّرْ نَفْسَكَ. فَقَالَ ابْنُ عَبَّاسٍ: ضُرِبَتْ مَثَلًا لِعَمَلٍ. فَقَالَ عُمَرُ: أَيُّ عَمَلٍ؟ فَقَالَ: لِعَمَلٍ. فَقَالَ عُمَرُ: رَجُلٌ غَنِيَ بِعَمَلِ الْحَسَنَاتِ ثُمَّ بُعِثَ إِلَيْهِ شَيْطَانٌ فَعَمِلَ بِالْمَعَاصِي حَتَّى أَغْرَقَ أَعْمَالَهُ كُلَّهَا.

وَسَمِعْتُ عَبْدَ اللهِ بْنَ أَبِي مُلَيْكَةَ، يُحَدِّثُ نَحْوَ هَذَا عَنِ ابْنِ عَبَّاسٍ، سَمِعَهُ مِنْهُ.

ʿUmar ibn al-Khaṭṭāb ؓ asked the Companions of the Messenger of Allah ﷺ, 'What do you think the following was revealed about: *Would one of you like to have a garden of palm trees and grapes*'? They answered, 'Allah knows best.' ʿUmar became irritated and said, 'Say either "We know" or "We do not know."' Ibn ʿAbbās ؓ said, 'I have an idea about it, Amīr al-Muʾminīn.' ʿUmar said, 'Speak, nephew, and do not think little of yourself.' Ibn ʿAbbās said, 'It is a metaphor for action.' ʿUmar asked, 'Which action?' He said, 'Any action.' ʿUmar said, 'A man intends good actions, and then Shayṭān is sent to him and he does acts of disobedience so that it absorbs all his good actions.'" (Bukhārī 4538).

I heard ʿAbdullāh ibn Abī Mulaykah relate the like of this from Ibn ʿAbbās. He heard it from him.

1147. Ibn Abī Nujayḥ narrated:

عَنْ مُجَاهِدٍ، فِي قَوْلِ اللهِ تَبَارَكَ وَتَعَالَى ﴿وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا﴾ قَالَ: الْعَمَلُ بِطَاعَةِ اللهِ نَصِيبٌ مِنَ الدُّنْيَا الَّذِي يُثَابُ عَلَيْهِ فِي الْآخِرَةِ.

'Mujāhid said about Allah's ﷻ words: *Without forgetting your portion of this world* (28:77), "Acting in obedience to Allah is a portion of this world which will be rewarded in the Next World.”’ (Ṭabarī 19:625).

1148. Rifāʿah al-Juhanī ؓ said,

كُنَّا مَعَ رَسُولِ اللهِ صلّى اللهُ عَلَيْهِ وَسَلَّمَ بِكَدِيدٍ أَوْ قَالَ: بِالْكَدِيدِ فِي كَلَامٍ لَهُ
قَبْلَهُ لَمْ أَكْتُبْهُ: وَقَدْ وَعَدَنِي رَبِّي عَزَّ وَجَلَّ أَنْ يُدْخِلَ الْجَنَّةَ مِنْ أُمَّتِي سَبْعِينَ أَلْفًا
لَا حِسَابَ عَلَيْهِمْ وَلَا عَذَابَ، وَإِنِّي لَأَرْجُو أَنْ لَا تَدْخُلُوهَا حَتَّى تَبَوَّءُوا أَنْتُمْ،
وَمَنْ صَلَحَ مِنْ آبَائِكُمْ، وَأَزْوَاجِكُمْ، وَذُرِّيَّاتِكُمْ مَسَاكِنَ فِي الْجَنَّةِ.

‘We were with the Messenger of Allah ﷺ at Kadīd (or al-Kadīd), and he spoke some words which I did not write. Then he said, “My Lord ﷻ promised me that 70,000 of my community would enter the Garden without reckoning or punishment. I hope that they will not enter until you and those who are righteous among your parents, wives and children have taken their dwellings in the Garden.”’ (Aḥmad 16215 and Ibn Mājah 4285).

1149. Jaʿfar ibn Ḥayyān related:

عَنِ الْحَسَنِ، فِي قَوْلِ اللهِ ﴿وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى﴾ قَالَ: بَخِلَ بِمَا لَا يَبْقَى،
وَاسْتَغْنَى بِغَيْرِ غَنَاءٍ.

Ḥasan said about Allah’s ﷻ words: *But as for him who is stingy and self-satisfied* (92:8), ‘He is stingy with something temporary and he is self-satisfied without sufficiency.’[81]

1150. Muḥammad ibn Qays said,

جَاءَ رَجُلٌ إِلَى أَبِي الدَّرْدَاءِ، وَهُوَ فِي الْمَوْتِ، فَقَالَ: يَا أَبَا الدَّرْدَاءِ عِظْنِي بِشَيْءٍ لَعَلَّ اللهَ يَنْفَعُنِي بِهِ وَأَذْكُرُكَ. قَالَ: إِنَّكَ فِي أُمَّةٍ مَرْحُومَةٍ، أَقِمِ الصَّلَاةَ الْمَكْتُوبَةَ، وَآتِ الزَّكَاةَ الْمَفْرُوضَةَ، وَصُمْ رَمَضَانَ، وَاجْتَنِبِ الْكَبَائِرَ – أَوْ قَالَ: الْمَعَاصِيَ، وَأَبْشِرْ. فَكَأَنَّ الرَّجُلَ لَمْ يَرْضَ بِمَا قَالَ، حَتَّى رَجَعَ الْكَلَامَ عَلَيْهِ ثَلَاثَ مَرَّاتٍ، فَغَضِبَ السَّائِلُ، وَقَالَ: ﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ﴾ ثُمَّ خَرَجَ الرَّجُلُ. فَقَالَ أَبُو الدَّرْدَاءِ: أَجْلِسُونِي، فَأَجْلَسُوهُ قَالَ: رُدُّوا عَلَيَّ الرَّجُلَ. فَقَالَ: وَيْحَكَ كَيْفَ بِكَ لَوْ قَدْ حُفِرَ لَكَ أَرْبَعُ أَذْرُعٍ مِنَ الْأَرْضِ، ثُمَّ غَرِقْتَ فِي ذَلِكَ الْجُرُفِ الَّذِي رَأَيْتَ، ثُمَّ جَاءَكَ فِيهِ مَلَكَانِ أَسْوَدَانِ أَزْرَقَانِ مُنْكَرٌ وَنَكِيرٌ يَفْتِنَانِكَ وَيَسْأَلَانِكَ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ فَإِنْ تُبْتَ فَنِعْمَ مَا أَنْتَ فِيهِ، وَإِنْ كَانَ غَيْرُ ذَلِكَ فَقَدْ هَلَكْتَ، ثُمَّ قُمْتَ عَلَى الْأَرْضِ لَيْسَ لَكَ إِلَّا مَوْضِعُ قَدَمَيْكَ لَيْسَ ثَمَّ ظِلٌّ إِلَّا الْعَرْشَ، فَإِنْ ظُلِّلْتَ فَنِعْمَ مَا أَنْتَ فِيهِ، وَإِنْ أُضْحِيتَ فَقَدْ هَلَكْتَ، ثُمَّ عُرِضَتْ جَهَنَّمُ، وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتَمْلَأُ مَا بَيْنَ الْخَافِقَيْنِ، وَإِنَّ الْجِسْرَ لَعَلَيْهَا، وَإِنَّ الْجَنَّةَ لَمِنْ وَرَائِهَا، فَإِنْ نَجَوْتَ مِنْهُ، فَنِعْمَ مَا أَنْتَ فِيهِ، وَإِنْ وَقَعْتَ فِيهَا فَقَدْ هَلَكْتَ. ثُمَّ حَلَفَ لَهُ بِاللهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَنَّ هَذَا الْحَقُّ.

A man came to Abū ’d-Dardāʾ ؓ while he was dying, and he said, ‘Abā ’d-Dardāʾ, give me some warning. Perhaps Allah will benefit me by it and I will remember you.’ He said, ‘You are part of a community which has been shown mercy. Establish the prescribed prayer, pay the obligatory *zakāh*, fast Ramadan and avoid major wrong actions (or acts of disobedience) and rejoice.’ It seemed that the man was not content with what he said, so he repeated the words to him three times. The person asking the question became angry, and he said, *‘Those who conceal what We revealed of* *clear signs and guidance after We have made it clear to people in the book, Allah curses those and the cursers also curse them'* (2:159). The man then left and Abū 'd-Dardā' said, 'Sit me up.' When they sat him up he said, 'Bring back the man to me.' He then said, 'Woe to you! How will it be when four cubits of earth are dug for you, and you are plunged down that slope which you see, and then two black angels who are blind, Munkar and Nakīr, will come to test you and ask you about the Messenger of Allah ﷺ? If you are firm, you will be in an excellent situation, but if that is not the case, you will be destroyed. Then you will stand on ground where there is only space for your feet, and there will be no shade but the Throne. If you are shaded, you will be in an excellent situation, but if you are in the sun, you will be destroyed. Then Hellfire will be presented, and by the One who has my soul in His hand, it will fill what is between the East and the West. The bridge is extended over it, and those who cross it shall have the Garden. If you are saved, you will be in an excellent situation, but if you fall into it, you will be destroyed.' Then he swore by Allah, other than Whom there is no god, that it is the truth. (Ibn ʿAsākir in *Tārīkh* 47:127–128).

1151. Qasāmah ibn Zuhayr al-Māzinī narrated that it has reached him that the Messenger of Allah ﷺ said,

إِنَّمَا مَثَلِي وَمَثَلُكُمْ وَمَثَلُ السَّاعَةِ كَمَثَلِ قَوْمٍ خَافُوا الْعَدُوَّ فَبَعَثُوا رَبِيئَةً لَهُمْ تَرَى الْعَدُوَّ، فَأَبْصَرَ الرَّبِيئَةُ غَارَةَ الْعَدُوِّ، وَخَافَ إِنْ هَبَطَ مِنْ مَكَانِهِ يُؤْذِنُ قَوْمَهُ أَنْ تَبْدُرَهُ الْغَارَةُ إِلَى قَوْمِهِ، فَلَوَّحَ بِثَوْبِهِ مِنْ مَكَانِهِ وَنَادَى: يَا صَبَاحَاهُ.

'My likeness and your likeness and the likeness of the Hour is like a people who fear an enemy, so they send their scout to look out for them. The scout sees the invasion of the enemy and fears that if he leaves his post to alert his people, the invasion will reach his people before he does. So he uses his clothes to wave from his place and calls, "Morning attack!"' (Muslim 353).

1152. Some elders from the Anṣār ﵃ narrated that the Messenger of Allah ﷺ said,

بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ – وَأَلْصَقَ أُصْبُعَيْهِ السَّبَّابَةَ وَالْوُسْطَى – فِي نَفَسِ السَّاعَةِ.

> ‘My being sent, and the Final Hour are like these two’—and he joined his index and middle fingers together—‘right at the breath of the Final Hour.’[82]

1153. Abū Saʿīd al-Khudrī ﵁ said,

صَلَّى بِنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْعَصْرِ بِنَهَارٍ، ثُمَّ خَطَبَنَا إِلَى أَنْ غَابَتِ الشَّمْسُ، فَلَمْ يَدَعْ شَيْئًا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ إِلَّا حَدَّثَنَا بِهِ، حَفِظَهُ مَنْ حَفِظَهُ، وَنَسِيَهُ مَنْ نَسِيَهُ، ثُمَّ قَالَ حِينَ دَنَتِ الشَّمْسُ مِنَ الْمَغْرِبِ: إِنَّ مَا مَضَى مِنْ دُنْيَاكُمْ فِيمَا بَقِيَ مِنْهَا كَمَا مَضَى مِنْ يَوْمِكُمْ هَذَا فِيمَا بَقِيَ.

> ‘The Messenger of Allah ﷺ prayed the *ʿAṣr* prayer with us in the day and then addressed us until sunset, and he did not omit anything about the Day of Rising without telling us about it. Whoever remembered it remembered it, and whoever forgot it forgot it. Then when the sun was near to setting completely, he said, “What remains of your world from what has passed is like what remains of this day of yours from what has passed.”’[83]

1154. Abū ’l-Muhazzim narrated that he heard Abū Hurayrah ﵁ say,

لَتَقُومَنَّ السَّاعَةُ عَلَى رَجُلَيْنِ وَمِيزَانُهُمَا بِأَيْدِيهِمَا.

> ‘The Final Hour will come upon two people while they have their scales in their hands.’ (Nuʿaym ibn Ḥammād in *Fitan* 1775).

1155. Jābir ؓ said,

قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ. وَكَانَ إِذَا ذَكَرَ السَّاعَةَ احْمَرَّتْ وَجْنَتَاهُ، وَعَلَا صَوْتُهُ وَاشْتَدَّ غَضَبُهُ، كَأَنَّهُ نَذِيرُ جَيْشٍ صَبَّحَكُمْ وَمَسَّاكُمْ.

> 'The Messenger of Allah ﷺ said, "My being sent and the Final Hour are like these two." When he spoke about the Final Hour, his forehead went red, he raised his voice and he became angrier, like he was the army's scout, warning you night and day of the enemy's approach.' (Nasāʾī 1578 and Ibn Khuzaymah 1785).

1156. Abū Saʿīd ؓ said,

كَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدِ الْتَقَمَ الْقَرْنَ، وَاسْتَمَعَ الْأُذُنَ مَتَى يُؤْمَرُ، فَيَنْفُخُ. فَاشْتَدَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ وَسَلَّمَ: قُولُوا: حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ.

> 'The Messenger of Allah ﷺ said, "How can I enjoy myself, when the Blower of the Trumpet is holding it to his mouth and his ears are listening out for the command to be given so he can blow?" But that was too difficult for the Companions of Allah's Messenger ﷺ, so the Prophet ﷺ said, "Say: Allah is enough for us, and He is the best of guardians."' (Aḥmad 3008 and Tirmidhī 2431).

1157. Ḥibbān ibn Abī Jabalah narrated with his chain of transmission:

أَوَّلُ مَنْ يُدْعَى يَوْمَ الْقِيَامَةِ إِسْرَافِيلُ، فَيَقُولُ اللهُ: هَلْ بَلَّغْتَ عَهْدِي؟ فَيَقُولُ: نَعَمْ رَبِّي قَدْ بَلَّغْتُهُ جِبْرَئِيلَ. فَيُدْعَى جِبْرَئِيلُ، فَيُقَالُ: هَلْ بَلَّغَكَ إِسْرَافِيلُ عَهْدِي؟ فَيَقُولُ: نَعَمْ. فَيُخَلَّى عَنْ إِسْرَافِيلَ، فَيَقُولُ لِجِبْرَئِيلَ: مَا صَنَعْتَ بعهْدِي؟ فَيَقُولُ: يَا رَبِّي بَلَّغْتُ الرُّسُلَ. فَيُدْعَى الرُّسُلُ، فَيُقَالُ لَهُمْ: هَلْ بَلَّغَكُمْ جِبْرَئِيلُ عَهْدِي؟ فَيَقُولُونَ: نَعَمْ. فَيُخَلَّى عَنْ جِبْرَئِيلَ، فَيُقَالُ لِلرُّسُلِ: هَلْ بَلَّغْتُمْ عَهْدِي؟ فَيَقُولُونَ: نَعَمْ، بَلَّغْنَا الْأُمَمَ. فَتُدْعَى الْأُمَمُ، فَيُقَالُ لَهُمْ: هَلْ بَلَّغَتْكُمُ الرُّسُلُ عَهْدِي؟ فَمُكَذِّبٌ، وَمُصَدِّقٌ، فَيَقُولُ الرُّسُلُ: لَنَا عَلَيْهِمْ شُهَدَاءُ. فَيَقُولُ: مَنْ؟ فَيَقُولُونَ: أُمَّةُ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَتُدْعَى أُمَّةُ مُحَمَّدٍ، فَيُقَالُ لَهُمْ: أَتَشْهَدُونَ أَنَّ الرُّسُلَ قَدْ بَلَّغَتِ الْأُمَمَ؟ فَيَقُولُونَ: نَعَمْ. فَتَقُولُ الْأُمَمُ: يَا رَبَّنَا كَيْفَ يَشْهَدُ عَلَيْنَا مَنْ لَمْ يُدْرِكْنَا؟ فَيَقُولُ اللهُ: كَيْفَ تَشْهَدُونَ عَلَيْهِمْ وَلَمْ تُدْرِكُوهُمْ؟ فَيَقُولُونَ: يَا رَبَّنَا أَرْسَلْتَ إِلَيْنَا رَسُولًا، وَأَنْزَلْتَ إِلَيْنَا كِتَابًا، وَقَصَصْتَ عَلَيْنَا فِيهِ أَنْ قَدْ بَلَّغُوا. فَذَلِكَ قَوْلُ اللهِ ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾

قَالَ الْحُسَيْنُ: وَأُرَاهُ قَالَ: الْوَسَطُ: الْعَدْلُ

The first to be summoned on the Day of Rising will be Isrāfīl. Allah will ask, ‘Have you fulfilled my covenant?’ He will answer, ‘Yes. My Lord. I conveyed it to Jibrīl.’ Jibrīl will be called and asked, ‘Did Isrāfīl convey My covenant to you?’ He will answer, ‘Yes,’ and He will let Isrāfīl go. He will then ask Jibrīl, ‘What did you do with My covenant?’ He will reply, ‘My Lord, I conveyed it to the Messengers.’ Then the Messengers will be summoned and asked, ‘Did Jibrīl convey My covenant to you?’ They will reply, ‘Yes,’ and Jibrīl will be let go. The Messengers will be asked, ‘Did you convey My covenant?’ They will answer, ‘Yes, we conveyed it to the nations.’ Then the nations will be summoned and asked, ‘Did the Messengers convey My covenant to you?’ Some will deny it and others will affirm it. The Messengers will say, ‘We have witnesses against them.’ He will ask, ‘Who?’ They will say, ‘The nation of Muḥammad ﷺ.’ The nation of Muḥammad will be summoned and asked, ‘Do you testify that the Messengers conveyed it to the nations?’ They will answer, ‘Yes.’ So the nations will say, ‘Our Lord, how can those who did not meet us testify against us?’Allah will say, ‘How can you testify against them when you have not met them?’ They will reply, ‘Our Lord, You sent a Messenger and a Book to us, and You recounted to us in the book that they have conveyed it.’ That is the statement of Allah: *That is how We made you a middle nation so that you would be witnesses against the people and the Messenger a witness against you* (2:143). (Ṭabarī 2195).

Ḥusayn said, ‘I think that he said moderate, i.e. just.’

1158. ʿAbdullāh ibn ʿAmr ؓ narrated:

قَالَ أَعْرَابِيٌّ: يَا رَسُولَ اللهِ مَا الصُّورُ؟ قَالَ: قَرْنٌ يُنْفَخُ فِيهِ.

‘A Bedouin said, “Messenger of Allah, what is the *ṣūr*?” He ﷺ answered, “It is a trumpet which is blown.”’ (Aḥmad 6507 and Tirmidhī 2430).

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[1] Ṭabaranī has transmitted a variation of it from Abū ’d-Dardāʾ ؓ. *Duʿāʾ* (91)

[2] Bukhārī (6555) and Muslim (2830) have transmitted a variation of it.

[3] Ājurri in Sharīʿah (1070) and Ibn Ḥibbān (6507) have transmitted it with Ḥasan’s comment.

[4] Allah ﷻ says about the Blast: ‘*Leave them until they meet their Day when they will be struck down by the Blast*’ (52:45) and ‘*The Trumpet will be blown and those in the heavens and those on earth will all lose consciousness*’ (39:68).

[5] Tirmidhī has transmitted this version from Ḥusayn ibn ʿAli ؓ: The Messenger of Allah ﷺ said, ‘The miser is the one who does not send

blessings on me when I am mentioned around him.’ (3546) Peace and blessings of Allah be upon him.

6 Muttaqī al-Hindī has transmitted the following in *Kanz*: ‘The angel says, “Muḥammad, so-andso, son of so-and-so has sent blessings upon you just now.”’ (2181)

7 Marwazī has transmitted a variation of it. *Taʿẓīm* (133)

8 This statement and the one from Abū Hurayrah ﵁ mentioned earlier teach us a crucial aspect of our belief in Allah ﷻ—the equilibrium between fear of Allah and hope in Him. Abū Hurayrah ﵁, in his statement, used the name ‘the All-Merciful’ for Allah, but he goes on to speak about having fear before Allah. It is as though he is saying, ‘Despite a scholar’s belief and hope in the all-encompassing mercy of Allah ﷻ, he still fears Him and stands in complete devotion before Him.’

9 Bukhārī has included this narration as an additional note under the chapter heading of food being served at the time of prayer. (1:135) The statement of Abū ’d-Dardāʾ ﵁ confirms that one should fulfil any need he has, whether it is hunger, the call of nature or other such needs, before praying so that he is not distracted, and his concentration is only on Allah ﷻ. The Prophet ﷺ specifically addressed the situation when food is served at the time of prayer: ‘When the evening meal is served and the prayer is about to begin, start with the meal.’ Bukhārī (671)

10 Abū Ṭālib al-Makkī transmitted a similar quote but with *aḥsibuhu* (I think) instead of *aḥsanahu*. *Qūt* (2:158)

11 Ibn Ṣāʿid said, ‘Shuʿbah related this hadith from ʿAbd Rabbihi ibn Saʿīd without mentioning Faḍl ibn ʿAbbās ﵄.’

12 Tirmidhī (3423) and Abū Dāwūd (761) have transmitted variations of it.

13 Muslim transmitted a similar narration which advises against moving pebbles and stones before placing the forehead on the ground in prostration (546). This may prove extremely difficult if they are obstructing a person’s prostration, so permission has been granted to do it once to remove anything harmful. Thereafter, one must refrain from moving or flicking anything as it is a distraction from Allah ﷻ.

14 The word *wadd* (peg) is in the dialect of the Tamīm which is actually *watad*. It is also possible that the word is *ʿūd* which means a plank of wood. Similar things have been said about the prayer of

ʿAbdullāh ibn az-Zubyar in describing his stillness while praying. Abū Nuʿaym in *Ḥilyah* (1:335), Ibn Abī Shaybah (7245) and Ibn Qarqūl in *Maṭāliʿ al-Anwār* (6:188).

15 Qāḍī Māristān transmitted a variation as a direct hadith of the Prophet ﷺ. *Mashyakhah* (383).

16 Allah ﷻ says in *Sūrat al-Muṭaffifīn*: *Woe to the stinters! Those who, when they take a measure from people, exact full measure, but when they give them a measure or weight, hand over less than is due. Do such people not realise that they will be raised up on a Terrible Day, the Day mankind will stand before the Lord of all the worlds?* (83:1–5) and in *Sūrat al-Isrāʾ* He says: *Give full measure when you measure and weigh with a level balance. That is better and gives the best result.* (17:35)

17 Saʿīd in Manṣūr has transmitted a variation of it. *Sunan* (161)

18 Umm Salamah ؓsaid this to express the difficulty of his ﷺ prayer and to inform them that they would not be able to manage it, and then she proceeded to describe his prayer.

19 Bukhārī added the following note to the chapter regarding *tartīl* in recitation: ‘and that it is disliked to recite it frantically like the speedy recital of poetry.’ (6:194)

20 Some copies of *Zuhd* have [*Sūrat*] *Aʿrāf* here instead of *Ghuraf* which is *Sūrat az-Zumar*.

21 Bukhārī transmitted the second part of it in *al-Adab al-Mufrad* (288).

22 Ibn Ṣāʿid said that Ḥumayd ibn ʿAbd ar-Raḥmān al-Ḥimyarī was a Basran from among the Followers of the Companions and is not Ibn ʿAwf ؓ.

23 Ibn Ṣāʿid said, ‘Fuḍayl ibn Sulaymān an-Nimyarī related it [to the Prophet ﷺ].’

24 Ibn Ṣāʿid said, ‘ʿUmar ibn Saʿīd narrated it from ʿAbdullāh ibn Dīnār.’

25 Abū ʿUbayd Qāsim ibn Sallām has transmitted an elevated version narrated by ʿAmr ibn Ḥurayth: ‘The one who sleeps in purity is like the one who stands (to pray) while fasting.’ *Ṭuhūr* (67)

26 Marwazī transmits it as a statement of Ibrāhīm an-Nakhaʿī. *Qiyām* (p.189)

27 Muslim transmitted it as a hadith related to the Prophet ﷺ. (747)

Ibn Ṣāʿid said, ‘Layth ibn Saʿd, Ibn Wahb and Abū Ṣafwān al-Umawī ʿAbdullāh ibn Saʿīd have related it as an elevated hadith from Yūnus ibn Yazīd.’

28 ʿAbd ar-Razzāq has transmitted something similar about ʿAbdullāh ibn Masʿūd ؓ. (4825)

29 Bayhaqī has transmitted a variation of it. *Shuʿab* (2811). One of the reasons why midday is the most difficult time for prayer is because it is the hottest time of the day. The Companions ؓ had absolute faith that the more difficulties they bore, the greater their rewards would be, so they strove to pray at the most difficult times. The same could be said about the extra reward afforded through the difficulty of praying in the last portion of the night, fasting during long summer days and giving charity despite only having enough for oneself.

30 Some versions of this hadith have *naʿam* instead of *niʿma*. In this case, the translation will be: ‘Yes, it is the time of heedlessness.’

31 Anas ؓ commented on *nāshiʾatu ’l-Layl* which is mentioned in the Qur’an: *Certainly rising at night has a stronger effect and is more conducive in concentration.* (73:6)

32 Ṭaḥāwī transmitted the portion about Tamīm ad-Dārī in *Sharḥ Maʿānī* (2051).

33 Abū Ṭālib al-Makkī transmitted a similar narration. *Qūt* (1:86)

34 Abū Nuʿaym transmitted a variation of it from ʿUthmān ibn Abī Sawdah. *Ḥilyah* (6:109)

35 Ṭabarānī transmitted the following words: ‘When the Messenger of Allah ﷺ stopped at a place while travelling or when he entered his home, he would not sit until he offered two units of prayer.’ *Kabīr* (770)

36 Ibn Ḥibbān transmitted the following words: ʿĀʾishah ؓsaid, ‘The first thing the he ﷺ did after entering was the *siwāk*, and just before leaving he would offer two units in prayer.’ (2514)

37 Muslim narrated a variation of this hadith from Rabīʿah ibn Kaʿb al-Aslamī ؓ where he says he brought water for ablution for the Messenger of Allah ﷺ, so he told him to ask for anything, and he asked for his companionship in the Garden. The Prophet ﷺ then told him to help him with a lot of prostration. (489)

38 This prayer is known as *Taḥiyyat al-Masjid* (greeting the masjid). Nawawī said that the narration contains a recommendation of praying

two units to greet the masjid. There is consensus of the Muslims that it is *sunnah* and Qāḍī ʿIyāḍ said that Dāwūd Ẓāhirī and his people considered it an obligation based on the imperative *fa'l-yarkaʿ* (he should pray), but this is not the preferred opinion. The narration does, however, contain clear *karāhah* (dislike) for sitting without offering this prayer. Nawawī states that it is *makrūh tanzīhī*. *Minhāj* (5:226)

39 Muḥammad ibn Naṣr al-Marwazī transmitted a variation directly related back to the Prophet ﷺ, related by ʿUthmān ibn Dahrash. He relates that the Prophet ﷺ finished the prayer wherein he had recited aloud, and then he asked if he had missed anything out from the recitation. Some companions said they did not know, and then Ubayy ibn Kaʿb ؓ told the Prophet ﷺ what he had missed out. He ﷺ then said, 'What is wrong with people? The book of Allah is being recited to them, but they do not know what has been recited from what was left out. This is how the appreciation for Allah's greatness left the hearts of the Tribe of Isrāʾīl; their bodies were present and their hearts were absent. Allah ﷻ will not accept any action from a slave until his heart is present with his body.' *Taʿẓīm* (p.198)

40 Bazzār (3351) has also transmitted the last portion as a hadith of the Prophet ﷺ.

41 A pair of horses, servants, animals or any righteous deed mentioned in the rest of the hadith, in which case the Path of Allah is general to all paths of good that lead to Him. Nawawī in *Minhāj* (7:116).

42 Bukhārī does not have the statement of Qāsim ibn Muḥammad at the end.

43 Bayhaqī transmitted: 'The worst path is one in which one exerts himself to the utmost,' as a hadith elevated to the Prophet ﷺ. *Shuʿab* (3604)

44 *Munbatt* is one who exerts all his effort in travelling as fast as he can, but then he becomes stranded and cannot reach his destination because he has completely exhausted his animal. Had he been gentle with the animal, it would have taken him to his journey's end. Ibn Ḥajar in *Fatḥ* (1:71 and 11:297) Similarly, a person who puts unnecessary strain on himself in his worship will grow to hate that worship because of its difficulty, and he will eventually abandon the praiseworthy deed.

45 Bayhaqī transmitted a variation of it as an elevated hadith to the

Prophet ﷺ. *Shuʿab* (3602). Aḥmad transmitted: ‘This religion is firm, so add gentleness to it,’ as a hadith elevated to the Prophet ﷺ (13052).

46 Kharāʾiṭī transmitted from Makḥūl that ʿUmar ؓ would speak to the people, but when saw them yawning and bored, he would occupy them in planting trees. *Makārim* (715)

47 Abū Nuʿaym transmitted this statement. *Ḥilyah* (1:164). Ibn Ṣāʿid said, ‘Jasrah bint Dajājah related a hadith from Abū Dharr from the Prophet ﷺ with a complete chain. I do not know if he meant her or someone else when he said Dajājah.’

48 There is a variation of this hadith wherein a Bedouin asked the Prophet ﷺ, ‘Who is the best of people?’ He ﷺ responded, ‘The one whose life is extended and his actions are good.’ Tirmidhī (2329) and Aḥmad (20415).

49 ʿAmr ibn Maymūn said, ‘I like this because its chain of transmission was mentioned to me.’ Ibn Ṣāʿid said, ‘The chain of this hadith is good and sound while some people relate it without a companion. ʿAbdullāh has done well when he said that ʿAbdullāh ibn Rabīʿah said it.’

50 ʿAbd ar-Raḥmān ibn Muḥammad Ibn al-Ashʿath led a rebellion against Ḥajjāj ibn Yūsuf in 700 Ce. Ibn Kathīr in *Bidāyah* (12:305)

51 Tirmidhī transmitted a hadith from Abū Hurayrah ؓ that the Messenger of Allah ﷺ said, ‘No person has ever said, “There is no god but Allah” sincerely but the gates of heaven are opened for him to arrive at the Throne, so long as he stays away from the major sins.’ (3590)

Persisting on a sin is a major sin itself. The Prophet ﷺ said, ‘It is no longer a minor sin if there is persistence. . .’ Ibn Abī ’d-Dunyā in *Tawbah* (173) and Quḍāʿī in *Musnad ash-Shihāb* (853).

52 The Prophet ﷺ said, ‘All of my community will be given safety except for the flaunters. A kind of flaunting is to do an action by night and then in the morning, when Allah has veiled you, to say, “So-and-so, I did such-and-such yesterday,” removing Allah’s veil in the morning after your Lord has veiled you in the night.’ Bukhārī (6069)

53 Mālik also transmitted a variation. (3636)

54 There is a variation of this hadith reported by Sahl ibn Saʿd as-Sāʿidī ؓ with ‘better for you than red camels’ instead of ‘better for you than this world and all it contains.’ Bukhārī (3009) and Muslim (2406).

55 Ibn ʿAbd al-Barr related a variation of it which does not have the last portion. Instead, it has: ‘He acts upon it and then teaches it.’ *Jāmiʿ* (782). Ibn Mājah has transmitted a hadith from Abū Hurayrah ؓ wherein the Prophet ﷺ said, ‘The best form of charity is for a Muslim to seek knowledge and then teach it to his fellow Muslim.’ (243)

56 Bukhārī has transmitted a variation (6478). Ibn Ṣāʿid said, ‘ʿAbd ar-Raḥmān ibn ʿAbdillāh ibn Dīnār has related this narration back to the Prophet ﷺ.’

57 Mālik, as transmitted by Muḥammad ibn al-Ḥasan ash-Shaybānī. (923)

58 Ibn Mājah (46) and Ḥākim (440) transmit the first portion of this as an elevated hadith to the Prophet ﷺ.

59 Aḥmad transmitted it as a hadith from the Prophet ﷺ. (4985)

60 Bayhaqī transmitted a variation of it in *Shuʿab* (563). Ibn Mājah recorded a hadith from ʿUmar ؓ that the Messenger of Allah ﷺ said, ‘Whoever says when he enters the market, “There is no god but Allah alone, and He has no partner. The dominion is His, and all praise belongs to Him. He gives life and causes death, and He is Ever-Living and does not die. All good is in His Hand, and He is Powerful over all things,” Allah ﷻ will write thousands upon thousands of good actions for him, erase thousands upon thousands of sins from him and He will make a house for him in the Garden.’ (2235)

61 Ibn Sīrīn was one of the scholars known for remembering Allah ﷻ in places where He is usually forgotten. Abū ʿAwānah said, ‘I saw Muḥammad ibn Sīrīn in the marketplace. Anyone who saw him saw that he was remembering Allah Almighty.’ *Ḥilyah* (2:272)

62 Muslim has transmitted a variation. (2963)

63 Dīnawarī transmitted a similar narration from ʿUmar ibn ʿAbd al-ʿAzīz in *Mujālasah* (2363). Some copies of ʿAbdullāh ibn al-Mubārak’s *Zuhd* also have this statement from ʿUmar.

64 Tirmidhī (2988) and Nasāʾī in *as-Sunan al-Kubrā* (10985) have transmitted a variation of this and the next narration as a hadith from the Prophet ﷺ.

65 Ḥākim has transmitted the first portion from Abū Bakr ؓ. (6021)

66 Quḍāʿī in *Musnad* (1116) has transmitted it as a hadith of the Prophet ﷺ.

67 Aḥmad (11129), Ibn Abī Shaybah (37395), Ṭabarānī in *Ṣaghīr* (1075) and Abū Nuʿaym in *Ḥilyah* (1:276) have transmitted variations of it. Aḥmad and Ṭabarānī have quoted it as a hadith from the Prophet ﷺ.

68 Mālik transmitted a variation of it. (1:83)

69 Ṭabarī transmitted a variation of the first portion of this from Ibn ʿAbbās ؓ. He said that when a person obeys Allah ﷻ in his youth and then he is debilitated in old age, he receives the same reward as a healthy old man who still does good actions. This is because he is a believer and he obeyed Allah ﷻ in his youth. (24:518)

70 ʿAjlūnī says the hadith is more commonly known to people as: *zallatu ʾl-ʿālim zallatuʾl-ʿālam* (the error of a scholar is the downfall of a nation). *Kashf* (78)

71 Dārimī (675) has transmitted a variation with the word Islam instead of *zamān* (time).

72 Sufyān ath-Thawrī said, ‘It has reached me that humans are created foolish. If that had not been so, they would not enjoy their lives.’ Ibn Abī ʾd-Dunyā in *Qaṣr* (26).

73 Ibn Baṭṭah has transmitted similar words from Muʿāwiyah ibn Ḥarmal. *Ibānah* (1046)

74 Ṭabarānī in *Kabīr* (8553) and Abū Nuʿaym in *Ḥilyah* (1:135) transmitted a variation which defines the people of doubt as ‘those who do not recognise what is correct and they do not reject the bad.’

75 Bukhārī (529 and 530) transmitted the first portion of Anas’s ؓ statement. Abū Yaʿlā al-Mūṣilī transmitted the full hadith (3330). Anas ؓ was referring to delaying prayers up until the time of the next prayer. Zuhrī said, ‘I came to Anas ibn Mālik in Damascus and found him weeping. I asked, “Why are you weeping?” He said, “I no longer recognise anything of what I knew except for this prayer, and that too has been delayed [past its time].”’ Bukhārī (530)

76 A village in Ṭāʾif. Ibn al-Manẓūr (7:434)

77 Ājurrī in *Sharīʿah* (567) and Abū Nuʿaym in *Ḥilyah* (4:284) transmitted the first portion. Ibn al-Jaʿd transmits the second portion in his *Musnad* (2204).

78 Muslim transmits the first portion of it (2564).

79 Aḥmad (8522) transmits the first part of it as an elevated narration from the Prophet ﷺ. Abū Nuʿaym transmits the second quote

in *Ḥilyah* (1:210).

80 Aḥmad in *Zuhd* (1943), Ibn Abī Shaybah (8563), Abū Nuʿaym in *Ḥilyah* (2:107) and Bayhaqī in Shuʿab (2040) transmitted a variation of it.

81 Māwardī has related the first portion. (6:288)

82 Bukhārī (5301) and Muslim (867) transmitted it but without *fi nafasi 's-sāʿah*. Nuʿaym ibn Ḥammād transmitted the complete hadith in *Fitan* (1773).

83 Nuʿaym ibn Ḥammād transmits the Prophet's ﷺ statement at the end of the hadith in *Fitan* (1771).

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ʿABDULLĀH IBN AL-MUBĀRAK'S *Kitāb az-Zuhd wa'r-Raqāʾiq*, the earliest extant book on self-discipline in Islam, is a collection of Qur'ānic exegesis, prophetic traditions and anecdotes from the early generations that encourages rejection of this temporal world in favour of the eternal life of the Next World. This edition is prefaced with detailed introductions on the topic of *zuhd* which expound on the broad application of this term and help readers to appreciate the rich legacy of self-discipline among the early Muslims. It is filled with priceless gems and words of wisdom which are sure to soften hearts and revive in them the fear of Allah ﷻ coupled with sincere hope in Him.

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ABŪ ʿABD AR-RAḤMĀN ʿABDULLĀH Ibn al-Mubārak ibn Wāḍiḥ al-Ḥanẓalī at-Tamīmī, the great scholar, ḥadīth master and ascetic, was born in 118AH/736CE in Merv. He was an avid learner who travelled and studied with many prominent *tābiʿūn* (students of the Companions ؓ) such as Awzāʿī, Yaḥyā ibn Abī Kathīr, Layth ibn Saʿd, Mālik ibn Anas, Sufyān ath-Thawrī, Abū Ḥanīfah and Ḥammād ibn Zayd. He died in Hīt at the age of 63 while returning from battle in 181AH/797CE and became famous for his book, *Kitāb az-Zuhd wa'r-Raqāʾiq*. Ibn al-Mubārak was unique among his contemporaries in that he acquired and combined all praiseworthy qualities within himself. He was a ḥadīth scholar, a jurist, an ascetic, a worshipper, a pilgrim, a *mujāhid*, a poet, a linguist and an extremely generous man. Ibn Ḥibbān said, 'All praiseworthy qualities were found in him. During his time, no scholar in the world possessed such qualities together.' (Ibn Ḥibbān, *Thiqāt*, 7:7–8.)

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